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*The History and Origin of the
Missionary Societies ...*

Thomas Smith

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REV^d THOMAS SMITH.

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1823.

THE
HISTORY AND ORIGIN
OF THE
MISSIONARY SOCIETIES,

CONTAINING FAITHFUL ACCOUNTS OF THE
VOYAGES, TRAVELS, LABOURS, AND SUCCESSES

OF
THE VARIOUS MISSIONARIES

*Who have been sent out, for the purpose of Evangelizing the Heathen, and other
unenlightened Nations, in different Parts of*

THE HABITABLE GLOBE.

COMPILED AND ARRANGED FROM AUTHENTIC DOCUMENTS,
INCLUDING THE LATEST DISCOVERIES,

AND EMBRACING

MANY VALUABLE AND CURIOUS FACTS,

CONNECTED WITH THE SPREAD OF THE GOSPEL.

THE WHOLE FORMING A NEW AND COMPLETE

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*Illustrated and Embellished with numerous highly interesting Engravings, from
Original Drawings, made expressly for this Work.*

BY THE

REV. THOMAS SMITH,

Minister of Trinity Chapel, Leather Lane, Holborn; Editor of a New and Complete
Concordance to the Holy Scriptures, &c. &c.

"From east to west, from north to south,
Be Jesu's name ador'd!
Europe, with all thy millions, shout
Hosannas to the Lord!"

|| "Asia and Africa, resound
From shore to shore his fame;
And thou, America, in songs,
Redeeming love proclaim!"

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THE
HISTORY AND ORIGIN
OF THE
MISSIONARY SOCIETIES.

PART III.
HISTORY OF THE LONDON MISSIONARY
SOCIETY.

CHAPTER I.

Formation of the Society.

"One God and one Father we own,
All sprung from the same common stock;
We acknowledge one Saviour alone,
Who laid down his life for his flock.

"Let parties and sects disappear,
With their separate int'rests and laws;
No name but of Christ would we hear,
No int'rest but that of his cause."

It is now the pleasing task of the historian to relate the formation of a society, which, unfettered by sectarian peculiarities, and desirous of merging party names in one grand combination for the diffusion of divine light through a barren and benighted world, extended the hand of cordial fellowship to all the genuine friends of the Redeemer; and erected a banner, beneath which both ministers and private Christians of evangelical sentiments but of different denominations might, without the slightest sacrifice of religious principle, concentrate all their energies with a view to the spread of the everlasting gospel, the exaltation of a crucified Jesus, and the eternal salvation of immortal souls.

An "Address to Professors of the Gospel," by the Rev. D. Bogue, of Gosport, published in the *Evangelical Magazine* for September, 1794, excited considerable interest among those who were truly desirous of witnessing the extension of the kingdom of Christ; and, after several private conversations had been held upon the subject, the first concerted meeting, with a view to the formation of the society, took place on the 4th of November. It is said to have consisted of "a small, but glowing and harmonious circle of ministers of various connexions and denominations." From this time, the friends of the perishing heathen appeared evidently to increase, both in numbers and cordiality; and, in the month of January, 1795, it was deemed expedient to ascertain the disposition, and to solicit the assistance of evangelical ministers in the metropolis. The following "Address to Christian Ministers, and all other Friends of Christianity, on the subject of Missions to the Heathen," was accordingly drawn up, and sent in various directions as a circular; and was also inserted, about the same time, in the magazine.

"The address which appeared in the *Evangelical Magazine* of last September, on the subject of sending missionaries to preach the gospel among Pagan nations, seems to have awakened considerable attention. Many acknowledge the desirableness of the object; some lament, with tears, its having been so long neglected; and numbers only wait with anxiety for an opportunity of exerting themselves in so glorious a cause.

"That something may be done *with effect*, it is hoped that not only evangelical *Dissenters* and *Methodists* will be found generally disposed to unite in instituting a society for this express purpose, but that many *members of the Established Church*, of evangelical sentiments, and of lively zeal for the cause of Christ, will also favour us with their kind co-operation. Indeed the increase of union and friendly intercourse among Christians of different denominations at home, is one of the happy effects which will immediately flow from an institution of this nature.

"In order to the organization of such a society, it has been proposed that a *General Meeting of Ministers* should

be held in London, early in the ensuing summer. In the mean while, that such a meeting may be brought forward with advantage, it is warmly wished that ministers, and others who favour the design, would immediately begin to *exert* themselves in their particular spheres.

“It may be asked, *What can be done?*—In answer to this inquiry, the following *hints* are suggested:—

“Let each individual, who is affectionately zealous in the cause, take every proper opportunity, by conversation and by letter, to endeavour to communicate the same sacred fire to others. Let him try to impress his friends, not only with the general importance of this business, but with the idea of its being practicable and expedient, in concurrence with others, to do something in it *now*. And where the force of argument seems to take effect, let him further endeavour to persuade his friends to come forward with pecuniary support. By all the methods which a prudent zeal can suggest, let him make up as large a list as possible of respectable names and subscriptions. Proceeding in this manner, it is impossible to say what extensive success may soon follow the exertions even of a few individuals. To such as shall subscribe, it may not be amiss to hint the impropriety of diminishing their former liberality to other religious institutions, in order to extend it to this new undertaking. The Lord does not approve of ‘robbery for burnt-offering.’ What is given, should either be saved from some article of unnecessary expenditure, or taken from what would otherwise be laid up in store.

“By such efforts as these, a Christian may engage the support of his friends in behalf of this important enterprise; but never let it be forgotten, that it belongeth to ‘Him who hath the key of David, who openeth and no man shutteth,’ to open ‘a great and effectual door’ for the propagation of his gospel. To *Him*, therefore, let every eye be directed! The great mean of obtaining his blessing on our benevolent exertions is *prayer*. Perhaps God’s putting it in our hearts to engage in this excellent design, is an answer to the prayers of many of his people for a series of ages. Let us then take encouragement to stir up ourselves, and others in our several connexions, to *extraordi-*

nary prayer, for the pouring out of the Spirit from on high, to direct and prosper this great attempt. For this purpose, the laudable example of our brethren in Warwickshire, is worthy of general notice; who have set apart the first Monday of every month, at seven o'clock in the evening, as a season of *united prayer* for the success of such attempts to spread the gospel through the world. 'Ye that make mention of the Lord, keep not silence; give him no rest till he establish and make Jerusalem a praise in the earth.'

"Already has Divine Providence begun to smile on this infant design. In the Evangelical Magazine for November, one gentleman promises £100 to the Society, as soon as it is established; and £500 more are promised by another gentleman, for the equipment of the first six missionaries to the South Sea Islands. The warmest gratitude is due to these two generous friends of the Christian interest in heathen lands, and their animating example is worthy of being held up to general imitation.

"But the ardour of our joy is somewhat damped by the opposite consideration, that even among serious and opulent professors of religion, *some* are to be found of a timid, cold, contracted spirit, who lose all their zeal in a false prudential delicacy, and who are ever crying out, 'A lion is in the way!' when any benevolent scheme is projected, so arduous and extensive as this before us. With such an object in view, obstacles and opposition are to be expected; but what difficulty presents itself in this case, which by sovereign grace heretofore has not been, and may still be surmounted? Even the temper of the times, which some would insinuate as unfavourable to our views, is, however specious, no valid objection. That divine oracle is a sufficient reply, 'He that observeth the winds will not sow.' Besides, the faithful page of history tells us, that times of the most gloomy and unpromising aspect have, by the wisdom and power of the great Head of the Church, 'rather tended to the furtherance of the gospel.' Was it not in the reigns of Tiberius, Caligula, and Nero, that 'so mightily grew the word of the Lord, and prevailed?'

"What remains, then, but that (laying aside all excuses) we put our hand to the work with vigour and speed.

Perhaps some wish to wait till they see their seniors go before them; but this is a false modesty. Procrastination argues a torpid indifference. To be '*forward* to every good work,' ranks high both as a ministerial and Christian virtue. A few successive moments will terminate our present life; and with it, all opportunities of 'serving the will of God in our generation,' or of 'seeking the profit of many, that they may be saved.' Every argument that recommends the object at all, tends also to stimulate to instant exertion. The glory of God—the constraining influence of redeeming love—the deplorable condition of countless millions who never heard of the great salvation, and 'are ready to perish for lack of knowledge'—our awful responsibility for the use we make of the privileges and talents entrusted to us—and finally, the exalted honour and felicity awaiting those who 'shall have turned many to righteousness'—are powerful incentives to speed and diligence in this noble design.

"It is pleasing to anticipate the wide-extended happiness of heathens when converted to Christ, and brought 'to know the joyful sound;' an anticipation which, by the smiles of heaven upon our endeavours, we may by and by see partly realised. As yet, it is only matter of prayer and contemplation—but if many hands set early to the work, who knows, but before we ourselves are numbered with the dead, we may have cause to adopt that gratulatory, triumphant song of the apostle—'Now, thanks be to God, who always causeth us to triumph in Christ, and by us maketh manifest the savour of his knowledge in every place.'

"Yet a little while, and the latter-day glory shall shine forth with a reviving splendour; when, according to the predictions of the infallible word, 'the knowledge of the Lord shall cover the earth as the waters cover the sea: His name shall endure for ever: His name shall be continued as long as the sun: Men shall be blessed in him; and all nations shall call him blessed.'"

On the 15th of the same month, a respectable body of ministers met at the Castle and Falcon Inn, Aldergate-street, and appointed a committee of correspondence, for the purpose of collecting the sentiments of their brethren

in the country, relative to the great plan under contemplation; and to the circular letter drawn up on that occasion, such answers were received from various parts, as afforded the greatest encouragement. One minister commences his reply by saying, "Your kind letter I consider as an answer from above. It has long been my wish, my prayer, and my hope, that God would send forth his light and his truth among the poor heathen. And for the promotion of this cause I will plead, preach, and spare no exertion."—Another observes, "We have all done too little for the souls of men, and the honour of our great Master. We have blessed ourselves in the possession of gospel privileges, and have almost forgotten our fellow men, in other parts of the world, sunk in sin, and perishing in horrible darkness. Verily, we have sinned in this matter. May we be forgiven, and may we do so no more! Let us all rise up to the work of God, and he will bless the labour of our hands."

As it was now sufficiently obvious that the sparks of heavenly zeal, which had for a long time been secretly cherished in the bosoms of God's servants, were ready to burst forth into a flame, it only remained to concentrate the feelings of pious benevolence, and to form a regularly organized plan of combined operation. A general meeting was, therefore, appointed to be held in the month of September, and the following circular letter was extensively dispersed among ministers, both in town and in the country.

"Dear Brother in the Lord,

"You have most probably been made acquainted that some of your fellow-labourers in the gospel of Christ, of different denominations, practising infant baptism, have united for the purpose of establishing a society to support missions in heathen and unenlightened countries. The Committee, whose names are subscribed to this address, compose a part of the number who have met for several months past in London, to seek the Lord's direction and blessing on this benevolent design. Though our plan is distinct from the undertakings of the Moravian Brethren, and the churches who hold the necessity of adult immersion, we are far from opposing or disapproving their laud-

able endeavours; on the contrary, we applaud their zeal, and rejoice in their success, accounting it our duty to imitate their truly primitive example. At the same time, it is our desire to attempt an *improvement* of the plan on which they have proceeded, by an extension of its limits, both in the foundation and superstructure of the intended edifice. We therefore earnestly invite all who hold the truth in love, to unite in exertions which may hereafter be found extensively successful.

“Early in the present year we wrote to several ministers in the various counties of England, soliciting their co-operation, and requesting them to make known our communications in their respective vicinities and connexions. A small printed address has been also widely circulated; and, through the medium of the *Evangelical Magazine*, the subject has been frequently recommended to general attention. By the answers received, both from individuals and associated ministers, our expectations are exceedingly flattered; as they contain expressions of the most lively pleasure, with which our brethren concur in our design, and also assurances of their determination to afford us their most strenuous support. At length it has been resolved to hold a General Meeting in London, on the 22d, 23d, and 24th days of September, for the purpose of forming a permanent society, and deciding upon the best mode of carrying our wishes into full effect. In prospect of this solemn assembly, we address you, dear brother, as one who, we trust, feels no less interested than any of us, in the advancement of the kingdom of our Lord and Saviour. The success of the attempt appears, under God, to be almost wholly with the ministers of Jesus, and where *they* lead, their flocks will probably follow—what *they* have faith and love to undertake, the people will easily find means to execute. For our own parts, we do not imagine that the zeal of gospel ministers will be found wanting, as they know and believe that the kingdom of their Lord is already universal in point of *right*, and must hereafter become so in *fact*. We hope, dear brother, that you, in particular, honoured with the fellowship of this ministry, are ready to stand among the foremost in whatever way the

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Lord is pleased to call you. Deeming it inexcusable to remain inactive, we have done; and through grace will continue to do what we can. We now apply to *you* for assistance—we put the cause into your hands—into yours, as much as any man's,—trusting that it will not fail for want of your support; and that if it should stop short of its great end, it will be as far beyond your station as your unwearied endeavours can advance it.

“We request you, dear brother, to make the congregation over which the Lord hath placed you, acquainted with our design, and to recommend it earnestly to their serious, devotional, and practical regard. Improve every opportunity your situation affords of conferring with your neighbouring brethren, upon the best means of strengthening our hands in this good work. Where congregations cannot depute their minister to assist at our deliberations, we earnestly recommend that such as are associated together will delegate, at least, one of their number for that purpose; and others, no doubt, will help us by their intercessions at the throne of grace.

“After all, the chief difficulty will be to find proper missionaries—men of God, full of faith, and of the Holy Ghost. We expect, however, to hear from many places, that the Lord has been stirring up the hearts of fit persons to this glorious work. Permit us to ask, Is there among your acquaintance any one desirous to take advantage of the opportunity which, we trust, will shortly be furnished, to become instrumental in conveying the glad tidings of redemption into the regions of the shadow of death? Your own judgment, and that of your friends, as to the best manner of proceeding, in order to find such instruments, will be highly acceptable.

“If it please the great Lord of the harvest to send forth many labourers into the wide-extended field of the heathen world, considerable funds will be necessary, that the most distant climes may be visited with the fulness of the blessing of the gospel of Christ. It is therefore desirable to form some estimate of what can be done, in the various Christian societies that give attention to this call. If each congregation contribute something, however small the

ability of many may be, the aggregate amount will be considerable. By the more affluent, a due regard, we hope, will be paid to the example of princely generosity already given by some who have set their shoulders to this sublime work.

“The time of the proposed meeting speedily approaches. What your hand finds to do, dear brother, do it with all your might. Millions of immortal souls call upon us for the word of salvation. The honour of the holy and blessed Redeemer is bleeding in every climate, through the crimes of wicked men who assume the Christian name. What ought to be our feelings and exertions? Shall we not hope that the age of cold indifference is past, and that the Spirit of Christ has kindled in our hearts an unextinguishable flame of love to God and man? May He guide and prosper all your labours of love among the people of your immediate charge, and smile upon whatever you undertake for the furtherance of this grand object.

“Commending both it and you to his gracious patronage, we remain, your affectionate brethren and servants for Jesus’ sake,

“ Joseph Brooksbank,	John Reynolds,
“ John Eyre,	William Smith,
“ Samuel Greatheed,	James Steven,
“ John Love,	Alexander Waugh,
“ W. F. Platt,	Matthew Wilks.

“ P. S. As the general concurrence in the formation of the plan is an object much to be desired, we shall be happy to see you among us; hoping to derive pleasure from your company, and assistance from your talents.”

On Monday evening, September 21, a consultation of the friends of the infant institution was held at the Castle and Falcon, and the numerous and highly respectable assembly of ministers and others convened on that occasion, exhibited an aspect of united seriousness, ardour, and cordiality.

Sir Egerton Leigh, Bart. having been voted into the chair, Mr. Boden, of Henley, offered up a solemn and appropriate prayer; Mr. Steven, of Crown Court, gave a concise account of the measures which had been already

adopted; and Mr. Love, of Artillery Street, who had acted as secretary to the committee of correspondence, read a number of interesting letters from the country, which served to demonstrate that the sympathies, both of ministers and private Christians, had already been excited, "from east to west, and from north to south," on behalf of the poor and perishing heathen. The Rev. Dr. Haweis, of Aldwinkle, next addressed the meeting, on the practicability of finding suitable missionaries, and read some pleasing communications from persons who had generously offered to devote themselves to this arduous service. And after the important resolution had been unanimously passed for establishing a society forthwith, for the purpose of sending the gospel to heathen and other unenlightened countries, the Rev. J. Eyre, of Homerton, read the sketch of a plan, which had been prepared by the committee, and which was now determined to be laid before the general meeting on the ensuing day. Subscription books were then opened; the thanks of the meeting were voted to the ministers who had sanctioned the projected design, by their presence or epistolary communications; to the gentlemen of the committee who had drawn up the plan; and to the chairman, for his polite attention to the business of the evening. The whole was concluded with prayer by the Rev. Rowland Hill; and the assembly broke up with a feeling of delight "which," it has justly been remarked, "the highest gratification of sensuality, avarice, ambition, or party-zeal, could never have inspired."

The following day a very large congregation assembled at Spa-fields chapel, and the Rev. Dr. Haweis delivered a highly animating discourse from Mark xvi. 15, 16. At the conclusion of the public worship, a numerous-body of ministers and lay brethren, in the area of the chapel, formed themselves into a society, in the presence of a multitude of spectators, who tarried to witness this interesting part of the proceedings, and the Rev. Mr. Kingsbury, of Southampton, was chosen to be president of the meeting. After prayer by the chairman, the Rev. J. Eyre introduced the plan which had been prepared for the consideration of this meeting; and, after it had been deliberately discussed, and

in a few instances altered or corrected, it was unanimously adopted. In the evening, a second service was held at the Scots' Church, in Crown-court, Covent-garden; and a most appropriate sermon was preached by the Reverend G. Burder, to whose invaluable services and unremitting exertions the Missionary Society has, for many years, been under the deepest obligations.

On Wednesday and the following day, four other solemn assemblies for worship were successively held, at Harbardashers' Hall, the Tabernacle, Surry Chapel, and Tottenham-court Chapel; where the great cause of missions was pleaded with the utmost solemnity, ardour, and affection, by the Reverend Messrs. Greatheed, Hey, Hill, and Bogue; and where the unction of the Holy Spirit appeared to be poured out in a peculiar manner, both upon the ministers and the people. Every opportunity, indeed, seemed to be "a time of refreshing from the presence of the Lord;"—an enlargement of heart was felt by many, who, in former times, had scarcely given a thought to the state of the perishing heathen; and the benevolent offerings of the hand were, in many instances, accompanied with the fervent prayers of the soul, that this new attempt to illumine and evangelize a dark and sinful world, might be abundantly owned and blessed, to the augmentation of the Redeemer's kingdom, and the deliverance of immortal souls from the cruel thralldom of Satanic bondage.

In the afternoon of Friday, September 25, the general meeting was convened, for the last time, at the Castle and Falcon, in Aldersgate-street. The Rev. Mr. Percy having been called to the chair, and the blessing of the Almighty solemnly invoked, Joseph Hardcastle, Esq. was nominated to fill the office of treasurer to the new society; and though the modesty of that excellent man threw some objections in the way, these were soon over-ruled, and he was elected with the greatest unanimity. The meeting then proceeded to the election of twenty-five directors, when the following ministers and lay gentlemen were unanimously chosen; the Reverend Messrs. Boden, Bogue, Brooksbank, Burder, Eyre, Greatheed, Haweis, Hey, Hill, Lambert, Leigh, Love, Mends, Parsons, Platt, Reynolds, Steven, Waugh.

and Wilks; and Messrs. Foyster, Neal, Stokes, West, John Wilson, and Thomas Wilson. To this list were afterwards added, with the entire approbation of the meeting, the Rev. Messrs. Audley and Saltern, and Messrs. Alday, Campbell, Cowie, Steven, and Taylor; all of whom were nominated by the directors previously chosen. The Rev. Mr. Love and Mr. Shrubsole were afterwards appointed secretaries to the society, and the formatory meeting concluded, as it had commenced, with unanimity, prayer, and praise.

CHAPTER II.

Mission in the South Sea Islands.

"Heav'n speed the canvas, gallantly unfurl'd,
That bears salvation to a guilty world:
Soft airs, and gentle heavings of the wave
Impel the bark, whose errand is to save!
Charg'd with a freight transcending, in its worth,
The gems of India, nature's rarest birth;
That flies, like Gabriel on his Lord's commands,
An herald of God's love to Pagan lands."

OTAHEITE.

PREVIOUS to the dissolution of the first general meeting of the missionary society, the directors had resolved, in humble dependence on the aid of their Divine Master, to commence their operations by a mission to the islands of the Pacific Ocean, which had been brought to light in the voyages of discovery made by command of his majesty, George the Third; and which, however uninviting to the ambitious projects of the warrior, and the anxious speculations of commerce, seemed to present an open door for the introduction of the gospel to a people who were in the most deplorable state of ignorance, and whose beautiful

country was literally filled with the habitations of cruelty. With this view subscriptions were raised to a considerable extent; a committee of examination was formed; a number of zealous persons expressed their willingness to consecrate the remainder of their days to the instruction of the heathen; and on the 10th of August, 1796, thirty missionaries, with six women and three children, embarked at London, on board the *Duff*, a vessel purchased by the society for the sum of five thousand pounds, and intended to be commanded by Captain Wilson, a gentleman who had for some years retired to affluence and ease from the East India service, but who voluntarily tendered his assistance on this highly interesting occasion.

A gentle breeze springing up from the west north-west, the mariners weighed anchor, and hoisted the missionary flag at the mizen top-gallant mast-head; three silver doves on a purple field, bearing olive branches in their bills. Multitudes of pious persons had been previously flocking around the vessel in boats, to take their leave; and as the heralds of divine mercy sailed down the river, singing the praises of their exalted Saviour, the scene became more deeply affecting. The sailors in the different ships which they passed, viewed them with silent astonishment, whilst the serious people who had assembled on each side of the river, waving their hats, bade these servants of God a long and affectionate adieu. From Gravesend, Chatham, and Sheerness, many of the friends of the institution met the vessel, bringing with them, in token of affection, supplies of poultry, and such other stores as they considered might be acceptable.

On their arrival at Spithead, the wife of one of the lay missionaries, having suffered severely from sea-sickness, was induced to abandon the prosecution of the voyage, and, at her urgent request, was sent on shore. Her husband was evidently grieved and disappointed in the frustration of an object on which he had fixed his mind; but the directors considered it would be highly improper to separate man and wife, and he was accordingly sent from the ship with the suffering and dejected invalid. Here, also, James Cover, son of one of the ordained missionaries, died, in the

last stage of a consumption, and was committed to the silent tomb, till the morning of the resurrection.

At Portsmouth, the Duff was detained nearly a month, whilst waiting for a convoy. This delay, however, though extremely mortifying in the first instance, was productive of beneficial consequences to the mission; as it afforded the most satisfactory proof of the steadiness of the persons engaged, and enabled them to procure, from a friendly clergyman, an authentic detail of the transactions of the mutineers at Otaheite, during an abode of about two years; together with an interesting account of the country, and a vocabulary sufficiently copious to supply the missionaries with the rudiments of the language, and to furnish them with a variety of such phrases as would be most absolutely necessary in the commencement of an intercourse with the natives.

At length, after various delays and disappointments, our missionaries sailed from England on the 25th of September, and, after a safe and pleasant passage of about seven weeks, arrived in the harbour of Rio Janeiro, on the coast of Brazil. Here they refitted their rigging, laid in stores of water, wine, live stock, &c. and procured a variety of seeds and plants, which, it was supposed, might be successfully cultivated in Otaheite. They then resumed their voyage, intending to go round by Cape Horn; but they met with such contrary gales, and were repeatedly exposed to such imminent peril, that the captain relinquished his original plan, and determined to take the eastern passage, though he was aware that to reach Otaheite by the nearest course they must run about fourteen thousand miles, though the way by Cape Horn did not exceed half that distance.

As the sea, at this time, ran tremendously high, and they were apprehensive of receiving some serious damage, they shaped their course right before it, till it gradually became smoother. In the course of the first four days they ran six hundred and forty miles by their log, and were then detained some time by easterly winds. When they were at length enabled to proceed, the gale blew with great violence, the sea running mountains high,—the clouds appear-

ing low, thick, and gloomy,—and the vessel scudding before the wind with surprising swiftness, but shipping comparatively very little water.

On the 17th of February, 1797, our voyagers encountered the most severe and awful storm they had yet experienced; but though the billows rose to an enormous height, and it rained with extreme violence for about eight hours, their little bark sustained no injury. Four days afterward they were threatened with a dreadful calamity, in consequence of the negligence of a man, who suffered a pitch-kettle to boil over, whilst the carpenter was employed in caulking the decks. The person, however, by whose inattention the accident was occasioned, had sufficient presence of mind to lift the blazing vessel off the fire, and thus prevented the conflagration which must otherwise have seized on the sails and rigging.

In the afternoon of the 1st of March, such immense quantities of rain descended for about two hours, that nearly a tun of water was caught by the missionaries. About three hours of fine weather succeeded; but, at the expiration of that time, the clouds assumed a gloomy aspect, and such an alarming night commenced, that orders were given to furl every sail except the foresail, and to lay to. The rain now descended in more violent torrents than before, accompanied, from nine o'clock till midnight, with the most vivid flashes of lightning and tremendous peals of thunder, which seemed to shake the Duff to her centre at every clap. At length, however, that Omnipotent Saviour, who holdeth the winds and the waves in the hollow of his hand, graciously interfered on the behalf of his affrighted servants, and hushed to silence the fury of the storm.

On Saturday, the 4th of March, the island of Otahete was discovered at a considerable distance; and, by seven o'clock the next morning, the missionaries got abreast of the district of Atabooro; when seventy-four canoes, many of them double ones, each carrying about twenty persons, put off from the shore, and paddled rapidly toward them. About a hundred of the natives crowded on board, in spite of every exertion to prevent them, and began dancing and capering about the decks like frantic persons, exclaiming;

"Tayo, tayo!" and occasionally uttering a few sentences of broken English. The missionaries were both surprised and disappointed whilst viewing the disorderly conduct of their visitors, and inhaling the smell of the cocoa-nut oil with which their bodies were smeared; but the momentary prejudice thus excited was soon removed by the vivacity, good nature, and apparent ingenuousness of the Otaheitans; who, on some of the great guns being hoisted out of the hold, for the express purpose of overawing them, evinced that they were as free from the apprehension as from the intention of mischief, by cheerfully assisting in placing those weapons of destruction on their respective carriages.

When the first transports of their astonishment and delight had subsided, many of the natives voluntarily quitted the vessel, and others were driven away by Manne Manne, a venerable old man, who called himself a priest of the *catoos*. Those that remained, about forty in number, were now given to understand that a solemn service was to be performed in honour of the God of Britain, and they accordingly conducted themselves with great decorum whilst Mr. Cover prayed and preached; but when the singing commenced, they were evidently overwhelmed with amazement, and occasionally talked and laughed with each other, whilst expressing the pleasure which they experienced. A nod of the head, however, was sufficient to bring them to order, and, upon the whole, they behaved with great quietness and attention.

Two Swedes, dressed in the same manner as the Otaheitans, and tattooed, like them, about the legs and arms, now came on board, and gave the following account of themselves:—The younger, a native of Stockholm, and about thirty years of age, stated that, on the 6th of March, 1792, the *Matilda* was cast away on the south side of the island; and that he and his companions were at first plundered, but subsequently treated with kindness by the natives. Since that time, the captain and most of the crew had returned homeward by different methods, but he had thought proper to remain on the island. The other, named Peter Haggerstein, stated that he was born in Swedish Fin-

land; and had been left here by the captain of the *Dædalus*. Both of them spoke tolerable English, and as they were well acquainted with the Otaheitan language, the missionaries naturally anticipated that they might render them an important service in the character of interpreters.

In the course of conversation with these men, it appeared that Manne Manne was not only a person of considerable consequence, as being nearly related to the royal family, but was also the chief priest in Otaheite and Eimeo; and had formerly been king of Ulitea. The following day, therefore, he was admitted to the *tayo* ship with the captain, which he appeared extremely anxious to obtain. This, in the South Sea Islands, is a sort of sacred temporary friendship, commenced and ratified by an exchange of names between the respective parties. The *tayo* furnishes his visitor with provisions during his visit, and expects, in return, some trifling present of beads, nails, or other similar articles; which, in general, are considered as a sufficient remuneration for all his attentions. The old priest, however, was evidently desirous of something more valuable; as, on his interchanging names with Captain Wilson, and wrapping a large piece of cloth round his body, he requested to be furnished with a musket, some shot, and gunpowder. To this request his *tayo* did not think fit to accede, but Manne Manne was assured that his friendly offices should be amply repaid; and with this he appeared to be completely satisfied.

The *Duff* now proceeded to an anchorage in Matavai Bay; and, in the course of the afternoon, the captain, accompanied by Manne Manne, the two Swedes, and a few of the missionaries, went on shore, to look at a house, situated on Point Venus, and said to have been built by Pomare, the king's father, for Captain Bligh, who had intimated a design of returning and settling on the island. It was a large spacious building, of an oblong figure, one hundred and eight feet long, and forty-eight wide. The roof was beautifully thatched with leaves of the palm tree, and supported by three rows of wooden pillars, from nine to eighteen feet in height, and about six feet distant from each other; and the sides of the house were prettily formed of

skreens of bamboo, leaving an opening of about twenty feet in the middle, for the purposes of ingress and egress.

A few days after his arrival, Captain Wilson obtained an interview with Otoo, the king, and, through the medium of one of the Swedes, informed him of the object and design of the voyage. He stated that a number of good men had left their native country and visited Otaheite, solely with the view of rendering an important service to him and to his subjects, by instructing them in the most useful and excellent things; and that, in the event of their settling on the island, they only required the grant of a piece of land, sufficiently stocked with bread-fruit and cocoa-nut trees, and so large as to contain a garden, and admit of houses being built upon it. He also observed that they would engage to abstain from any interference in the wars of the natives, and would never use their weapons, but for the purpose of self-defence. Otoo replied, that the house which the missionaries had already seen might be considered as their own, and that they were at liberty to take as much land as they thought proper.

The next morning the missionaries went on shore with their chests and beds, and took possession of their house, which they enclosed with a thick railing of bamboo, to prevent the natives from crowding upon them. The different apartments were next marked out, and the necessary partitions commenced; but as the natives had to fetch the materials from a considerable distance, this part of the work proceeded but slowly, though one man stripped his own house, in order to expedite it. In the arrangement which was made, all the rooms intended to be occupied by the missionaries were at one end of the building; and, to preclude the possibility of dispute, were chosen by lot. Next to them, were apartments designed for a store-room, a library, and a place for the surgeon and his medicines; and the remaining space, into which the outer doors opened, was set apart for the celebration of divine worship.

On the ensuing Sabbath, the brethren considered it advisable to call the attention of the Otaheitans to the important subject of their mission, and it was agreed that Mr. Jefferson should address them, through the medium of An-

draw, the Swede, as interpreter. Accordingly, at three o'clock in the afternoon, they met for this purpose, several of the natives being present, both within and without the house; and as soon as they discovered that the speaker's discourse was addressed to them, they placed themselves in a posture of attention. They also proposed several pertinent questions, and particularly inquired whether the message of the British God were sent to the *toutous*, or servants, as well as to the king and the chiefs? They were of course answered in the affirmative, and Mr. Jefferson, pointing to his brethren, told them that they were the servants of the only true God, who, notwithstanding all men had offended him, was a gracious and merciful Being; conferring, on those who believed his word, great blessings in the present life, and removing them to a state of unspeakable felicity after death. Otoo, the king, was present on this occasion, but the discourse did not appear to make any impression on his mind.

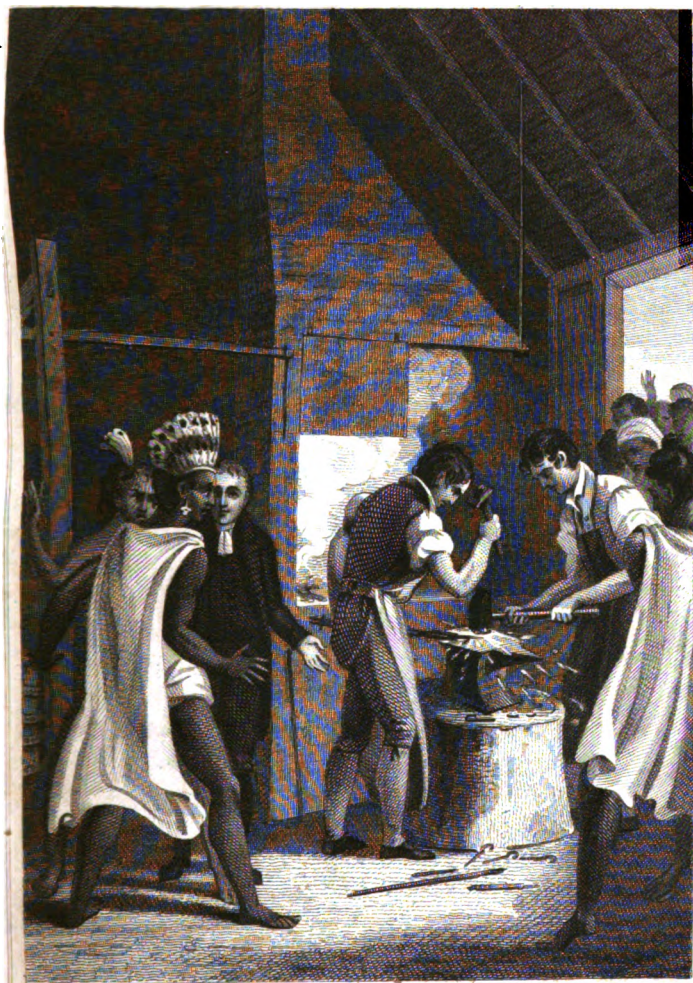
On the next Lord's-day, Seth Kelso and John Harris, who had chosen the islands of Tongataboo and St. Christina as the scenes of their evangelical labours, were solemnly set apart at the mission-house, for the important work of the ministry. Mr. Jefferson asked the usual questions of the candidates respecting their object and design; Mr. Cover delivered the charge, and preached an appropriate sermon; and Messrs. Lewis and Eyre prayed at the commencement and the conclusion of the service. The sacrament of the Lord's supper was also administered on this interesting occasion, and, for the first time, the bread-fruit of Otakeite was used as a symbol of the body of Christ, and received in commemoration of his dying love.

On discovering that a society of Otakeitans, distinguished by the name of *arreoies*, were in the habit of destroying their new-born infants, the missionaries considered it an imperative duty to make some attempts with a view to the prevention of such an atrocious practice. Accordingly, on being visited, one day, by an arreoie and his wife, the latter of whom was in an advanced state of pregnancy, they remonstrated, in the most earnest and affectionate man-

ner, against a crime so unnatural in itself, and so highly offensive to the Divine Dispenser of life and death; and proposed, at the same time, to take every child which should be born under their own care, after providing a house for the accommodation of the mothers during their confinement. The female appeared to feel the workings of nature in her bosom, and seemed perfectly willing that her infant should be spared, but the brutal chief was obstinately bent on its destruction. He acknowledged, indeed, that it was a sanguinary act, but pleaded in excuse, that it had been a practice long established, and urged, that if it were to be generally abandoned, the loss of all the privileges enjoyed by the arreoies, and even the dissolution of their society, must inevitably ensue. After being solemnly warned by the brethren, and threatened with the loss of their friendship, he retired with an air of dejection, though apparently resolved on the immolation of his innocent offspring; but, in the course of a few days, he returned, and promised that if the babe were born alive, it should be placed at their disposal.

Anxious to introduce the blessings of civilization together with the instructions of Christianity, the missionaries embraced an early opportunity of rendering the Otahaitans familiar with some of the most useful mechanical arts: They accordingly constructed a saw-pit, for the purpose of cutting timber into planks; and, in the month of April, having completed the erection of a forge, Messrs. Hassel and Hodges began to work at their trade as smiths. The natives immediately flocked around them, evincing the utmost astonishment and pleasure; but on seeing the sparks of fire which flew in profusion around the anvil, and on hearing the hissing of the hot iron when thrown into water, their fears proved stronger than their curiosity, and they fled, with the utmost precipitation, in various directions. Pomarre, who was present on this occasion, was so completely charmed with the operations of the bellows and the forge, that he caught the blacksmith in his arms, all dirty as he was, and joined noses with him, as a silent but forcible expression of the highest satisfaction.

Several instances occurred in which the missionaries



*Astonishment of the King & natives of Otahiti,
on viewing the forge erected by the first missionaries.*
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had an opportunity of witnessing the superstition and simplicity of the people to whom they had conveyed the glad tidings of salvation. Tamarree, a chief priest from Papanua, who, on account of his supposed power, was called an *atooa*, or a god, paid them a visit, but had scarcely entered their house when he was overwhelmed with the utmost astonishment and terror, by the striking of a cuckoo clock; and old Pyetea, the chief of the district of Matawai, who happened to come in at the same time, observed that he had brought the bird some bread-fruit, as it must be necessarily starved if no one gave it food. On another occasion, one of the brethren, walking with an Otaheitan, took occasion, from the beauties of the circumjacent country, to allude to Jehovah, as the Creator of all things. The native replied, he had no doubt but that the God of whom he was told had formed all things in Britain, but he contended that his influence did not extend to Otaheite. On the contrary, he ascribed the interesting scenes which they were then contemplating to different deities; one of whom, he said, had reached up and stuck the stars in the sky, and another, named Mawwa, had fastened ropes to the sun, for the purpose of regulating the progress of that luminary. The missionary then endeavoured to undeceive him with respect to the artifices of the priests, and stated that the three great gods Ooroo, Tane, and Tarea, to whom sacrifices were usually offered on occasions of peculiar extremity, were, in reality, nothing more than the work of men's hands. To this he replied, that they intimated their displeasure by speaking to the people; but, on being urged to explain how this was done, he said, laughingly, "On these occasions one of the priests rolls himself in a bundle of cloth, and exclaims, in a shrill squeaking voice, 'I am angry: fetch me hogs; kill a man, and then my anger will be appeased.'"

In an excursion which some of the missionaries made, with a view to ascertain the populousness of the island, they visited one chief whose house contained a variety of wooden deities, said to preside over the sun, moon, and stars, men, women, and children, and different animals. Each of these gods was armed with a sword, axe, or ham-

mer, and it was gravely asserted that with these weapons any neglect or insult would be punished, unless the offender expiated his crime by a prompt and acceptable sacrifice. On their return, one of the brethren named Broomhall, through fatigue and catching cold, was confined to his bed by an attack of fever. One of the priests immediately asserted that this visitation was the effect of an Otaheitan eatooa's displeasure, and predicted that it would terminate in death. Mr. Broomhall, however, derided the idea of danger from a being which had no existence, but in the imagination of his deluded worshippers; and said that his affliction, which had been sent by the living Jehovah, would be removed by the same Divine Personage the following day. This remark was instantly spread among the natives, and our missionary began to fear that he had spoken too hastily of his recovery, and that God might be dishonoured in the event of his illness continuing. He therefore poured out his soul in earnest supplications before the throne of grace, and the Lord was graciously pleased to hear and answer the voice of prayer. During the night he enjoyed a refreshing sleep, and on the morrow he was enabled to quit his bed, and exhibited evident symptoms of recovery, to the astonishment of the Otaheitans, and particularly of the priest, whose prediction had been so completely falsified, and who now anxiously inquired whether the disease had really been removed by the God of Britain. Mr. Broomhall embraced this opportunity of reasoning on the absurdity of the Otaheitan superstitions, and on the folly of worshipping imaginary beings as gods. The priest, however, obstinately persisted in asserting that various deities, both good and bad, presided over Otaheite, and that it was necessary to pray to the former, in order to counteract the influence of the latter. He also insisted that unless the food eaten by the natives were blessed by a priest, those who partook of it would be immediately possessed and destroyed by the evil deities; but on being assured that the missionaries had no apprehension on that score, he walked away, evidently ashamed and put to silence.

Captain Wilson, who had, in the mean time, conveyed some of the missionaries to the islands of Tongataboo and

St. Christina, now returned to Otaheite, and had the satisfaction to find that the brethren in that place were highly respected, and most hospitably treated both by the chiefs and the people. Otoo and his wife, indeed, had, upon one occasion, brought a large present to Mr. and Mrs. Cover, desiring to become their adopted children, and promising to regard them as their parents; Pomarre and Iddeah also begged that this wish of the king and queen might be granted; and such immense quantities of provisions were poured in upon the missionaries from various quarters, that, at one time, they had not less than a waggon load of fruit, besides a profusion of hogs and poultry. Encouraged by these circumstances, the captain finally quitted the island, and after revisiting the other settlements, and touching at Canton for a cargo of tea, he returned to England in the beginning of July, 1798, himself and companions being "all safe and in perfect health, as when they left their native land, sickness or accident not having been permitted to disable a single individual."

"When the welcome arrival of the Duff," say the directors, "had called us into the house of God again, on the 6th of August, to testify our thankfulness for mercies so distinguished, we could not but feel the obligations laid upon us to renew our exertions, and pursue an object so plainly pointed out by the happy coincidences attending our first successful voyage. At a special general meeting, therefore, held the next day, it was most cordially and unanimously resolved—That the directors be authorised to employ a ship belonging to the society on another voyage to the Pacific Ocean, for the purposes of supplying our brethren who have settled there, with assistance in their labours; of adding to their number, where circumstances may render it necessary; and of planting the gospel in other islands of that ocean, where it shall appear most eligible, from their extent, population, or other favourable circumstances.

"The season advancing required peculiar diligence; and as so much was to be done in a few weeks, our renewed efforts immediately commenced. The committee of provision and conveyance engaged to accomplish every thing

respecting the ship; and the committee of examination applied themselves to the arduous task of looking round for a sufficient number of well qualified missionaries, in addition to the few they had already accepted, and of making preparations for their equipment. We are overwhelmed at the reflection of the wondrous goodness of God, in the spirit instantly stirred up from one end of the kingdom to the other. Offers of service poured in upon us. Single and married brethren presented themselves, ready to quit every thing dear to them, and embark in the self-denying service. The candidates soon were more numerous than our ship was capable of conveying. All appeared with testimonials of their Christian conduct from their ministers and others. Carefully and repeatedly they were examined, as to their experience, principles, abilities, and motives, and such of them were selected as appeared the most proper for the work.

“Among these were men not only apt to teach, as preachers and catechists, the truth as it is in Jesus, but botanists, agriculturists, ingenious artisans in several branches, and, what we very particularly needed, six of the brethren were instructed in the knowledge of medicine and surgery, and two of the sisters in the practice of midwifery. For two of these medical persons, and one of the most valuable mechanics, we were indebted to our coadjutors in missionary labours in Edinburgh, one of the best schools for the science of medicine; and from the same society we have lately received the liberal present of £400, in token of their affection and esteem, and as fellow-workers and sharers with us in all our mercies.

“Every individual of these missionaries left, apparently, comfortable stations, and some of them we know relinquished even advantageous prospects. We had reason to believe none were urged by necessity, or a love of change, to engage in the work, but by a deliberate choice, as the state in which they could most effectually glorify God in their bodies and in their spirits, which are his.

“Our warmest desires were naturally directed to that honoured instrument, Captain Wilson, to conduct our second enterprise to the Pacific Ocean, as he had embarked

in the first with such disinterested zeal, and executed it with such wisdom, patience, fidelity, and success, as not only crowned our wishes, but exceeded our most sanguine hopes. Reasons, fully conclusive, however, prevented his compliance with our request, whilst no man more readily and actively engaged to forward the important design. Providential circumstances, also, occurred which deprived us of his nephew, to whom we chiefly owe our journals, charts, and drawings; but Mr. Robson, who had sailed with Captain Wilson, and highly approved himself for his ability, diligence, nautical skill, and exemplary Christian conduct, was judged by our committee of nautical directors, fully adequate to the charge; and the Reverend Mr. Howell, of Knaresborough, offering his services as a missionary, was joined with the captain in the superintendence of the missionaries, and engaged to keep all the journals, and assist the committee chosen among themselves for the regulation of their affairs. The instructions given to them have been laid before the public in the *Evangelical Magazine*. And after the most attentive review of the missionaries chosen, and the steps which have hitherto been taken, we have reason to hope that this mission will terminate no less favourably than the former. But we presume not to place our dependence on any human care and foresight. We know that the blessing must come from Jesus Christ, the great head of the church. His wisdom must guide them, his power protect them, and his Spirit alone is able to subdue the unruly wills and affections of sinful men, unite them in the bonds of love, animate them with zeal and fervour, and fill them with all the fulness of God, for the work and warfare in which they are engaged. To him we have surrendered them; and shall not cease to follow them with our ardent prayers. We know in whom we have believed, his mercies we have experienced in a similar situation; and this God is our God for ever and ever; he shall be our guide even unto death."

The missionaries sent out on this occasion consisted of ten married couples, with seven children, and nineteen single brethren; and, in bidding them adieu, some of the directors parted with their dearest connexions, not only

without regret, but rejoicing that those who were united to them by the endearing ties both of friendship and consanguinity, were disposed to make such a noble sacrifice for the cause of Christ, and were counted worthy to share in such an honourable service. They embarked in October, and had an unpleasant voyage to Portsmouth, where the vessel was detained several weeks by contrary winds; yet no man's heart failed, nor did the women evince any diminution of their zeal or courage. At length, on the 20th of December, they weighed anchor, and with a fair wind sailed under the convoy of the Amphion frigate; and, though they were afterwards compelled to put back, in consequence of the wind shifting, they were more fortunate the next evening, and got under way with a fine breeze from the east.

On Christmas-day the wind blew hard, the sea ran high, and most of the missionaries were severely indisposed. And two days afterwards, in consequence of the increasing violence of the storm, and the vessel having already shipped several seas, the hatches were battened down; yet, notwithstanding this precaution, most of the articles between decks were soon set afloat. The billows, in the mean time, beat the ship with a degree of violence which made her tremble from stem to stern. One sea, indeed, ran so high, that the spray went over the mizen-mast head, and a vast quantity of water forced its way down into the cabin, which occasioned a loud and general exclamation of alarm. At midnight a solemn silence prevailed for some time, which was interrupted only by the roaring of the sea, the falling and breaking of various articles, and the occasional expressions of fear which were uttered respecting the imminent danger of the ship. These mournful sounds however gradually died away, the wind abated, and, on the morning of the 28th, the hatches were unbattened, and the brethren were once more permitted to come upon deck.

On the 2d of January, 1799, the brethren lost their convoy, and the following day they were alarmed by the appearance of a strange sail bearing down upon them, which they conceived might probably be a French priva-

teer. On a near approach, however, she proved to be an American brig from Philadelphia, and bound to Leghorn. Another sail came in view on the 15th, just after the Duff had crossed the tropic and entered the torrid zone, but she pursued her course, apparently regardless of the missionary vessel.

On the morning of the 30th, a more serious alarm was excited by the appearance of a ship of war and a schooner, the latter of which was most probably a prize. As the schooner was immediately sent off, and the ship gave chase to our missionaries, Captain Robson crowded all the sail he could; placed extra ropes where he conceived they might be necessary, as it blew hard; and prepared the guns for action; as he, with the officers and seamen, considered it their duty to resist the capture of the vessel. Hope and fear now preponderated alternately in every bosom, and many an anxious look was cast behind on their pursuer; but, at length, about three o'clock in the afternoon, she abandoned the chase, and left them to continue their voyage in peace.

Nothing further transpired worthy of narration till the 19th of February, when they came within sight of Cape Frio, and expected, within a short time, to anchor in the harbour of Rio Janeiro. The morning was clear and fine, and a strange sail was discovered a-stern, at a considerable distance, and apparently riding at anchor, as if she had been becalmed. She was afterwards seen under way, but this circumstance seems to have excited little or no attention among the missionaries, most of whom were busily employed;—some in washing their clothes, that they might be ready to go on shore; and others in writing to their friends, anxious to give them the earliest intelligence of their progress and safety. It seemed improbable, indeed, that an enemy's vessel should be cruising in that quarter, where it was so likely to fall into the hands of the Portuguese; and many of the persons on board were of opinion that the ship they had seen was the Porpus, bound to New South Wales, as she had not reached Portsmouth when the convoy sailed. The day was accordingly spent in perfect security, and, about ten o'clock at night, the captain and

most of the passengers retired to rest, without the slightest apprehension of impending danger. What, then, was their astonishment, when the strange vessel, which had been rapidly approaching them by the aid of her sweeps, and had advanced with her port-holes closed, the more effectually to conceal her design, fired a gun to bring them to. A light squall springing up, the moon, which had hitherto shone brightly, was obscured by dense clouds, and it began to rain heavily. The first shot was soon succeeded by a second, which fell so near the Duff as to be distinctly heard in the air. Still both the captain and the missionaries were inclined to hope that there was no real danger; and with this idea they attempted to support the spirits of the females, who, as might naturally be expected, were in a state of the most anxious apprehension. The fatal truth, however, was soon communicated. The enemy having previously hailed them in English, sternly ordered the boat to be sent alongside, threatening, in case of refusal, to sink them to the bottom of the sea. The first mate immediately went on board, and soon returned with the appalling intelligence that the Duff was a prize, and that all the men must instantly quit her, and place themselves at the disposal of the enemy. The effect which this communication produced on the feelings of the captain, the missionaries, and the crew, may be more easily imagined than described. The married brethren in particular were agonized at the thought of leaving their beloved wives and children at the mercy of a banditti, subsisting by pillage, and inured to scenes of blood. Little time, however, was afforded for reflection, as the officers who had come on board, armed with cutlasses, would not even permit those who were unprovided with a change of apparel to collect a few articles together; but both the missionaries and the crew were driven into the boat with as little ceremony as if they had been sheep appointed to be slaughtered.

On reaching the enemy's vessel, the unfortunate prisoners were placed on the quarter-deck, under the charge of several sentinels; and here they had an opportunity of contrasting their recent peaceful and pious enjoyments, with the tumultuous noise, the forbidding appear-

ance, and the barbarous manners of the unfeeling wretches by whom they were now surrounded. In this pitiable and heart-rending situation they remained till two o'clock in the morning, when they were ordered to go below, and were immediately compelled, at the point of the sword, to enter a place between decks, where there was scarcely room for them to lie, and where it was impossible to stand upright. In this horrid situation, where they were obliged to spend their nights whilst on board the privateer, the heat was so intense, the air so close, and the smell so offensive, that they were in imminent danger of suffocation. The boards on which they slept were also so uneven, that some of them were two inches above the other; and, in addition to this, they were dreadfully annoyed by vermin falling from the dirty hammocks above them; whilst the sentinels who stood on guard, in passing to and from the lantern, trod over them, and frequently thrust the points of their swords between them, to feel for room where they might put their feet.

The first morning after their capture, our missionaries were allowed to come on deck about six o'clock, and their first anxiety was to look after the ship which contained some of their dearest relatives and connexions; but it is impossible to describe the anguish which pervaded their bosoms, when they beheld her steering a course directly opposite to their own, and gradually disappearing in the distance. At the same time they learned from Captain Robson, that the vessel in which they were now confined, was a French privateer, commanded by Captain Carbonelle; and that there was no possibility of the Duff being ransomed, as she was to be taken to the Spanish port of Monte Video, in South America, and the privateer having come upon a three months' cruise, would not return into port till the expiration of that time, unless two or three valuable prizes should be captured in the interim.

The daily allowance of our unfortunate missionaries, during their mournful captivity, is said to have been as follows:—For breakfast, they had biscuit and butter, half a pint of water, and about a glass of brandy; for dinner, a small piece of salted pork, in a tub with vinegar, the same portion

of brandy, and nearly a pint of water: one knife was allotted for the use of twelve persons, and taken away immediately the meal was finished. Supper was served at five o'clock, which consisted of horse-beans or peas, with broken biscuit, boiled in water, and appearing nearly as thick as mud. This was served up in a tub, with half a pint of water, and the usual allowance of spirits. It has been justly said, that "the brethren now knew the value of water by painful experience of the want of it. Such as, in England, they would not have employed to wash their hands, they were now glad to use for quenching their thirst; and even of this, though they were almost fainting beneath the heat of a vertical sun, they had but a scanty allowance in twenty-four hours. The sailors, also, cruelly plundered them of what little property any of them happened to possess, and even such as, on the night of their capture, had brought with them a small bundle of clothes, were, by the rapacity of these brutes in human form, left without a second shirt, and were literally obliged to go without linen whilst they washed the only one remaining in their possession." The captain, chief mate, and Mr. Howell, however, were much better accommodated than their suffering companions, and were even admitted to the table of the French commander; who, on becoming acquainted with their character and the design of their voyage, seemed disposed to alleviate the horrors of their captivity, and intimated that the hard treatment endured by their friends was, in respect to himself, the result of necessity, and not of inclination. "Had he known, he said, who they were, and with what views they had left their native land, he would sooner have given £500 out of his own pocket, than have met with them; but as it was, the laws of his country, and the claims of his officers and men compelled him to act as he did."

During the night of February 21, the privateer captured a Portuguese brig, laden with salt. When the captain was brought on board, he supposed M. Carbonelle to be an Englishman, as the linguist had addressed him in good English. This pleasing delusion, however, was soon dissipated, and the unfortunate captive, on learning that he was in the power of the French, declared himself to-

tally ruined, as the whole of his property consisted in his vessel and her cargo. Another brig, employed as a Lisbon packet, was subsequently taken, near the entrance of the harbour of Rio Janeiro, after a chase of several hours; but before the enemy came up with her, the captain had taken the precaution of sending all the passengers, letters, and money on shore in the long-boat, which happily got safe to land. A third prize was captured before day-break on the 1st of March, which proved to be a Portuguese slave-ship, come from the Cape of Good Hope, and bound for Rio Janeiro. Captain Carbonelle was, therefore, induced to alter his original design in respect to the extent of his cruise, and avowed his intention of sailing immediately for Monte Video, in the Rio de la Plata, to the great joy of the missionaries, who considered that the period of their captivity would be thus providentially shortened.

The brethren now agreed to write a petition to the French captain, to grant them their beds and wearing-apparel, and also to interest himself with the Spanish governor, to prevent them from being confined as prisoners, and, if possible, to obtain their liberty. A petition to this effect was accordingly drawn up, and presented to M. Carbonelle; who replied that he would do as much for them as lay in his power.

On the morning of the 12th of March, they entered the Rio de la Plata; and, on entering the harbour of Monte Video, they received the welcome intelligence that the Duff had safely arrived, and that the women and children, who had not yet disembarked, were in perfect health. In the afternoon, two of Mr. Gregory's children, and a daughter of Mr. Jones, came on board to see their fathers, and remained about an hour; and the following morning the married brethren were permitted to visit their wives on board the Duff. The meeting which ensued was, as may be easily conceived, of the most affecting nature; and the narration which the females gave of their voyage to Monte Video, and the treatment they had received, was calculated to inspire the most fervent gratitude to that God, who, in the midst of his paternal chastisement, had remembered

mercy, and had constrained the enemy to treat these poor defenceless captives with every mark of respect and sympathizing kindness.

It seems that, immediately after their separation from their beloved husbands, each of the female missionaries took possession of her own cabin-door, scarcely knowing what conjectures to form, but earnestly looking up to "the Friend of the friendless" for succour and protection. After a short time, a French officer, accompanied by a sailor, came down from the deck, and went round to each cabin, thrusting his sword under the beds, to ascertain whether any men had been secreted there; but, in all other respects, behaved with the utmost respect and politeness. The children, in the mean time, were wrapped in a profound slumber, totally unconscious of the disaster which had befallen their unhappy parents. These were pointed out to the officer, on his entering the cabins of Messrs. Jones and Gregory; and, after he was satisfied that no person had been concealed, he returned on deck, and placed a sentinel at the hatchway, to prevent any of the seamen from going below. Shortly afterwards the ladies received the welcome intelligence that the English surgeon, Mr. Turner, had been kindly permitted by M. Carbonelle to return on board the *Duff*, lest, in case of illness, his professional assistance might be needed.

From this time, the wives of our missionaries experienced the most liberal treatment from the prize-master and his officers, who appeared to sympathize with their misfortune, and evidently determined to render their captivity as light as possible. The most scrupulous regard, indeed, was paid to their convenience and comfort; and with respect to the supply of their table, they were repeatedly told that they had only to mention what they wished for, and, if it were in the ship, it should be immediately given them. And upon their arrival at Monte Video, on the 2d of March, they were supplied with a variety of fruits, which, after the time they had been at sea, must have proved highly acceptable.

After the missionaries had formed a variety of conjectures respecting the manner in which they should be dis-



*Landing of the Wives of the Missionaries at Rio Janeiro.
after their capture by a French privateer.*

L O N D O N .

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posed of by their captors, they were given to understand that the Spanish governor had granted his permission for the debarkation of the women and children, and that a house was prepared for their reception; but that the landing of the men had been prohibited by an order from the viceroy at Buenos Ayres, who was violently prejudiced against them, on account of their religion. It was stated, however, that the married brethren might visit their wives occasionally in the day time, and return on board, provided that they were careful to keep out of the sight of the governor. This hint was of course taken, with feelings of lively gratitude; and during their stay in South America, the brethren, instead of being confined as prisoners of war, were permitted to go about without molestation, and were, in many instances, supplied by the natives with the best their tables afforded. Two of the females being near the time of their confinement, and the house selected for their temporary residence being extremely inconvenient, a gentleman of Monte Video generously granted them the use of his country-house, with all the accommodations it was capable of affording. With the situation and conveniences of this charming place they were completely fascinated; and the garden and orchard, which were attached to the dwelling, exhibited one of the most luxuriant scenes of fertility that can possibly be imagined. Some of the trees were apparently ready to break down beneath a load of fruit, whilst apples, peaches, nectarines, &c. lay perishing on the ground in immense profusion; esculent vegetables of various kinds presented an abundant supply for culinary purposes; and a translucent stream, which ran along the bottom of the orchard, furnished the family with excellent fish and salubrious water. Still, however, amidst all the kindness they received, and all the blessings with which they were surrounded, the Europeans felt that they were strangers in a foreign land; and when they reflected on the afflictions with which they had been visited, and the barriers which still seemed, for a season at least, to shut out every prospect of usefulness, their bosoms heaved with involuntary sighs, and the tear of regret occasionally rolled unbidden down their cheeks.

Shortly after his arrival at Monte Video, Captain Robson appears to have formed the pleasing anticipation of ransoming the *Duff*, through the medium of bills of exchange drawn upon the Missionary Society. The crew of the privateer, however, being anxious for their prize-money, this desirable object could not be obtained without the immediate payment of cash; which, in the existing circumstances of the brethren, could not possibly be tendered. An attempt was then made to negotiate for the purchase of one of the brigs captured by the Grand Buonaparte, and, after some time, the bargain was considered as finally closed; but whilst the missionaries were arranging their future plans, and stating their willingness to go, some to the Cape of Good Hope, and others to Sierra Leone, whilst a few expressed a wish to return to England, it was discovered that the vessel was already sold to a Portuguese merchant. In addition to this disappointment, the brethren received the appalling intelligence that the Spanish viceroy had issued orders for them all to be detained as prisoners, if they did not quit the country within a very short period. After a few days, however, Captain Carbonelle procured a passage for them to Rio Janeiro, in the vessel of which they had been disappointed, and kindly advanced them a considerable sum, on account of the Society, for the purchase of stores for their voyage.

On the 8th of May, after bidding adieu to their kind and generous friends in Monte Video, Captain Robson and the missionaries embarked on board the Portuguese brig *Postillibio de Amerique*, and the next evening sailed for Rio Janeiro. They expected to perform the voyage in about a fortnight, but, in consequence of adverse winds, it occupied nearly a month, and, as the vessel was small, they were much inconvenienced for want of room during their passage. At length they began to congratulate themselves on a near approach to their "desired haven;" but, at this juncture, they were alarmed by a fleet of about thirty ships; one of which (a frigate of forty guns) bore down upon them, and, though she proved to be a Portuguese, they found, after a short communication with the commodore, that they were once more placed in a state of capti-

vity; the brig in which they had obtained their passage having been purchased without having been regularly condemned, and the merchant who had made the purchase having been previously charged with some illegal practices as a smuggler.

Our unfortunate missionaries were now divided into two companies, part of them being taken on board the *Medusa*, the commodore's ship, of seventy-four guns, and the remainder being removed into the *Amazon* frigate, whilst Captain Robson remained in the captured brig. The situation of the prisoners in the respective vessels to which they were conveyed was strikingly different. On board the *Amazon*, they were treated with the utmost humanity and kindness, and indulged with every accommodation, by the captain and his officers, who evidently commiserated the hardship of their situation, and resolved, as far as possible, to alleviate the rigour of their captivity. Those who had the misfortune to be carried on board the *Medusa*, however, found themselves at the mercy of the most brutal, unfeeling tyrants, who seemed to enjoy nothing so much as the power of inflicting misery upon their helpless and unoffending prisoners. After fasting some time, the missionary party in this vessel were served with black beans and putrescent beef, which they could not possibly eat, and which was brought to them in a tub, without bread, or any allowance of water. As a substitute for the former, they had a beaten root, which appeared somewhat like saw-dust; and, in respect to the latter, they were informed that none could be given them till the morrow. On retiring for the night, it appeared that the place allotted for five women and two children, was in the centre of the Portuguese sailors, from whom they were divided only by a piece of canvas, and the space thus apportioned was so small as to be completely covered by two mattresses. The next morning a scanty supply of water was furnished, but not a drop was allowed for the parched and almost perishing children, till Mr. Jones had repeatedly entreated on their behalf. At length, however, he succeeded in obtaining an allowance of a quart (wine measure) for each of the adults, and a pint for each child, for twenty-four hours.

For some time, both the commodore and his first captain pretended to consider the missionaries as convicts, who had been doomed to expiate their crimes in exile, but who had by some means contrived to effect their escape. This, however, was, in all probability, a mere pretext for inflicting upon them the vile degradation and unmanly cruelties which have been already noticed; and, after the lapse of two or three weeks, the exemplary conduct of the brethren compelled even those unfeeling miscreants, who had previously delighted in torturing their feelings by the grossest violations of common decency, to ameliorate their sufferings, and to grant them rather better treatment. The Rev. Mr. Howell, for instance, who was reduced to a most pitiable state, in consequence of illness and his inability to eat the filthy provisions served up to him, was furnished with a bed in one of the cabins, and admitted to the commodore's table; and one of the missionary's wives, whose health was in a very delicate state, was afterwards indulged with similar privileges, though she had formerly been treated in the most unfeeling manner.

After encountering some severe gales, and giving chase to several strange vessels, one of which was captured, they arrived at Lisbon, on the 22d of September; and here our missionaries not only obtained their liberty, but Mr. Gregory and his family were gratuitously accommodated, by an English gentleman, with an elegant suite of apartments, the rent of which was 18 moidores, or £24. 6s. per month. Arrangements were soon afterwards made for their return to their native land; and, with the exception of Mrs. Hughes, who died at Lisbon, and was interred in the protestant burial-ground in that city, they were all permitted to reach the British shores in safety.

Having thus briefly related the principal events of the second missionary voyage, we must now revert to the affairs of Otaheite, where a circumstance occurred which induced most of the brethren in that island to abandon the scene of their labours, and threatened the mission itself with complete annihilation.

Early in the month of March, 1798, the ship *Nautilus*, having performed a long and most perilous voyage, an-

chored in Matavai Bay, with a view to undergoing some repairs, taking in water, &c. and, on this occasion, both the officers and crew were treated very kindly by the missionaries, who cheerfully rendered them every assistance in their power. After a few days they set sail, intending to prosecute their voyage, but were soon compelled to return by adverse winds and a violent storm. Shortly after this, two of the seamen belonging to the Nautilus, and five natives of Owhyhee, who happened to be on board, escaped from the vessel, and concealed themselves on shore. Some of the chiefs appeared inclined to protect the deserters; but the captain resolved, if possible, to recover them, particularly the mariners; and, with this view, he prevailed on the brethren to send a deputation to the king, and the other principal chiefs, Pomarre and Temaree, that the fugitives might be delivered up. Accordingly, Messrs. Broomhall, Jefferson, Main, and W. Puckey, waited first on Temaree, and requested that he would accompany them to the king. To this he readily acceded, and, on reaching the royal habitation, they found his Otaheitan majesty busily employed in cleaning a small-tooth comb! He received them with apparent cordiality, and desired them to explain their business; but on finding that Pomarre was at a place about two miles distant, they stated that they wished him to be present before they entered upon the subject of their visit; and, as they conceived that some delay might occur in the event of their sending a messenger, they resolved to go personally, and persuade him to accompany them to the house of his son.

When they had proceeded about three quarters of a mile, and were approaching the bank of a river, which it was necessary to ford, they were surrounded by nearly thirty of the natives; three or four of whom suddenly laid hold on Mr. Broomhall's coat, which he was carrying under his arm, and endeavoured to wrest it from him. Surprised at this conduct, Mr. Jefferson hastened to the assistance of his friend; but before he could receive an answer to the questions which he addressed to the assailants, he perceived Puckey lying on the ground, at a short distance, surround-

ed by several Otaheitans, who were eagerly tearing off his clothes, and afterwards dragged him to the river, by the hair of the head, as if intending to drown him. In an opposite direction, he discovered Main in the hands of some others, who were stripping him with avidity; and, in the space of a few seconds, Jefferson himself was seized and stripped by four or five of the natives, who contended violently with each other for the different articles of his dress, and, in the scuffle, dragged him through the river with the most unfeeling brutality, so that he fully expected to have been murdered; though, by the kind intervention of an ever-vigilant Providence, he sustained no material injury. Main and Puckey, in the mean time, were hurried along, completely naked, with the exception of a narrow strip of cloth fastened round their loins; whilst some of the natives, who had taken no part in this disgraceful outrage, seemed inclined to rescue them from the hands of their enemies, and many of the Otaheitan females evinced their feelings of regret and compassion by their tears.

The ruffians who had seized on Mr. Jefferson and his brethren, now seemed undetermined how to dispose of them; but, at length, they consented to conduct them to Pomarre, whom they found, with his wife Iddeah and a few attendants, under a shed by the sea-side. The missionaries had no sooner stated their complaint, than they were humanely furnished with cloth sufficient to cover them, and were solemnly assured of protection for the future; and, after they had rested themselves for about an hour, they were accompanied, both by Pomarre and Iddeah, on their return to Matavai. As they approached the spot where they had been so inhumanly stripped and mal-treated, they were joined by Mr. Broomhall; who, after narrowly escaping assassination, was permitted to retain his shirt, watch, and trowsers. About eight o'clock in the evening, they arrived at the mission-house, to the great joy of their brethren, who had received intelligence of the recent outrage, and had also been induced to suppose, by various reports, that the natives had meditated a regular attack upon their little settlement.

The next day Manne Manne, the old high-priest, came to Matavai, with a message from Pomarre to the four brethren who had been so cruelly treated, and brought with him a chicken and a young plantain tree, as an atonement and peace-offering. He also gave them to understand, that most of the articles of which they had been plundered should be forthwith restored. Eleven of the missionaries, however, namely, Messrs. Cover, Clode, Cook, Hassel, Henry, Hodges, Main, Oakes, J. Puckey, W. Puckey, and W. Smith, conceiving their lives to be in imminent danger, had already agreed with Captain Bishop, of the *Nautilus*, to convey them, with four women and four children, to Port Jackson. They accordingly embarked without delay, and, after an unpleasant voyage of about six weeks, they arrived at the place of their destination, where they were received in the most polite and friendly manner by the governor, and by the Rev. Messrs. Johnson and Marsden, the excellent chaplains of the settlement; who encouraged them to exert themselves in promoting the interests of the colony where they had sought an asylum. Instead of achieving anything for the honour of the gospel, however, some of them afforded melancholy proof that Otaheite would not have been eventually benefited by their continuance on that island; whilst others who, notwithstanding their attachment to the Redeemer, had suffered their fears to triumph in the season of adversity, were doomed to suffer more severe trials in New South Wales, than any of their brethren who remained at their post, trusting in God for their preservation. Mr. Hassel was dangerously wounded, and robbed of nearly the whole of his property, by a gang of villains, who broke into his lodging near Paramatta; and Mr. Clode was inhumanly murdered in the vicinity of Sydney, as will appear from the following communication from the Rev. Mr. Johnson to Joseph Hardcastle, Esq. the late treasurer of the Missionary Society, dated August 26, 1799:—

“By this time, I suppose, you have heard that part of the missionaries sent first to Otaheite, have left that island, and have come to Port Jackson. These gentlemen arrived here on the 14th of May, 1798, at a time when I was con-

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fined to my room through a long and severe sickness. Upon their first arrival, Messrs. Cover and Henry, with their families, spent a few days with us, after which they removed up to Paramatta, about fifteen miles from Sydney, where they still reside.

“Owing to my indisposition, it was some time after before I became acquainted with any other of the missionaries; and with one or two I did not feel disposed to claim any acquaintance, and fear the Society have been deceived in them; but I wish to be excused saying more upon that subject. A consciousness of my own infirmities makes me delicate in exposing those of others—to their own Master they must stand or fall. The Apostle’s motto, I wish, on all occasions, to make my own: ‘Be not high minded, but fear.’

“During the time of my illness Mr. Samuel Clode frequently called upon me, and, I believe, was pretty well acquainted with the nature of my indisposition; and soon after I recovered, a friendly intimacy was formed between us, and, I confess, the more I came to know of him, the more I esteemed him. But it has pleased God to remove my friend away from me, to meet him no more till it pleases him to remove me likewise from this vale of sin and misery. I will now, Sir, give you a short account of this painful and melancholy event.

“Mr. Clode, some weeks previous to this, had signified to me his intention of returning to England, and at that time was preparing things necessary for the voyage. He had spoken to Captain Wilkinson, of the *Indispensable*, and had so far agreed with him, that the captain had begun to provide a cabin for him; but, alas! a cabin of a different kind awaited him. A soldier, of the name of Jones, had for some time owed Mr. Clode a sum of money. Mr. Clode now thought it necessary to ask for it, and, after some altercation, Jones desired him to call on Tuesday, the 2d of July, in the afternoon, and he would settle with him.

“On Tuesday, about four o’clock, he called at my house, sat a few minutes, and then took his leave for the night, promising to call the next morning, and to bring with him something for my little boy, who was at that time in-

disposed. But truly it may be said, we know not what a day may bring forth; for the next morning, instead of seeing my friend, tidings were brought me that he was murdered, and had been found in a saw-pit under water, his skull fractured in different parts, and his throat cut from ear to ear! Judge, Sir, of my surprise and horror upon receiving this information. A kind of stupor seized me—I could not believe it—it appeared as a dream; but recollecting myself, I immediately went and acquainted his excellency the governor with the melancholy news. The governor, with several other officers, went with me to the place, where we found every thing as was represented;—a scene so shocking as I never shall forget, but too painful and distressing for me fully to relate.

“It pleased God, however, that this horrid murder did not remain long concealed; divine justice and vengeance soon pursued and overtook his cruel and blood-thirsty murderers. News of this shocking event soon spread in all directions. Numbers of all descriptions of persons ran to the spot; Jones, the man above-mentioned; among the rest, and who had the audacity to impute the murder to the person who found my friend in this melancholy state. But this wretch’s crime, and his base intention in throwing it upon another, were both soon discovered. Suspicions falling upon Jones, the path leading from the pit to his house was closely examined, and blood traced (besides some of the deceased’s brain laid in different places) to the very door; and, on making further search in the house, blood was discovered in different parts, particularly in a small skilling, where, as afterwards appeared, my friend was dragged after this horrid butcher had knocked him down. An axe was found with blood and brains upon it, though it had been previously washed; a knife and blanket were discovered in the same state; and, upon examining the person of Jones, blood was found upon one of his fingers. These, and other circumstances, fully confirmed the suspicion of his guilt. Jones, his wife, and two men who lived in their house, were immediately apprehended, and the next day, a criminal court was convened purposely to try them, when Jones, his wife, and Elbray,

were convicted upon the clearest evidence; and, most probably, the fourth, though acquitted, was a party concerned. After their conviction, I officially visited these three horrid monsters; who, for the purpose of obtaining a more full confession of this murder, and others which Jones was conjectured to have committed, were put into separate places. Jones continued hardened to the last, his wife little better; but Elbray, stung with remorse, made a full confession of the whole transaction, which I took down in writing, and was to the following effect:

“The scheme was first planned by Jones and his wife on the Sunday; Elbray was asked to assist in it, but at first refused. Jones, however, to gain him over, gave him several drams of spirits, and, on the morning of Tuesday, he consented. Trotman (the other man that was tried, but acquitted) was sent with Jones's two children to a settler's farm for turnips. Mr. Clode was at that time in the town, and, expecting him to return home before dinner, it was the intention of the other three to dispatch him before Trotman and the children returned; but Mr. Clode not returning so soon as was expected, this scheme failed. About four o'clock, two other soldiers called in to drink tea. At that time Jones and Elbray were looking out for their victim, and seeing him coming down the hill at a distance they went into the house, and Jones proposed that his wife, together with the two soldiers and Trotman, and the children, should go to look at a piece of wood, which was said to be cutting for the purpose of a canoe; a proposal which was immediately embraced. Mr. Clode, who by this time had come to the door, was now asked in, and a chair was set for him by the table to settle his accounts with Jones. An axe was placed in the corner of the room, and with this Elbray, coming behind him, was to knock him down. He accordingly took it in his hand; but, his heart failing him, he laid it down again, and went out of the house. On entering, in a few moments, he heard the first blow given by Jones, who repeated his blows so often, that Elbray at last cried out, ‘for God's sake, Jones, you have knocked him all to pieces!’ They then dragged him into the skil-ling, and after they had both come out, Jones went in again,

and coming out a second time, took up a large knife. Elbray asked him what he was going to do with it, he replied, with an oath, 'He moves, he is not dead;' and, taking the knife, went in once more, and cut his throat, from ear to ear, and then returned, both the knife and his hands reeking with blood. This he immediately washed, whilst Elbray scattered ashes over the room to conceal the blood upon the floor. The window-shutters were then closed, the tea-things set against the company returned; and, after tea, liquor was set upon the table, and several songs were sung by Jones, his wife, and others. About nine o'clock, Jones and Elbray went out, when they dragged the body of the deceased through a hole in the skilling, and taking it upon their shoulders, carried it to the pit, threw it in, and covered it over with green boughs. They then returned to their company, and kept up their jovial mirth till after midnight.

"The providence of God was singularly manifest in bringing this horrid murder to light. A man had been at work, hoeing for several days, upon the ground round this pit, and in the evening used to leave his hoe on this spot. Going to work the next morning, and looking for his hoe, he was surprised to see so many green boughs laid over the pit; and suspecting that some stolen property might be there concealed, he put in his hoe and removed the boughs, when he immediately saw the hand of a dead man. On his calling to a person who was cutting firewood at a short distance, three or four others came at the same time, Jones among the rest, and immediately charged the man that first discovered Mr. Clode in this woeful plight, with the murder, and wanted to tie his hands with an handkerchief, and take him into the camp a prisoner. The miscreant then came into camp with others, to bring tidings of the murder; expressed his concern for the fate of a man he so much loved, and to whom he was indebted for his attention to him and family, in times of sickness; and again endeavoured to throw the crime upon the man that first discovered the body. From the tale he told, and other circumstances concurring, the man was committed to prison; but, at the very time Jones was thus speaking, another man came up, and

said to Jones—‘*You* are the murderer; blood has been traced from the pit directly to your house.’ He then began to protest his innocence, and to repeat what I have before related. His house, his body, &c. were examined: he was taken to the pit, ordered to look at the body, and to touch it. He replied, ‘Yes, I will, and kiss him too, if you please, for I loved him as my brother.’

“That this unfeeling wretch had *reason* to love Mr. Clode, you may easily perceive by his wife’s declaration to me whilst under sentence. Speaking to her of this horrid business, and lamenting the unhappy end of a friend I so much esteemed, she replied, ‘Oh, Sir, that dear man was the saving both of my life and the life of my husband. His attention to Trotman was, also, such as I never saw in any other person in my life: three times a day he came to visit him, washing and cleansing his sores; and had it not been for his attention, he would have surely lost his hand.’

“By an order from the governor, the house in which the murder was committed was pulled down on the Saturday, and burnt to ashes; a temporary gallows was erected upon the same spot, and at twelve o’clock, these three inhuman wretches were taken out, and conveyed in a cart to the place, where, having discharged my duty as chaplain, they were launched into eternity, to appear at the tribunal of a righteous, sin-avenging God. The bodies of the two men were hung in chains near the place; that of the woman was given to the surgeons for dissection.

“In the interim, I gave directions to have the body of my deceased friend brought into the town, to a small hut of my own, and ordered a decent coffin to be made. Numbers came to see him, and many lamented his untimely end. On Friday, his remains were committed to the silent grave. The pall was borne by five surgeons and Captain Wilkinson. His excellency the governor walked with me before the corpse. Messrs. Cover, Henry, Hassel, Smith, Oakes, and the two Puckeys followed, and after them several officers and others. After having read the burial service, a hymn was sung, and I spoke a little upon the melancholy occasion. Many of the spectators were in

tears, and I was so much affected myself, that I could say but little, but gave notice, that I purposed to preach a discourse on the Sunday but one next ensuing."

The aspect of the Otaheitan mission was now extremely gloomy:—the sun which had shone so auspiciously on the arrival of the Duff, seemed to have gone down at noon-day;—the fascinating prospect which had opened to the view, and had warmed the hearts of the friends of the Redeemer in England, was now enveloped with clouds and darkness;—and it appeared as if the lamp of divine truth must be necessarily withdrawn from a people who "knew not the day of their visitation." The all-wise and infinitely gracious God, however, had incalculable blessings in store for Otaheite; and, notwithstanding the departure of their brethren,—their own numerical weakness,—and the serious perils to which they were exposed,—seven of the missionaries, namely, Messrs. Bicknell, Broomhall, Eyre, Harris, Jefferson, Lewis, and Nott, resolved to continue at their post, and to commit themselves unreservedly to the care and keeping of that omnipotent Saviour, whose precious gospel they were most anxious to promulgate among the benighted idolaters by whom they were surrounded.

As the missionaries were perfectly aware of the cupidity of Pomarre, by whose connivance, or that of the king, they had already suffered various depredations, they considered it advisable, on the departure of their brethren, to deliver up the public store-room and the blacksmith's-shop, with all their contents, into the hands of that chief. They also intimated their willingness to surrender to him their private property of every description, if he desired it; but this he had sufficient honour to decline. Notwithstanding their precaution, however, the Europeans were frequently alarmed by intelligence that the mission-house was marked out for spoliation and destruction; and on several occasions they were actually plundered of various articles. Hostilities were also kindled in the district of Opore, in consequence of Pomarre having killed two of the men who had so cruelly treated the four missionaries. The chief, however, having in vain made overtures of peace to the malcontents, attacked them with a numerous force, drove

them back to the mountains, slew about fifteen of them, and reduced their houses to ashes; after which there was no further difficulty in bringing them to terms of accommodation.

Towards the close of August, a circumstance occurred which was calculated to place in a striking point of view the prejudices and impatience of the natives under affliction, whilst it menaced one of the missionaries with the heaviest visitation of the king's displeasure:—Just as the brethren had sat down to dinner, Pomarre, accompanied by a number of Otaheitans, came into the house, and stated that a serious accident had happened at the *manu*, or great house, in Opare, occasioned by the explosion of a considerable quantity of gunpowder. As he urgently solicited immediate assistance, Mr. Broomhall left his repast, to mix up some suitable ingredients; and, accompanied by Mr. Harris, set off in a single canoe to one of the points of Opare, and then proceeded as quickly as possible to the *manu*, where they found Temarree, the chief of Papara, lying on his bed in a most wretched mangled state. Mr. Broomhall immediately began to apply what he had prepared, with a camel's-hair brush, to the lacerated skin of the sufferer, who was apparently more passive under the operation than might have been expected. On the missionaries repeating their visit the following day, however, they were greatly surprised at the appearance of the patient, who was daubed over with a thick white paste, which, on inquiry, proved to be the scrapings of yams. Both the chief and his wife seemed highly offended with Mr. Broomhall, for having applied a composition which had been productive of pain, and which they believed to have been *cursed* by the God of Britain. As Temarree appeared unwilling to receive any further assistance, the brethren went in quest of five other persons who had been dreadfully injured by the same accident, though they had hitherto been left in their pitiable situation, every attention having been devoted to the great chief. Two of the five permitted Mr. Broomhall to dress their wounds, but the others would not suffer him to touch them.

After calling at the house of an acquaintance, the bre-

thren returned to visit Temarree, and at this time Otoo and his consort were riding, in their usual style, upon the shoulders of their attendants, in front of the house. "I now," says Mr. Harris, "asked brother Broomhall to go out, in order that we might speak to the king. We accordingly went, and I addressed him with one of the usual salutations. It was returned in silence, and with a fallen countenance, which always denotes his wrath, and often precedes the command *kill him*; for he thinks no more of sacrificing a man than of cutting off a dog's neck. I saw plainly that his executioners knew his thoughts, and their eyes were fixed in a peculiar manner on me and on him, watching his motions. Otoo laid his hand on my shoulder, and called one of his men to him. I clearly saw that mischief was impending; but, labouring to conceal my alarm, I withdrew, on pretence of looking at an animal which had been presented by an European captain, and which, at this juncture, caught my eye. I then advanced a few steps farther, towards brother Broomhall, who, with a countenance resembling the colour of writing-paper, said, 'Let us go; there is something the matter.' I readily acceded to his motion, and we went off towards Matavai, though, I confess, I never expected to reach it; conceiving, as I did, that the scenes of March 26, were again about to be acted, only in a more tragical manner."

In alluding to the death of Temarree, which seems to have occurred on the 8th of September, Mr. Harris observes, "This awful visitation is evidently to us a singular interposition of Providence, though time alone can unfold its consequences. There seemed to be such a rooted jealousy subsisting between Pomarre, Iddeah, and the deceased, that we were in daily expectation of an open rupture; and though he behaved towards us with civility, the few times he happened to visit us, we have some reason to suppose that he and Otoo were the principal agents in causing the four brethren to be stripped at Opare."

Many considerable presents had been made to the deceased chief, and he had a number of muskets; but his grand object was *gunpowder*, of which he had received several pounds from one of the ships last at Otaheite. The

them back to the mountains, slew about fifteen and reduced their houses to ashes; after which no further difficulty in bringing them to terms modation.

Towards the close of August, a circumstance which was calculated to place in a striking point of view the prejudices and impatience of the natives upon this occasion, whilst it menaced one of the missionaries with the heaviest visitation of the king's displeasure:—brethren had sat down to dinner, Pomarre, by a number of Otaheitans, came into the house, that a serious accident had happened at the house, in Opore, occasioned by the explosion of a considerable quantity of gunpowder. As he urgently required immediate assistance, Mr. Broomhall left his family up some suitable ingredients; and, accompanied by Harris, set off in a single canoe to one of the islands, Opore, and then proceeded as quickly as possible to Nanu, where they found Temarree, the missionary lying on his bed in a most wretched manner. Broomhall immediately began to apply his skill, prepared, with a camel's-hair brush, to the sufferer, who was apparently more than might have been expected from the operation. The missionaries repeating their visit the following day, they were greatly surprised at the patient, who was daubed over with a thick ointment on inquiry, proved to be the scrapings of a chief and his wife seemed highly offended at Broomhall, for having applied a composition not productive of pain, and which they believed to be cursed by the God of Britain. As Temarree was unwilling to receive any further assistance, Broomhall in quest of five other persons who had been injured by the same accident, though they were left in their pitiable situation, every day devoted to the great chief. Two of them Broomhall dressed their wounds, but he suffered him to touch them. After calling at the house

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largeness of the grain having induced him to question whether the Europeans had furnished him with real powder, he proposed to his attendants to ascertain the fact by an experiment. Accordingly a pistol was loaded, and unthinkingly fired over the whole quantity of powder received; which, on the falling of a spark, instantaneously exploded. The natives were not, at first, aware of the injury they had received; but when the smoke had dispersed, and they began to rub those parts of their bodies which appeared to be fouled by the powder, they were terrified on perceiving the skin peel off under their fingers, and several of them instantly plunged into an adjacent river; whilst intelligence of the disaster was conveyed to Pomarre, who happened to be at Matavai, and immediately applied to the missionaries for assistance.

On the 18th of November, the missionaries were informed that Otoo and Manne Manne had usurped the power over all the larger peninsula, and excluded Pomarre from exercising authority in any part of the same. If this were the result of Manne Manne's intrigues, however, he was not long permitted to triumph in his success; as, on the 3d of December, the missionaries received intelligence that he was killed, and that the servants both of Iddeah and of Otoo were plundering his property. The prevalent report relative to this catastrophe was as follows:—Pomarre having sent word to his wife, in a private manner, that the old priest must be put out of the way, Iddeah went repeatedly to the king, in order to procure his consent to the measures which she intended to adopt. Otoo was, at first, very unwilling to sacrifice a man with whom he was in close alliance; but, at length, yielded to the solicitations of his mother. The next morning the unsuspecting Manne Manne was overtaken near One-tree Hill, by Fare-roa, (the man with whom Iddeah had for some time cohabited,) and one of the Sandwich islanders. After a short conversation, Fare-roa smote his victim on the head with a stone, and the high-priest, who had been long venerated by the natives as possessing peculiar influence with their gods, sunk, helpless and unprotected, into the arms of death, beneath the treacherous blow of an

~~morai~~ **morai**. His corpse was afterwards conveyed to the great **morai** in Opore, of which the following description has been given by Mr. Jefferson:—

“This morai, or place appointed for the worship of the *calooa*, stands on a sandy point of land, projecting a little way out towards the sea, and forming a small bay on each side. I arrived, in company with an Otaheitan priest, between eleven and twelve o’clock in the forenoon, and observed a number of bread-fruit, cocoa-nut, and other trees, growing close to the morai. Before we entered, my guide gathered a bunch of green leaves, that grew upon the beach; and, as soon as we came to the accustomed place for making offerings, he threw them upon the pavement, and repeated, in a careless manner, a few words soliciting the favour of the deity supposed to preside there. The place where this ceremony was performed is dedicated to their principal *calooa*, called Oroo, and is a rough stone pavement about eighteen feet square. At the north end, opposite to the sea, is a large pile of stones, upwards of five feet high, three or four feet wide, and about eighteen feet long. Upon the top are several pieces of board, some of them six feet long and twelve inches broad; the ends being slit into five parts, to represent a human hand, with the fingers a little extended. At the south end are set up five stones, three of which are larger than the other two. These are designed to mark out the places of the officiating priests, both of superior and inferior rank; who sit cross-legged upon the pavement, supporting their backs against the stones, and in this posture, with their faces towards the pile of stones and boards, they present their prayers. The middle space is where the human victims are slaughtered, by being knocked on the head with stones and a club; after which, a principal priest scoops out the eyes of the murdered person, and, holding them in his hands, presents them to the king, who opens his mouth, as if intending to swallow them. When this ceremony is concluded, the carcase is thrown into a pit, and covered with stones; and, from the number of pits surrounding the place, as well as from the expressions of my conductor, I apprehend that many hundreds of men and women have been here sacri-

ficed by the abominable superstition of these idolaters. Besides the captives taken in war, the bodies of those slain in battle, or those cut off by the command of the king, or that are purposely immolated in any other part under his jurisdiction, are brought to this morai; that prayers may be made over them, previously to their interment.

“A little to the right of this pavement of blood, and nearer towards the point, is an altar to Oroo, raised upon three rows of wooden pillars, thirteen in a row, nearly seven feet high, and four or five feet broad; the top being covered with cocoa-nut leaves, and the front and ends decorated with leaves of the sugar-cane, so fixed that they may hang down like long fringes. Upon this altar was a large hog, with other offerings of fish, bread-fruit, and mountain-plantains. A little more to the right, was the frame of an altar going to decay, dedicated to an imaginary deity named Ora-madooda; and a few yards farther, toward the extremity of the land, appeared a pile of stones, ten or twelve feet high, and about twenty in length, sacred to a marine god called Tupah, and said to be the occasional scene of human sacrifices. By this time, however, I was tired and disgusted with these awful proofs of man's apostacy, and of Satan's power over him; and therefore desired my guide to withdraw.”

On the first intelligence of Manne Manne's death, much confusion ensued in Opare, and the friends of the deceased dispersed themselves in various directions. One of his relatives was exposed to the most imminent peril, but had his life saved in a manner too interesting to be passed over in silence. At the commencement of the tumult, this man was sitting quietly in his hut, which was quickly surrounded by a barbarous mob, who seemed only intent on marking their progress with destruction. A savage, thirsting for blood, saw this person, and instantly lifted up an English axe, for the purpose of dispatching him. The deadly weapon was, for a moment, poised in the air, when a by-stander exclaimed, “Hold! you must not kill him; for Iddeah has commanded that his life shall be spared.” This assertion, it seems, had no foundation in truth, and was merely the result of a sudden impulse on the mind of the speaker. Hap-

pity, however, it proved the mean of the poor man's deliverance. The man, who would otherwise have imbrued his hands in innocent blood, dropped his axe on hearing the name of Iddeah ; and on the rescued victim being conveyed to the dwelling of the king's mother, she generously assured him of protection, and took him into her service.

In the month of November, 1799, the brethren received intelligence of the death of Mr. Lewis, who for upwards of fifteen months past had been in a state of excommunication from the church, in consequence of his determination to cohabit with one of the native females as his wife. Under such circumstances the news was peculiarly painful, and after the most careful investigation, the real cause of his dissolution, which was sudden and unexpected, remained shrouded in mystery ; though there was every reason to suppose that he had been murdered by some of the natives, on account of the woman for whom he had forfeited his most important privileges, and with whom he appears to have lived very unhappily. One of the missionaries who went to examine the corpse of his former friend and colleague, observes, that, in consequence of the strong suspicions which had been excited in his mind, by what he had heard, he determined to obtain all the information that he possibly could, in his way to Ahonoo, where the deceased had resided ; and, accordingly, called at every house where he conceived any intelligence could be procured ; but the accounts which he received were very contradictory. "The first person," says he, "of whom I inquired, told me, that, like a man out of his senses, Mr. Lewis ran against the boards of his room, first on one side, then on the other ; and at last, rushing out at the door, he threw himself headlong among the stones, and thus deprived himself of existence. Another said that he was taken ill, and died in his bed, about the middle of the day ; whilst others asserted that an evil spirit had entered into him, and destroyed him by violence. When I arrived at the house of the deceased, I found his body laid on a bedstead, on the outside of his sleeping-room, and covered with a piece of white Otaheitan cloth. Upon uncovering his face, there appeared a bruise upon the upper part of his forehead, somewhat larger than

half-a-crown ; and other bruises were visible on his right cheek-bone, his left eye-brow, and the bridge of his nose. Upon the right side of his face there was a deep wound, as though inflicted with some sharp instrument, and which extended a little below the right corner of his mouth. Nothing like external violence was to be seen on the back part of his head and neck ; but when I turned him on his right side, the blood poured from his ear as from a fountain ; and though he had been dead only eighteen or nineteen hours, the corpse was already very offensive. A thin matter, of a dark brown colour, and a disagreeable smell, bubbled through his lips. His left arm, from his elbow upwards, was much bruised ; and the abdomen was so prodigiously swelled, that it scarcely yielded to the most forcible pressure, but in the small degree which it did yield, it considerably increased the discharge from his mouth.

“ After I had examined the body, I desired the female with whom he lived to give me an account of what she had observed in his conduct previous to his death, and I particularly inquired whether he had been angry with her ? She replied in the affirmative, but said she had done nothing to offend him. I then asked if he had been displeased with any of her countrymen ? and she admitted that he had ; but assured me their only offence consisted in having entered his garden. Now the man who cooked her food had previously told me, that Mr. Lewis had seen some of the natives standing behind the post of his door, and beckoning to his wife to come out to them, and that his anger had been excited by her stepping aside. I then asked her what he did to the people ? upon which a man, who appeared to act as the woman's prompter, said, ‘ Tell him that he scolded, drove us away, and threatened us if we attempted to come again.’ Then (thinking probably that I did not understand him) he turned to his companions, and said, in a private manner, ‘ That is *one* part ; but *say nothing about stones following.*’

“ In answer to other inquiries respecting the deceased, I was told that he remained in his garden till near dusk, and afterwards ate his supper, though very sparingly. He was still displeased with the person whom he considered as

his wife, and desired her to go home to her parents ; but, after some time, he seemed willing to be reconciled, and engaged, as usual, in reading and prayer. He then prepared his bed ; but before he laid himself down, he went out at the door, and remained some time. At last the female heard him fall, and after calling to him without receiving any answer, she took a lamp in her hand, and found that he had fallen upon a stone, and was bleeding profusely. She then ran for her parents, who resided within about twenty yards of the house, but before they came to his assistance, he had breathed his last." After the interment of the corpse, the missionaries were assured, both by the king and his father, that if Mr. Lewis had been murdered, the district in which he lived should be utterly destroyed ; and many of the inhabitants of Ahonoo actually fled to the mountains, under an idea that Pomarre had resolved on their extirpation. The brethren, however, endeavoured to point out the cruelty and wickedness of punishing the innocent with the guilty ; and, as there was no actual proof of the supposed assassination, they exerted themselves strenuously and successfully to prevent any effusion of human blood.

In the month of June, 1800, the missionaries were severely tried by a new and unexpected affliction. Mr. Broomhall, who had for some time past evinced much coldness and indifference in respect to the things of God, and upon some occasions had actually withdrawn from the religious services of the brethren, in order to avoid engaging in prayer, at length avowed that his principles had undergone a complete revolution, and that he no longer believed even in the immortality of the soul ; though he ingenuously acknowledged that he was now destitute of that felicity which he had formerly enjoyed. This, of course, led to a correspondence, and to various meetings, in which every argument that could have been dictated by love to an immortal soul, jealousy for the honour of the Redeemer, and anxiety on account of the heathen, was brought forward, to convince him of his error, to warn him of his danger, and to lure him back to the paths of peace. Unfortunately, however, arguments, expostulations, entreaties, and warn-

ings, were all brought forward in vain ; and it became the painful but peremptory duty of the brethren first to suspend, and afterwards to excommunicate a man who, after all his religious profession, seemed entirely devoted to the principles of infidelity. Previous to this infliction of church-discipline, he had formed an intimacy with some of the Otaheitan females ; and after he received his letter of excommunication, he successively connected himself with two of them, and with one of these he continued to cohabit until he quitted the island.

During these occurrences in Otaheite, the directors in England had sent out twelve new missionaries in the *Royal Admiral*, a ship with convicts for Port Jackson, commanded by Captain William Wilson, who had been appointed one of the mates of the *Duff*, in both the voyages which that vessel made to the South Seas. Shortly after quitting the British shores, it was perceived that the prisoners were seriously affected with various diseases ; and, as they approached the torrid zone, a putrid fever broke out among them, which, in addition to scurvy and dysentery, spread, with alarming rapidity, both among the convicts and the sailors ; and about forty persons, including Mr. Turner, the surgeon, and Mr. Morris, one of the brethren, were swept away to an untimely grave. The rest of the missionaries, however, were mercifully preserved ; and, after the captain had landed the convicts in New South Wales, they arrived in safety at Otaheite, on the 10th of July, 1801.

His majesty's sloop of war the *Porpoise* had been previously sent to the island from Port Jackson, for the purpose of salting pork for the colony, and lay at anchor, with several canoes about her ; but the moment the *Royal Admiral* appeared in sight, the natives paddled hastily toward her, and crowded on board ; most of them recognising the captain, and seeming to vie with each other in congratulations and professions of friendship. They were particularly curious to know who were the brethren that had come to join the rest ; and, on their being pointed out, they embraced them warmly, and paid them unremitting attentions during the remainder of the evening.

After landing and making the requisite arrangements for the incorporation of the old and new missionaries, Captain Wilson observes, "We went, by appointment, to meet the king, Pomarre, Iddeah, and some other chiefs; and, through the medium of an interpreter, I spoke to them concerning the reasons which had first induced the missionaries to visit the island—the reception which had been given them, and the benefits which had already resulted from their residence in the country. I also mentioned a few instances in which they had been ill treated, and endeavoured to convince them how easy it would be for me to retaliate; but, I added, though these facts were known in Britain, the chiefs of that country were still so desirous of the welfare of the Otaheitans, that they had sent other men in the room of those whom their violence had driven away. Then taking each of the new missionaries by the hand, and leading them to each of the chiefs, I introduced them by name. With this ceremony they were much delighted, and promised to protect them to the utmost of their power. Before we retired, Pomarre asked whether the new comers would fight for him? and on my replying that they would never take up arms except in their own defence, I believe their value sunk considerably in his estimation. He replied, however, 'Very well, if they will not fight, I will fight for them; but it seems very odd that king George, who has so many fighting men, should send none to my assistance!'"

When the Royal Admiral was about to quit Otaheite, Mr. Broomhall was taken on board as a passenger to China, where he was desirous of procuring a situation; Mr. Read, one of the new missionaries, being dissatisfied with some of the regulations drawn up by his brethren, re-embarked, with a view to go to the Cape of Good Hope; and Captain Wilson succeeded in removing from the island three runaway seamen, who had, for some time, been enemies to all good, disturbers of the public peace, and a complete nuisance to society.

Though the missionaries had endeavoured from their first arrival in Otaheite, to convey some idea of the truths of Christianity to the natives, through the medium of an interpreter, it was not till the commencement of the year 1802,

that they were enabled to preach in the language of the country. In the month of February in that year, however, Messrs. Nott and Elder set out on a circuit round the island; and in little more than thirty days, they had the satisfaction of proclaiming the gospel of salvation in all the districts except that of Attahoorra. The congregations which they assembled varied in numbers, from sixteen or twenty to a hundred and sixty persons; and in many instances the hearers seemed to pay considerable attention, and even asked various questions concerning Jehovah and his Son Jesus Christ: some of them, also, appeared to credit the assertion that the heavens and the earth were created by the power of Jehovah; and seemed peculiarly struck with the fact that no less an atonement for sin could satisfy him than the incarnation and death of his own Son. Others, as might have been expected, were careless and indifferent; and at one place, where a great number of the natives were assembled for the purpose of fishing, only thirty-five persons could be induced to leave their employment for a short time, in order to attend to the things connected with their eternal peace.

The two missionaries arrived in the district of Attahoorra in the latter end of March, when a religious festival was held in honour of Oroo, which, though only a shapeless log of wood, was worshipped as the great god of the Otahaitans. When they reached the place of meeting, Pomarre was offering a present of five or six large hogs to this imaginary deity, on board a sacred canoe. The brethren, therefore, resolved to improve so favourable an opportunity of conversing with the chief, on the existence of the true God, the absurdity of idol worship, the only expiation for sin, the approach of a judgment day, and the eternal misery of the disobedient. Pomarre at first seemed unwilling to hear, but the persons around him continued the conversation by asking questions, and at length he said, that he would attend to the new religion.

A dispute subsequently arose, at this place, between Otoo and the Attahoorans, which not only interrupted the tranquillity of the island, but unhappily occasioned a serious rebellion, and a considerable effusion of blood. The

king having endeavoured, but without effect, to persuade the inhabitants of Attahoorā to give up their venerated deity to him, at length took it from them by force. This naturally inflamed the resentment of the Attahoorans, who immediately resolved to revenge so gross an insult; and, on finding themselves joined by some of the surrounding districts, they commenced a furious war against the king's adherents, whom they completely vanquished in their first battles, and, in some instances, treated them with the most wanton cruelty. Both Otoo and Pomarre were now seriously alarmed at the progress and success of the rebels, who seemed to acquire fresh confidence as they were enabled to mark their route with destruction. By the assistance of Captain Bishop and his men, however, who happened to be on the island, in consequence of their ship, the Norfolk, having been forced on shore in a violent gale, the royalists subsequently obtained some advantages; and, on the arrival of Captain Simpson in the Nautilus, the king and his friends had the satisfaction of witnessing the complete discomfiture of the insurgents; who, on discovering the British sailors, were overwhelmed with consternation, and fled in all directions, leaving one of their ring-leaders and seventeen other persons dead on the field of battle. Peace was soon afterwards concluded; and the missionaries, who had been seriously alarmed for their personal safety during the late commotions, had now an opportunity of presenting their heart-felt praises to that adorable Saviour, by whose good Providence they had been shielded from all anticipated dangers.

In the month of October, the brethren Jefferson and Scott went out on a preaching excursion round the island, and, in the course of their journey, they had the privilege of addressing the word of salvation to about three thousand seven hundred persons; many of whom appeared to listen to them with serious attention, and some of them caught up almost every sentence that was uttered with great avidity and admiration. Others, however, evinced the utmost indifference; and in one district, where the inhabitants had been recently visited by a dreadful mortality, the utmost levity and insensibility were appa-

rent. Indeed, the missionaries found it impossible either to make them sensible of the value of their immortal souls, or to convey to them any consistent idea of the nature of the soul itself. The generality of them seemed to consider it as something residing in another world, and only visiting the body at certain times, as in cases of dreams, &c. It is not matter of surprise, therefore, that the most solemn truths should have been received by these benighted idolaters with carelessness, and, in some instances, with laughter.

On the 3d of September, 1803, the missionaries received intelligence of the sudden death of Pomarre; and on going to Opare, several of them saw the corpse, and were informed of the following particulars:—After dinner, Pomarre and two of his attendants got into a single canoe, and paddled toward the brig *Dart*, which was then lying near the island. When they had almost reached the vessel, the chief felt a sudden pain in his back, which caused him to raise himself up with a jerk, and put his hand to the part affected; but he had no sooner done this, than he fell with his face toward the bottom of the canoe, the paddle dropped from his hand, and he shortly afterwards expired without uttering a word. The canoe immediately returned to land, and the body was deposited in a house, whilst messengers were dispatched in different directions, to communicate the news of this solemn and unexpected circumstance.

Pomarre, at the time of his death, appears to have been between fifty and sixty years of age, and is described by the missionaries as “tall, stout, and well-proportioned; grave in countenance, majestic in deportment, and affable in behaviour.” He was born in Opare, and by hereditary right, was chief of that district only. The notice of the English navigators, however, laid a foundation for his future aggrandisement; and, by the assistance of the deserters from various ships that visited Otaheite, particularly the crew of the *Bounty*, he gradually acquired a greater extent of authority and territory than any individual had ever previously possessed in the island. As a governor he was said to be oppressive, yet it was generally acknowledged that Otaheite enjoyed much greater tran-

quillity during his reign, than whilst the chief of every district was independent of his neighbours. Possessing an active mind, and a considerable share of perseverance, he devoted much of his time and attention to the erection of houses, the building of canoes, and the cultivation of the ground; and the works of these descriptions which he accomplished, place both his talents and his power in an interesting point of view.

As to his morals, Pomarre was a poor ignorant heathen, who considered nothing sinful but the neglect of his idolatrous devotions, to which he was, at all times, extremely attentive. Hence, the brethren observe, that a great number of morais and altars had been built, by his command, all over the island, and hundreds of his subjects were immolated from time to time, to propitiate his idols, besides the solemn and frequent presentation of hogs, fish, canoes, clothes, and other offerings. To the missionaries, however, he was always friendly, and though it is probable he might secretly ridicule or condemn the doctrines of the cross, as being completely opposed to his own religious views and principles, he never threw an obstacle in the way of the promulgation of divine truth within his jurisdiction.

The death of so powerful a protector naturally excited in the minds of the brethren some apprehensions as to their future safety; and, at their earnest solicitation, the captain of the Dart deferred sailing until the following day; when they were assured, both by the king and his mother, that they might pursue their labours without the slightest dread of molestation.

During the years 1804 and 1805, the missionaries continued, under various discouraging circumstances, to preach the gospel of Christ in the most faithful and affectionate manner; resolving, whether men would hear, or whether they would forbear, to deliver their own souls from guilt, and to use every means in their power for the promulgation of those truths which they had found, by personal experience, so indispensable to the enjoyment of true felicity. They also proceeded to form a regular Otaheitan vocabulary, comprising upwards of two thousand words;

and Messrs. Scott and Davis, notwithstanding a variety of almost insuperable obstacles, applied themselves so diligently to the instruction of the native children, that many of them began to make considerable progress in an acquaintance with what may be termed the rudiments of the Christian religion.

The king, who, on the demise of his father, assumed the name of Pomarre, had, for a considerable time, applied himself, under the instructions of his European friends, to attain the art of writing; and his attempts were crowned with such success, that, in the beginning of 1807, he was enabled to address the following letter to the Missionary Society, having first composed it by himself in the Otahaitan language, and afterwards transcribed the English translation drawn up for him by the brethren.

"Matavai, Otahaiti, Jan. 1st, 1807.

"FRIENDS,

"I wish you every blessing in your residence in your country, with success in teaching this bad land, this foolish land, this wicked land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land.

"Friends, I wish you health and prosperity; may I also live, and may Jehovah save us all.

"Friends, with respect to your letter you wrote to me, I have this to say to you, that your business with me, and your wishes, I fully consent to, and shall consequently banish Oroo, and send him to Raiatea.

"Friends, I do therefore believe, and shall obey your word.

"Friends, I hope you also will consent to my request, which is this; I wish you to send a great number of men, women, and children here.

"Friends, send also property and cloth for us, and we also will adopt English customs.

"Friends, send also plenty of muskets and powder, for wars are frequent in our country. Should I be killed, you will have nothing in Tahete: do not come here when I am dead. Tahete is a regardless country, and should I die with sickness, do not come here. This also I wish, that

you would send me all the curious things that you have in England.—Also send me every thing necessary for writing, —paper, ink, and pens, in abundance; let no writing utensil be wanting.

“ Friends, I have done, and have nothing at all more to ask you for. As for your desire to instruct Tahete, ’tis what I fully acquiesce in. ’Tis a common thing for people not to understand at first, but your object is good, and I fully consent to it, and shall cast off all evil customs.

“ What I say is truth, and no lie, it is the real truth.

“ This is all I have to write, I have done.

“ Friends, write to me, that I may know what you have to say;

“ I wish you life and every blessing.

“ May I also live, and may Jehovah save us all.

“ POMARRE, King of Tahete, &c. &c.

“ *For my friends the Missionary Society, London.*”

The year 1808 commenced tranquilly; but, on the night of November 6, a rebellion broke out in the district of Matavai, and soon spread throughout the island. Six of the missionaries, therefore, with the women and children, retired to Huaheine, in the brig Perseverance, which, at this critical time, had providentially touched at Otakeite. The remaining four, Messrs. Hayward, Nott, Scott, and Wilson, continued with the king; but they were, soon afterwards, compelled to remove to Eimeo, the royalists having been completely defeated in an engagement, and the houses, garden, and plantations belonging to the brethren, having been wantonly destroyed by the insurgents. Pomarre himself followed them in about three weeks, and after some time, all of them, with the exception of Mr. Nott, joined their colleagues in Huaheine, where they were treated in the most friendly manner by the natives.

In October, 1809, the brig Hibernia, Captain Campbell, and the Venus schooner, arrived at Huaheine, and brought intelligence that Pomarre, who, in the interim, had returned to Otakeite, found it impossible to reduce his revolted subjects to allegiance. As the re-establishment of his authority was, therefore, very problematical, and

even in case of such a result, much bloodshed might be previously anticipated, the missionaries considered it their duty to retire to New South Wales, till they should receive directions from England as to their ulterior destination. Accordingly the whole of the brethren, except Messrs. Nott and Hayward, embarked in the *Hibernia*; and, on the 17th of February, 1810, they arrived at Port Jackson, after narrowly escaping shipwreck among the rocks of the Fejee islands.

The arrival of the missionaries was no sooner announced to the governor, than his excellency appeared disposed to treat them with the greatest kindness, promising them the privileges of settlers, and recommending that some of them should undertake the instruction of youth. About the same time, the Rev. Mr. Marsden returned from a visit to England; and by the active and benevolent exertions of that pious and amiable clergyman, the married brethren were provided with comfortable accommodations, and the single men were put in a way of supporting themselves in useful and respectable situations.

The mission to the South Sea Islands now seemed to be finally closed, and those devoted servants of Christ, who had so long and patiently laboured amidst innumerable difficulties and increasing dangers, were constrained to fear that they had "spent their strength for nought," and that the resources of the Society had been partially exhausted in vain. That omnipotent Redeemer, however, to whom "all power is given in heaven, and in earth," had graciously determined that the seed of his gospel which had been sown in tears, and which was now considered as scattered by the winds, should at length germinate, and produce a glorious harvest; that the clouds, which had so long obscured the Otaheitan horizon, should be dispersed by the light of his countenance; that the idols of the Pacific Ocean should fall before his blood-stained cross, like Dagon before the ark; and that the wisdom of his providence, the power of his arm, the faithfulness of his promises, and the triumphs of his grace, should pour confusion on the sneers of infidelity,—hush to silence the mournful lamentations of disappointed thousands,—and stimulate his

faithful heralds to new and increased exertions in the cause of divine truth. Whilst the missionaries, therefore, were sedulously endeavouring to do all the good in their power in New South Wales, they felt an unconquerable desire to resume their important work on the islands which they had reluctantly quitted; and, on the other hand, Pomarre was so sensibly affected by the loss of their company and advice, that he repeatedly wrote to them in the most affectionate terms, expressing the deepest sorrow at their absence, and entreating them to return as soon as possible. Tranquillity was, also, gradually restored between the king and his revolted subjects, and, under these encouraging circumstances, five of the missionaries (Messrs. Bicknell, Davies, Henry, Scott, and Wilson,) sailed from Port Jackson in the autumn of 1811, and rejoined their brethren at Eimeo.

After their return, Pomarre evinced the sincerity of his professions by the evident partiality which he showed for the society of the missionaries. In fact, he never appeared so happy as when in their company; and in the ensuing summer, he gladdened their hearts by declaring to them his entire conviction of the truth of the gospel,—his determination to worship Jehovah, as the only living and true God,—and his desire to make a public profession of his faith by baptism. It appeared that he had already cast away his idols; that, even during the absence of the missionaries, he had scrupulously observed the Christian Sabbath; that he entertained clear and consistent views of the fundamental doctrines of the gospel; and that he not only expressed the deepest contrition on account of his former vicious life, but also exerted himself to convince his relatives of the error of their superstitions, and the sinfulness of their practice. He was, also, extremely anxious that an edifice should be erected for the worship of the true God; and when the brethren observed that it might be desirable to defer this measure until his affairs as well as their own might assume a more favourable aspect, he replied, "Let us not regard these, but let the building be raised at all events." Notwithstanding all these pleasing evidences of the king's conversion, however, the missionaries deemed it prudent to defer his baptism until he should be more per-

fectly instructed in the truths of divine revelation, and be enabled more fully to demonstrate the change of his heart, by the sure criterion of a holy life and conversation.

During the years 1813 and 1814, the blessing of God was abundantly poured out upon the labours of the brethren at Eimeo; so that, in the spring of the latter year, they had the satisfaction to report to the directors that no less than *fifty* of the natives had renounced their idols, and desired to be considered as the worshippers of Jehovah. They, also, stated that these persons were generally regular in their attendance on the means of instruction; that they strictly observed the Sabbath, asked a blessing on their meals, prayed in private and with their families, and associated for devotional practices; and that, whilst they exhibited an evident and striking improvement in their outward deportment, they expressed a constant and ardent desire for the forgiveness of their sins, and the renewal of their hearts by the gracious influence of the Holy Spirit.

Messrs. Hayward and Nott, in the mean time, had visited the islands of Huaheine, Raiatea, and Taha; and at each of these places they succeeded in convening a number of the inhabitants, who listened with apparent seriousness and attention to the glad tidings of salvation by the death of Christ. At Huaheine, indeed, a young chief, by whom they were treated with distinguished kindness, professed his cordial reception of the Christian religion, solemnly abjuring his false gods, and earnestly desiring that some of the brethren might be sent to reside on his island.

In the commencement of the year 1815, the congregation at Eimeo was considerably increased by an influx of strangers from other islands, whose earnest desire to receive religious instruction, prompted them from time to time to visit this place. The congregation, in general, consisted of about *three hundred*, and the number of persons who had requested their names to be written down, as professed worshippers of the true God, was increased to upwards of *two hundred*; the pupils in the schools, of whom the major part were adults, was about *two hundred and sixty*. Of those who had desired their names to be inscribed as worshippers of Jehovah, four individuals, (one man and three women,) died

about this time, confessing their sins, and avowing the great atonement set forth by the gospel as the only ground of their hope for eternal life. The priest of Papetoai (the district in which the brethren resided) also embraced the gospel of Christ, renounced idolatry, and publicly committed his god to the flames. His example was speedily followed by many of the natives, and not only were the former objects of superstitious worship cast into the fire, but the morais and altars were destroyed, and even the wood of which they were composed was used to dress common food, of which different classes and both sexes partook indiscriminately, in direct violation of ancient customs and prohibitions.

The brethren at Eimeo having heard that the attention of some of the people in Otaheite had been drawn to the subject of religion, some of them went over to ascertain the truth of this report. Upon their arrival, they were equally surprised and gratified to find that a prayer-meeting had been established in the district of Pare, without the least interference on the part of any of the missionaries, and even without their knowledge. It originated entirely with two of their former servants, named *Oitu* and *Tuaheine*, who had enjoyed the means of religious instruction long before, but remained, according to their own language, among the "greatest and most hardened sinners in the place." *Oitu*, having felt strong convictions of guilt, in consequence of some expressions which had fallen from the king, applied to *Tuaheine* for instruction, knowing that he had long lived with the missionaries. This was a mean of deepening his convictions. Both these men now agreed to separate from their heathen companions, to converse and pray together. This conduct speedily brought upon them the scoffs and derision of their idolatrous acquaintance: nevertheless, several of the young people joined them, and agreed to cast away their gods, to observe the Sabbath, and to worship Jehovah alone. These formed the prayer-meeting abovementioned, and they had frequently assembled, amidst much contempt, prior to the visit of the missionaries. Two of the brethren, after having made a tour of the larger peninsula of Otaheite, for the purpose of preaching to the people, returned to

Eimeo, and brought over with them *Oitu* and *Tuaheine*, and their companions, that they might be more thoroughly instructed in the knowledge of Christianity.

Besides the worshippers of Eimeo and Otaheite, several persons had made a public renunciation of idolatry, in the islands of Raiatea, Huaheine, and Tapua-manu; so that the whole number of those who were ridiculed by their ungodly countrymen, in the different islands, as the *bure atua*, or *praying people*, amounted to upwards of five hundred persons, including some of the principal chiefs.

It has been justly remarked, that wherever the gospel of Christ obtains a successful entrance, the powers of darkness invariably attempt to check its progress, by the agency of ungodly men. And this fact was strikingly exemplified in the conduct of the idolatrous chiefs at Otaheite; who, indignant at the apostacy of their countrymen from the ancient worship, and exasperated by a report that the king's daughter was to be educated in the Christian religion, resolved, at once, to check the progress of what they considered an alarming evil. A confederacy was accordingly formed between the chiefs of Pare, Hapaiano, and Matavai, against the *bure atua* or praying people, all of whom were to be massacred without mercy in one night. This design was afterwards communicated to the chiefs of Attahoorā and Papara; who, though formerly the rivals and enemies of the projectors, readily entered into their sanguinary project, and prepared to join them without delay. The night of the 7th of July was fixed upon for its execution; but the ever-watchful Providence of that God who knoweth the hearts and devices of all men, and preserveth them who put their trust in his name, frustrated the wicked intentions of the conspirators. While some of the chiefs lingered in their operations, intelligence of their design was secretly conveyed to the converts, who immediately got on board their canoes and retired to Eimeo.

The disappointed chiefs now quarrelled among themselves. The Porienū party, who were the original conspirators, were attacked by the Attahoorans, whom they had invited to join them; an engagement ensued, and the former were completely defeated. On this occasion many

natives were killed, and, among the rest, a principal chief, who had instigated the attack. The victorious party, having been joined by the people of Papara and Taiarabu, proceeded through the whole of the north-east part of the island, burning and plundering wherever they came; and from the borders of Attahoorā northward, round to the isthmus, the country was converted into a scene of ruin and desolation.

Pomarre, in the mean time, remained at Eimeo, receiving all the refugees who sought an asylum in that island, but observing a strict neutrality in respect to the war. In fact, he repeatedly sent pacific messages to the chiefs of the conquering party, who as repeatedly declared that they were at peace with him, although still at variance among themselves, the grounds of their old contentions being yet unsettled. At length, after a season of great anxiety and gloomy suspense, a prospect of peace seemed to open, and the Otakeitans, who had fled from their merciless persecutors, were invited to return and resume the possession of their lands. This invitation was of course complied with; but an ancient custom made it necessary that the king and his people should accompany the refugees, in order to reinstate them, by a public form, in their former possessions.

As Pomarre and his attendants approached the shores of Otakeite, the idolatrous party assembled on the beach to oppose his landing, and actually fired on his people. By the express orders of the king, however, the fire was not returned, but a pacific message was sent to the assailants. This led to an apparent reconciliation, and several of the people were quietly reinstated in their possessions.

The temporary calm which ensued proved to be deceitful and of short duration. The heathen party still thirsted for the blood of the Christians; and, on the 12th of November, which happened to be the sabbath, they made a sudden and impetuous attack upon the king and the other converts, when they were assembled for divine worship, conceiving that, on such an occasion, they might easily throw the whole body into confusion. In this, however, they were disappointed. Providentially, the mission-

aries had warned the praying people, before they returned to Otaheite, of the probability, in case the war was renewed, of such a stratagem being attempted. In consequence of this caution, the congregation had assembled under arms; and although they were at first thrown into some disorder, they soon formed for repelling their assailants, and an obstinate engagement ensued, in which several fell on both sides.

Among the friends of Pomarre, who engaged on this occasion, were many refugees, from the other parties who had not embraced Christianity; but the converts refused to place any dependance on these, and boldly took the lead in facing the enemy; and, as they could not all come into action at once, those who had a few moments' respite, fell down upon their knees and cried to Jehovah for mercy and protection, earnestly beseeching him to support his own cause against the idolaters. Soon after the commencement of the engagement, Upufara, the chief of Papara, who was the principal instigator of the attack, was slain; and his adherents were immediately thrown into the utmost confusion, so that Pomarre obtained a complete victory. Instead of resorting to vindictive measures, the king conducted himself towards the vanquished with the utmost lenity and moderation. He gave orders that they should not be pursued, and that the women and children particularly should be kindly treated. These commands were strictly observed; not a single woman or child was hurt, nor was the property of the conquered plundered. The bodies of those who fell in the engagement, contrary to the former barbarous practice, were decently interred, and the corpse of the hostile chief was removed, in a respectful manner, to his own district. These lenient proceedings produced the happiest effect on the minds of the idolaters. They unanimously declared that they would trust their gods no longer—that the priests had grossly deceived them,—and that they would henceforth embrace the new religion, so distinguished by its benevolence, mildness, and clemency.

On the evening of the day following that of the battle, the professors of the Christian faith assembled together to

adore and praise Jehovah for the deliverance which he had wrought on their behalf. On this occasion they were joined by many who had till then been zealous worshippers of idols. After these events, Pomarre was, by universal consent, restored to his former government of Otaheite and its dependencies; and proceeded to appoint chiefs in the respective districts, some of whom had, for a long time, made a public profession of Christianity, and had for several months attended the means of religious instruction with the missionaries in Eimeo.

In consequence of these events, idolatry was entirely abolished, both in Otaheite and Eimeo; and these, together with the small islands of Tapua-manu and Tetaroa, became altogether, in profession at least, Christian islands. Their idols and morais were destroyed, human sacrifices and infant murder were abolished, and the people were everywhere earnestly inviting the missionaries to come and instruct them in the knowledge of the Christian religion. In every place the sabbath was strictly observed; and houses for the worship of the true God were erected in almost every district.

"This astonishing and delightful revolution," says the editor of a Narrative of the Mission to Otaheite, "extended to the Leeward Islands. Tapa, the principal chief, publicly renounced idolatry and embraced Christianity. His example was followed by most of the other chiefs, and a large majority of the people of the four Society Islands; viz. Huaheine, Raiatea, Taha, and Borabora. At the latter island, two of the chiefs, named Tefaora and Mai, distinguished themselves by their zeal in destroying the idols, and erecting a place for the worship of the true God. The chiefs of these islands repeatedly sent messages to the missionaries, earnestly entreating them to send some of their number to teach them also, and Mai, the chief in Borabora, sent them a letter to remind them that Jesus Christ and his apostles did not confine their instructions to one place or country.

"The missionaries, Messrs. Hayward and Nott, had been preaching the gospel all round Eimeo, in which island it had been embraced by about twelve hundred persons.

They found in every district a place built for Christian worship, in which the people had held prayer-meetings three times every Sabbath-day, and once every Wednesday. Almost every house had family worship daily, and most of the people retired for private devotion twice, and sometimes three times a day. They had also made tours round Huaheine, Raiatea, and Taha, and had visited Borabora; and they calculated that in these islands nearly four thousand people had embraced the Christian religion:

“Messrs. Hayward and Nott had likewise visited Otaheite, and had been twice round the island, preaching the Gospel in every district to attentive congregations, which often consisted of more than *four hundred* persons, and of never less than *one hundred*. *Fifty* places of worship had been erected, in which the people met for prayer, &c. They commenced their journey at Pare, and closed it at Matavai, their former residence. They had not been long in the latter district, before many of their old neighbours came and asked the missionaries to spend the sabbath with them, and said, if they would again reside among them, not only the ground where their houses and gardens were formerly situated, but the whole of the district should be theirs. This invitation happened on the 6th of March, exactly *nineteen* years since the first missionaries were landed on the shores of Otaheite. Messrs. Hayward and Nott, during their tour, everywhere experienced kindness and hospitality from the natives. Mr. Nott, besides preaching to them, employed much of his time in hearing and answering the numerous questions which they proposed, relative to the conduct which they ought to observe under their new profession, both as to religious and civil matters. Mr. Hayward was principally occupied in teaching them to read, and in distributing spelling-books; of which, if he had possessed them, he might have given away many hundreds more.”

On the 13th of May, 1818, a General Meeting was convened in the district of Papetoia, Eimeo, in imitation of the meetings held in London, when about two thousand of the natives assembled, and agreed to form an “Otaheitan Auxiliary Missionary Society,” to aid the parent

Society in England, in sending the gospel to other nations. Mr. Nott preached on the occasion to this large auditory, who were very attentive; after which the king delivered a sensible and interesting address, of considerable length, on the propriety of forming the proposed Society. With a view to excite the people to emulation in this good work, he adverted to the formation of similar societies among the Hottentots, in Africa, and to their contributions of sheep or other property, in places where they had no money. He also reminded them of the labour which they had performed, and the pains they had taken for their false gods, and showed how trifling the offerings they were called upon to make to the true God were, in comparison with those they formerly offered to their idols; observing further, that even their lives were sacrificed to the god, that was indeed no god, being nothing but a piece of wood or cocoa-nut husk! He then recommended that they should collect a little property for the spread of the gospel in other islands, where it was not yet enjoyed. He explained to them that a great quantity of money must necessarily be given to the captains or owners of ships for the conveyance of missionaries from one part of the world to another, and that this had been furnished by the persons in England, who wished the word of God to grow, giving little money, which being collected together, made great money; and that by these means the Otaheitans enjoyed the blessings of the gospel, and that he therefore thought it was right that they should use their endeavours to send it to other lands, who are now as they once were. He observed, that although they had no money, they might give pigs, arrow-root, cocoa-nut oil, and cotton, to *buy money with*. "Yet," said he, "let it not be by compulsion, but voluntary. He that desires the word of God to grow where it has been planted, and to be taken to countries miserable as ours was before it came here, will contribute freely and liberally towards promoting its extension. He who is insensible to its call, or ignorant of its benefits, will not exert himself with this view. So let it be. Let him not be called an illiberal man, neither let the chiefs, his superiors, be angry with him on that account." Such was the substance of the king's speech.

When he drew to the close of it, he proposed that all persons present, who approved of the plan, and were willing to unite in promoting it, should hold up their right hands. A most interesting sight ensued, when in an instant every hand in the assembly was raised, to signify their readiness to unite in the glorious work of spreading the gospel of Jesus Christ among the unenlightened heathen. Pomarre then read the Rules of the proposed Society; persons were appointed as treasurers and secretaries in the several districts of the islands, and the people dispersed apparently highly gratified.

Shortly after this meeting, preparations were made for conveying the brethren who had recently arrived from England, to several different stations in the Windward and Leeward Islands, according to a previous arrangement, in which they had respectively concurred. A brig called the *Haweis*, built at Eimeo by the missionaries, and launched in December, 1817, had now completed her rigging, and was nearly ready for sea. She sailed early in the month of June, and from this time, until the close of the year, was employed among the islands, partly in removing the missionaries, and partly in procuring a cargo of native produce (chiefly salted pork and cocoa-nut oil) for the colony of New South Wales. She finally left the islands, having Mr. James Hayward, missionary, on board, on the 1st of January, 1819, and arrived at Port Jackson on the 17th of the following month, commanded by Captain John Nicholson, and navigated by a crew, consisting of seven Europeans and six South Sea Islanders.

The month of May, 1819, was a season replete with interest at Otaheite, as will appear from the following extracts of a circular printed at the mission-press in Eimeo:—"The king, Pomarre, has lately erected a very extensive building at Papara, in the district of Pare, in Otaheite, and devoted it to the meetings of the Missionary Society, which was formed among the Otaheitans last year. This building we denominate the *Royal Mission Chapel*, and its dimensions are as follow:—It is seven hundred and twelve feet long, by fifty-four feet wide. The ridge-pole, or middle, is supported by thirty-six massy pillars of the bread-

fruit tree. The outside pillars around the house are two hundred and eighty. It has one hundred and thirty-three windows with sliding shutters, and twenty-nine doors; the ends are of a semicircular form. There are three square pulpits, about two hundred and sixty feet distant from each other, and the extreme ones about one hundred feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with clean grass. The rafters are covered with a fine kind of fringed matting, which is very neatly bound on with cords of various colours; and the ends of the matting are left hanging down, like the naval and military flags in St. Paul's Cathedral. The whole building is surrounded with a strong fence of wood, and the space between it and the building is filled with gravel.

"Pomarre has lately expressed an earnest desire for baptism, engaging to devote himself to the Lord, and to put away every sin, and every appearance of evil. He has had conferences with some of the brethren on this subject, and has also written a letter to us, expressing a deep sense of his sinfulness and unworthiness, a firm dependance upon the blood of Christ for pardon, and an earnest desire to devote himself to the Lord in baptism. As it appeared to be the voice of the whole nation, and particularly of the most pious chiefs, and as his conduct has been so constant and persevering in teaching and promoting good things, we resolved, in humble dependance upon divine grace, to baptize him on Lord's-day, the 16th instant.

"On Monday, the 10th, the brethren assembled at Papara, and found the people encamped on each side of it along the sea-beach, to the extent of about four miles. They soon assembled together to pay their respects to the king, and made a grand appearance, being decently attired in white native clothing. The brethren met the king and chiefs in the usual place of worship, according to the appointment of Pomarre, who had judiciously arranged all the services and business of the week. Brother Darling began, with singing, reading the Scriptures, and prayer. The king then proceeded to business. He first wrote his own name, and his gift to the Missionary Society (viz. eight

hogs); and having written the name of his principal governor, treasurer, and secretary, he desired each of us to write our names, with our donations. In the same manner he proceeded with all the governors, writing their names and contributions. Pomarre then called on brother Crook to conclude the meeting with a short exhortation, singing, and prayer.

“Tuesday was the day appointed for opening the Royal Mission Chapel. About eleven o'clock we met the king at the east end of the house. He was dressed in a white shirt, with a neat variegated mat around his loins, and a tiputa over all, coloured and ornamented with red and yellow. The queen and principal women were dressed in native clothing, with an English frill about the neck. We took our stations according to appointment; brother Platt in the west pulpit, brother Darling in the middle, and brother Crook in the east. The king sat in the east end of the chapel. Brother Bourne, from the middle pulpit, commenced the service, by giving out a hymn in our Otaheitan collection, in a very shrill, penetrating voice, which was heard from one end of the house to the other. The whole congregation stood up and sang. Each preacher then read the fourteenth chapter of St. Luke's gospel, and prayed. Three sermons commenced about the same time; brother Darling's text was Isaiah lvi. 7, *I will make them joyful in my house of prayer*; brother Platt's text, Luke xiv. 22, *And yet there is room*; and brother Crook's, Exod. xx. 24, *In all places where I record my name I will come unto thee and I will bless thee*. The sermons being ended much about the same time, all the congregation again sang, and the whole was concluded with prayer. The scene was striking beyond description: no confusion ensued from three speakers preaching all at once in the same building, they being at so great a distance from each other. The east end was so much crowded, that the preacher could not pass through the aisle, and with difficulty got to his station through a door behind the pulpit. The number of hearers in the whole chapel is supposed to have been between five and six thousand. Every thing exceeded our most sanguine expectations. Apprehensions were enter-

tained from bringing together the inhabitants of different districts, who formerly had been at variance, and Pomarre had taken the precaution to place two principal persons, on whom he could depend, at each door and window: but every thing was very peaceable and orderly, and not the least disturbance occurred. "Surely," said some, "there will be no war; for all the people have left their arms at home, and have brought the old and decrepit, the children, the lame, and the blind!" A thing that was never done in any of their great meetings before. We met together in the afternoon, to attend to the internal concerns of the Society, and departed to our lodgings much gratified, and praising God for what we had seen and heard.

"Wednesday being the anniversary of the Missionary Society, was regarded with peculiar interest. About half past ten the king arrived, and the people began to enter the chapel in great multitudes. Brother Henry occupied the east pulpit, and preached from Psalm lxxxvi. 8, 9, *Among the Gods there is none like unto thee, &c.* Brother Wilson, in the middle pulpit, preached from Isaiah xxxv. 2, *They shall see the glory of the Lord, and the excellency of our God, &c.* Brother Bicknell, in the west pulpit, preached from Luke x. 2, *Pray ye therefore the Lord of the harvest that he would send forth labourers, &c.* In the afternoon, about half-past three, we assembled again. Brother Darling, in the east pulpit, preached from 2 Thess. iii. 1, *Pray for us, &c.* Brother Bourne, in the middle pulpit, preached from Psalm cxxxvi. 1, *O give thanks unto the Lord, for he is good;* and brother Crook, in the west pulpit, preached from Luke xvi. 9, *Make to yourselves friends, &c.* We retired in the evening, praising God, and entreating him to bless all our attempts to spread his glory, and promote his honour.

"Thursday being the day appointed for promulgating the laws, we all assembled, about noon, in the centre of the Royal Mission Chapel. The king requested brother Crook to open the business of the day. He accordingly ascended the pulpit, and Pomarre followed. After singing, reading the scriptures, and prayer, the king stood up, and looked

upon the thousands of his subjects on his right hand and on his left. Addressing himself to Tati, the pious chief of the southern part of the island, he said, 'Tati, what is your desire? what can I do for you?' Tati, who sat nearly opposite the pulpit, arose and said, 'Those are what we want the papers you hold in your hand—the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.'—The king then addressed himself to Utami, the chief of the Teoropaa, and, in an affectionate manner, said, 'Utami, what is your desire?' He replied, 'One thing only is desired by us all, that which Tati has expressed—the laws, which you hold in your hand.' The king then addressed Arahū, the chief of Eimeo, and Veye, the chief of Taiarabu, nearly in the same manner, and they replied as the others had done. Pomarre then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, Sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c.

"After reading and explaining the several articles, he asked the chiefs if they approved of them. They replied aloud, 'We do agree—we heartily agree to them.' The king then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once. When Pomarre came to the article on rebellion, stirring up war, &c. he seemed inclined to pass it over, but after awhile proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the usual way only, but standing up, he called in a spirited manner to his people to lift up their hands again, even both hands, he setting the example, which was universally followed. Thus all the articles were passed and approved.

"Brother Henry concluded the meeting with a short address, prayer, and blessing. This interesting scene may be better conceived of than described: to see a king giving laws to his people, with an express regard to the authority

of the word of God, and a people receiving the same with such universal satisfaction, was a subject deeply affecting to us all.

“On Friday we attended to the business of the Missionary Society. We met the king, as president, and all the governors, officers, and members, in the Royal Mission Chapel. Brother Bicknell began with a short address, singing, and prayer. Brother Wilson then addressed Tati and the Society, and concluded by moving, ‘Thanks to Pomarre for his princely conduct as president of this society, and for his royal contribution; and that he be requested to take his seat as president.’ Utami rose, and supported the motion, which was afterwards put, by Tati, and unanimously agreed to. The king then took his seat, and addressed the people, exhorting them to be firm in their attachment to the Society, and to continue their subscriptions and support till death. The people, to signify their consent to what Pomarre had said, immediately held up their hands. Brother Darling then addressed the president, and spoke of the encouraging circumstances of the Society, moving, ‘That the treasurer put the property on board the first convenient ship, and send it to the best market; and that the secretary do write a letter, to accompany it, to the Rev. George Burder, secretary to the parent society; and that the net proceeds be remitted to the treasurer of the Missionary Society in London.’ This was seconded by Tati, when the president put it, and it was carried unanimously. Brother Crook then spoke of the great quantity of property in the hands of the treasurer, and concluded by moving, ‘That a vote of thanks be given to the treasurer and secretary,’ which was also carried unanimously. Brother Bourne proposed, ‘That a vote of thanks be given to all the governors in their various departments, for their diligent and active services on account of the Society.’ Hitoti seconded the motion, which, being put, was universally agreed to. Brother Platt then moved, ‘That the thanks of the meeting be given to the various treasurers and secretaries under the respective governors.’ Brother Crook supported this motion, which was also carried. Lastly, brother Henry proposed, ‘That a vote of thanks be given to the governors, officers, and members of Eimeo, for their active co-operation.’

This motion was ably supported by Ahuriro, and carried, like all the rest, by an universal show of hands. The king next addressed the governors, officers, and members of the society, exhorting them to persevere in this delightful work; observing, that due notice would be given them as to what was to be collected for the next year, whether oil, cotton, or any other article. Brother Crook addressed the whole Society, and exhorted them to persevere in this glorious work, which rejoiced our hearts, and would certainly cause the hearts of thousands to rejoice with us. The meeting was then concluded with singing and prayer.

“On Sabbath-day, the 16th, the congregations were again assembled in the Chapel Royal. The people were not so numerous as before, as, in consequence of their having been so long from home, many had returned to procure food. However, we had still between four and five thousand hearers. Brother Wilson occupied the east pulpit, brother Henry the west, and brother Bicknell the middle. They all preached from the same subject—the commission of our Lord to his disciples, to teach and baptize all nations, Matt. xxviii. 18—20. The sermons being ended, we all surrounded the king, who was seated in the centre, near the middle pulpit. Brother Bourne commenced by giving out a hymn, which was sung by the congregation. Brother Bicknell engaged in prayer, which being ended, the king stood up. Brother Bicknell stood on the steps of the pulpit, and taking the water from the basin, held by brother Henry, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. Pomarre was observed to lift up his eyes to heaven, and to move his lips with an indistinct sound. The sight was very affecting, especially to our elder brethren, who had been watching over him for so many years. Brother Bicknell addressed the king with firmness, yet with much feeling, entreating him to walk worthy of his high profession in the conspicuous situation he would now hold before the eyes of men, angels, and God himself. Brother Henry addressed the people, exhorting them to follow the example of their king, and to give themselves up to the Lord. Another hymn was then sung, and Brother Wilson concluded the whole with prayer. Pomarre

shook hands affectionately with all the missionaries, they being stationed, by his own desire, at his right and left hand; and after the ceremony, he returned to his camp."

On the 19th of May, 1821, the Rev. Daniel Tyerman, late of Newport, in the Isle of Wight, and George Bennet, Esq. of Sheffield, having kindly agreed to go out as a deputation to the South-sea islands, sailed in the Tuscan whaler, from Spithead; in company with the Rev. T. Jones, missionary, and Messrs. Armitage and Blossom, artisans, and their wives; and on the 22nd of August they addressed a letter to the directors, of which the following is an extract:—

"While traversing the torrid zone, 'the sun was not permitted to smite us by day, nor the moon by night.' We were sensible of the heat, but not more inconvenienced by it than we have been in our own country. The thunder and lightning did us no harm; indeed our captain says, he never experienced so little in passing between the tropics in any former voyage. And yet, to remind us of the obligations to gratitude under which we are laid, and to occasion thanksgivings to God on our behalf, by our dear friends in England, we may mention one or two instances of danger from which we have been delivered.

"One night, during a storm of thunder and lightning, with squalls, when both the captain and chief mate were on deck, a ball of fire fell into the sea with a great noise just over our lee-bow, which both those gentlemen thought would probably have proved fatal to us, had it fallen on the ship; and they mentioned an instance in which a similar ball of fire had proved destructive to a vessel in the British Channel not long ago.

"On Wednesday night last also, (during a most tremendous gale, which continued four days,) the captain, after a dreadful clap of thunder, which seemed consentaneous with the vivid lightning, cried out to both of us by name, desiring that we would pray to God for mercy upon us all, saying, 'It is all over!' and at the same time himself praying earnestly for mercy. At this moment another most terrific flash of lightning and burst of thunder took place, and was followed immediately with what he and we conceived to be

the rushing in of the waves between decks, as at some great chasm made by the electric fluid ; but which we soon found to have been occasioned by a fall of hailstones, many of which were as large as the first joint of a man's finger, and which fell with such intense force, that they left a mark and sensation of pain on every face which was struck by them. The chief mate said, that the men stood aghast, and, though many of them were accustomed to storms at sea, they crowded round him like sheep, and could hardly be prevailed upon to attend to the needful duties of the ship, which at this period were the more perilous, on account of the *main sheet* having been torn from their hands by the fury of the gale, and which was then dashing about with a violence which would have proved fatal to any one whom it might have struck. But this awful night passed over, and at twelve the next day the gale moderated, so that we were enabled to proceed, (though on a dreadfully agitated ocean,) without having a mast sprung or struck, a sail carried away or ripped, a timber injured, or a person harmed !

“ During this gale our minds were kept in entire peace and repose on our Heavenly Father, ‘ who manages the seas, and rides upon the storm.’ Our female friends were alarmed, but not greatly. Thus gently does God deal with us !

“ When by the dreadful tempest borne,
High on the broken wave,
We knew he was not slow to hear,
Nor impotent to save.

The storm is laid, the winds retire
Obedient to his will ;
The sea, which roar'd at his command,
At his command is still.

In midst of dangers, fears, and deaths,
His goodness we'll adore ;
We'll praise him for his mercies past,
And humbly hope for more.

Our life, whilst thou preserv'st that life,
Thy sacrifice shall be ;
And death, when death shall be our lot,
Shall join our souls to thee.”

On the 21st of September, the deputation arrived safely at Otaheite, and on the 3d of December they wrote from Eimeo to the following effect :—

“We are in health and comfort up to the present moment, and have been more delighted with the victories and blessed results of *preaching* and *living* the gospel of Christ than we are able to express, at every station where we have already been in Otaheite, and in this island. TRULY ‘THE HALF WAS NOT TOLD US!’ God has indeed done great things here, in a civil, moral, and religious view. The people here exhibit as literal and pleasing a proof of being ‘turned from darkness unto light, and from the power of Satan unto God,’ as can be conceived.

“A nation of pilferers has become eminently trustworthy. A people formerly universally addicted to lasciviousness, in all its forms, have become modest and virtuous in the highest degree—those who, a few years ago, despised all forms of religion except their own horrid and cruel superstitions, have universally declared their approbation of Christianity,—study diligently those parts of the Christian scriptures which have been translated for them—ask earnestly for more,—and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honour them.

“The king was unwell, and was at this island when we arrived in Otaheite. He soon made two obliging communications to us, through our excellent friend, Mr. Nott, in which he expressed his hope of soon being at Matavai to receive us. On finding, however, that he rather grew worse than better, we came over to Eimeo, and were received by him with the utmost demonstrations of kindness, and with marked tokens of respect; Messrs. Nott and Henry accompanying us, and interpreting for us. The engraving (which was published in the *Evangelical Magazine*) is a tolerable likeness, but conveys an idea of a person of much darker colour, and it has a heaviness about the eyes, which he does not possess. His information, for a person who has read only the Taheitan language, appeared to us considerable,

from the questions he asked respecting our society's labours, their success, and their intended fields of labour; also his inquiries respecting the civil affairs of England and of Europe.

"You have learned, we trust, from letters sent home before we reached Otaheite, that the translations and printing are going on well. Matthew and John are printed in the Taheitan language, and are in innumerable hands. The book of Genesis, Joshua, the Psalms, Isaiah, the Acts, the Epistle to the Romans, and the other Epistles, are in course of translation, and are waiting the mutual corrections of the brethren. The grammar and dictionary are not in so forward a state; but both these are so important, that we hope to make a more encouraging report of their progress at no distant period.

"We are gratified in observing, almost everywhere, many marks of improvement. Better houses and chapels having been built, or in preparation for being built, at nearly every station—rapid improvement in reading and writing—European dresses partially superseding the Taheitan—the chiefs ingeniously and diligently building their own boats in the European form, with European tools—many cultivating tobacco and sugar—and nearly all manufacturing cocoa-nut oil.

"Among other marks of improvement, we must mention a road, which is already made to a considerable extent, and which is intended to go round the whole island. This is of very great and obvious importance. It has been formed by persons who were punished, according to the new laws, for evil doing; and the intention is, that it shall be completed by persons of that description. It is remarkable that these persons have no need to be superintended in their labour, but they uniformly perform the portion of work allotted to them. Before this, there was no road in any part of the island, except the narrow winding tracks by which the natives found their way from one place to another."

The king's illness continued to increase rapidly, and on the 7th of December, Mr. Crook was requested, by a messenger, to attend immediately, as Pomarre had fainted. He accordingly hastened to the royal residence, with Mr. Redfern, a surgeon, from Port Jackson, and found that the pa-

tient's end was fast approaching. After he had revived, Mr. Crook reminded him, that though he was a great sinner, the Lord Jesus was a great Saviour, and he alone could aid him in the article of death. The dying monarch replied, emphatically, *Jesus alone!* and then sank into a kind of stupor, which continued till about eight o'clock, when his spirit was summoned into the unseen world. The scene, at this moment, was peculiarly affecting, and, after Mr. Crook had offered up a short prayer, a general weeping commenced among the relatives around the bed, who, in a kind of mournful chaunt, lamented the loss of their beloved king.

The next morning the corpse was removed to Papara, where a coffin was made of the bread-fruit tree, and decently covered with English black cloth. It measured nearly seven feet in length; two feet ten inches at the shoulders, two feet at the head, and twenty-one inches at the feet. On the 11th, the deceased was solemnly interred in a new stone tomb, near the Royal Mission Chapel; and all the missionaries of Otaheite and Eimeo were present, except Mr. Darling, who happened to be on a tour in Tairarabu. The solemn occasion was improved, for the benefit of the concourse of natives who attended, by Messrs. Davies, Nott, and Henry; after which the king's guards fired several rounds, and the vessels in the harbour fired minute guns. In the evening, the missionaries held an English service in the chapel, which was attended by a number of their countrymen from on board the vessels then lying at anchor near the island.

The deceased prince stood full six feet two inches high, and was proportionably stout. He stooped, however, in walking, and in general appeared reserved and gloomy. He was also naturally indolent, and seldom walked out, except for the purpose of bathing. He possessed a capacious mind, and was evidently superior to his countrymen in knowledge of every kind. Naturally fond of power, he wished to have both the persons and property of his subjects at his entire disposal, and by the people generally he was much feared. He inherited from his father a partiality for foreigners, yet it is remarkable, that he was more averse than his subjects to the adoption of European customs. He proved himself,

however, to be a warm friend to the missionaries; who, on the occasion of his death, justly acknowledged their gratitude to God, for the countenance, protection, and favour which they had invariably enjoyed under his government.

Pomarre, at the time of his decease, was about forty-seven years of age, and appears to have been three times married. His first wife, Tetua, died without issue in 1806. By his second wife, Tarutaria, he had issue, Aimata, his only surviving daughter. By his third wife, Tane, (the queen dowager) he had two sons, of whom the first died in 1818; the other, who survives, is acknowledged the successor of his father, by the title of Pomarre the Third. This arrangement was made by the late prince; who also directed that the queen and her sister should remain in Otaheite, superintending the education of the royal children, and governing the kingdom with the advice of all the principal chiefs.

The gospel, in the mean time, had been gradually making its way among the other isles of the Pacific Ocean. Even in the Paumotu islands, inhabited by a race of people, proverbial for their gross superstitions, detestable vices, and ferocious cruelty, the account of what had transpired in Otaheite produced such a wonderful effect, that many of the people, with two or three of the chiefs, threw away their idols and abjured heathenism; and the sacred flame thus kindled, continued to burn brighter and brighter, till three of these islands in the dangerous Archipelago embraced the gospel, and gladly received, from native teachers, progressive instruction in the great things of God.

The renunciation of idolatry, in the island of Rurutu, was, also, unexpectedly effected, and was attended with some peculiarly interesting and encouraging circumstances, as will appear from the following statement of Messrs. Threlkeld and Williams, missionaries at Raiatea:—

“ We, one day, perceived a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it, instead of bearing up for the proper harbour; a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the chiefs manned our boats, and went off to pilot the strangers safely into the harbour. When they arrived, we found they were

natives of the island of Rurutu. They had come from Mou-pihi, and touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks, and latterly, without either food or water, except sea-water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them thither.

“ They were exceedingly astonished at the difference of customs here, particularly in seeing men and women eating together, and the Areoi Society, their dances, and every lascivious amusement, completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

“ The chief, with his wife and a few others, went on shore at Borabora. Mr. Orsmond, the missionary at that station, paid every attention to them during their short stay; gave them books, and began to teach them to read; but as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about twenty-five in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with, and diligent in the discharge of their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

“ Auura, their chief, paid particular attention, as well as his wife; the greater part of the others appeared indolent. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; and his questions upon our discourses were such as surprised not only the Raiateans, but ourselves also. We think he possesses a very acute judgment, so far as he knows. We do not wish, in thus speaking, to be understood that we believe him to be what would be called in England a converted character, though we have indubitable evidence that he is a true convert from idolatry to Christianity. God hath

called them out of darkness to the knowledge of his Son Jesus Christ. May they soon really know Him, whom to know aright is eternal life! Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ, expressing his fears in an affectionate manner, that when he got back he should find very few left, as the evil spirit was rapidly destroying them.

“The brig Hope, Captain Grimes, from London, happening to touch at Raiatea, we mentioned to the captain our wish to get these poor people to their own island; he, with a readiness which does him the highest credit, offered immediately to touch at their island, and to take our boat in tow, that we might have an opportunity to open a communication with the natives. We sent for Auura, the chief, and his wife, who were highly delighted with the prospect of returning, but he raised an objection to going to his land of darkness, unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called the deacons, informed them of the circumstance, and desired them to inquire who would volunteer their services to go as teachers to these poor people. They assembled the church, when two came forward, we hope with the spirit and language of the prophet of old, ‘Here are we, send us.’ They were the very men we should have chosen, had we thought it prudent to nominate; but we left it to Him who disposes the hearts and thoughts of men according to his own will.

“Mahamene, a deacon, having a wife, but no children, was one; Puna, a steady, and we hope a truly pious man, having a wife, with two children, was the other: they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work, therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration; and this took up the greatest part of the night, as they had but a short time to get ready for the ship.

“The next morning the brig got under weigh, and after

most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God, in the presence of the congregation, we gave to each a letter in English and Taheitan, recognising them as under the patronage of the London Missionary Society, with our sanction, and recommending them to any captains of vessels that might touch at Rurutu.

“As the vessel lay outside the reef, we were prevented from having a regular service; but though short, it was both affecting and interesting. At length we conducted our new fellow-labourers to the brig. The captain paid every attention; took our boat in tow and departed, leaving us anxiously waiting to hear in due season of their reception and success—nor were we disappointed.

“After a little more than a month’s absence, we had the pleasure of seeing the boat return, laden with the gods of the heathen, taken in this bloodless war, won by the power of Him who is the Prince of Peace. And on reading the intelligence communicated by our friends, we felt, perhaps, something of that holy joy that the angelic hosts will experience when they shall shout, *The kingdoms of this world are become the kingdom of our God and of his Christ.*”

From the letters sent, on this occasion, by the two native teachers, it appears, that immediately after the return of Auura, a meeting of the chiefs was convened, and such cogent arguments were brought forward in behalf of the Christian religion, that the assembly formally decreed the abandonment of idolatry. In order, however, to put the power of their gods to the test, it was agreed, that before carrying this resolution into effect, they should, contrary to their established usage, eat together the next day, in company with their wives and children. If any died according to the predictions of the priests, who asserted that any female presuming to eat either hog or turtle—or any other person venturing to eat upon a *sacred place*—would be inevitably devoured by the evil spirit, then they would not renounce their idols; but if no one were injured, they would destroy them all. They accordingly met at the time appointed, and after satisfying their appetites without drawing upon themselves the threatened calamity, they proceeded to the demolition of the

morais, and agreed to send their helpless deities to the missionaries at Raiatea.

It is worthy of remark, that when the boat with Auura and the native teachers first reached the shore, those persons, with their companions, knelt down to return thanks to God for their preservation, not knowing that the spot was sacred to Oroo, one of the idols. The Rurutuans said immediately, "These people will die!" The party also ate inadvertently on a *sacred* spot. When the Rurutuans saw that, they said, "No doubt they will die for this trespass on the sacred ground," and looked earnestly, expecting some one to have swollen or fallen down dead suddenly; but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, "Surely theirs is the truth; but, perhaps, the god will come in the night and kill them—we will wait and see." One man actually went in the night to the wife of the chief, (Auura,) who also ate a part of a hog or turtle on the *sacred* spot, and said, "Are you still alive?" When the morning arrived, and the Rurutuans found that no harm had happened to any of them, they became exceedingly disgusted at their having been so long deceived by the evil spirit.

It is pleasing to add, that the gospel was, also, successfully introduced, partly by the brethren labouring under the auspices of the Missionary Society, and partly by native teachers, into Tahaa, an island situated about two miles to the north of Raiatea, and connected with it by a reef, which seems impassable to ships;—into Maiaoiti, usually called Sir Charles Saunders's island;—into Maupiti or Maurua, forty miles westward of Borabora;—into the Harvey islands, in some of which the inhabitants had never seen a ship since the visit of Captain Cook;—and into the islands of Raivavai, Rimatara, and Tubouai, which (with Rurutu, already noticed,) form the principal part of the Raivavai group. And it is a fact too interesting to be passed over in silence, that Mr. Nott and the Otaheitan teachers arrived at Tubouai just in time to prevent a war which was to have commenced on the ensuing morning. The hostile parties were encamped about a mile distant from each other,

fully prepared for action. On the arrival of the strangers from Otaheite, however, and the distribution of a great number of Taheitan spelling-books among the natives, the implements of death were universally laid aside; the thirst of vengeance no longer occupied the breasts of the warriors; but all seemed anxious to avail themselves of instruction, and, instead of embruuing their hands in each other's blood, they exhibited a most gratifying and delightful spectacle, whilst learning the first rudiments of letters, as preparatory to their acquiring the knowledge of that inspired volume which publishes peace between heaven and earth, and which predicts the approach of that blessed period when the destructive art of war shall be learned no more for ever.

In the report of the directors of the Missionary Society for the present year (1824) it is stated that "the chief authority over Otaheite and Eimeo is at present exercised, not by the regent, but by Pomarre Vahine, sister of the queen dowager. She is a member of the church at Papaete, and is considered as a pious woman. All the branches of the royal family reside in the district of Pare, where they have three or four establishments. The young king has acquired a little of the English language, and discovers a decided partiality for the missionaries, and a preference of their manner of living. Aimata, his sister-in-law, now about fourteen years of age, was married, in the early part of 1823, to Pomarre of Tahaa, a youth of about sixteen, descended from the race of Otaheitan princes, and strongly attached to Christianity."

To the same interesting document we are indebted for the information, that in the month of May, 1823, the number of baptized natives in what are called the Georgian and Society islands *only*, amounted to 9,300, including 5,800 adults, and 3,500 children;—that of these individuals about 800 were members of churches;—and that 2,500 adults, and 2,320 children were under school instruction. It also appears, in respect to the Taheitan version of the Holy Scriptures, that the whole of the gospels, by Matthew, Luke, and John, with the Acts of the Apostles, were printed; and either circulated, or ready for circulation;—that ten of the epistles of Paul were revised for press, and about to

be printed ;—that the epistles of John and Jude were translated, though not revised ;—and that the books of Genesis, Joshua, Judges, Ruth, Psalms, Isaiah, Daniel, and Jonah, were chiefly under revision.

With respect to the improvement of the natives in scriptural knowledge, in civilization, and in many of the arts of life, the most satisfactory proofs continue, from time to time, to be afforded ; and the very striking change which has been accomplished by the introduction of the gospel into Raiatea (one of the Society Islands,) has been so well delineated by the deputation, that the editor will offer no apology for closing this article with a few extracts from their communication on a subject so replete with interest.

“ In examining the ruined morais or temples at Opoa, we could hardly realise the idea that six or seven years ago they were all in use ; we were rather inclined to imagine these the ruins of some wretched idolatry which had suffered its overthrow fifteen or twenty centuries ago. In looking over the large congregation, and in seeing so many decent and respectable men and women, all conducting themselves with the greatest decorum and propriety, we have often said to ourselves, Can these be the very people who participated in the horrid scenes which we have heard described ? nay, the very people who murdered their children with their own hands ; who slew, and offered human sacrifices ; who were the very perpetrators of all these undescribable abominations ? To realise the fact is almost impossible. But, though but six or seven years ago they acted as if under the immediate and unrestrained influence of the most malignant demons that the lower regions could send to torment the world, we view them now in their houses, in their various meetings, and in their daily avocations, and behold them *clothed, and in their right minds.*”

On the subject of the instruction enjoyed by the natives, in connexion with the Raiatean mission, the deputies observe,—“ All the people, both adults and children, who are capable of it, are in a state of school-instruction. Many of the men and women, and not a few of the children, can read fluently and with accuracy those portions of the sacred scriptures which have been translated, and of course all the

elementary books ; the rest read in one or other of these elementary books ; many can write, and several cipher. Such is the state of things, and such is the system of improvement that is now in operation, that not a single child or grown person can remain in this island unable to read. The children, comprising three hundred and fifty, boys and girls, assemble every morning at sun-rise for instruction in a large house erected for the purpose ; while the adults assemble at the same time in the chapel, Saturday and Sabbath mornings excepted, to read and repeat their catechisms. After the school-hours are over, which is about eight o'clock, they go to their several occupations for the day."

Of the progress of civilization in Raiatea they give the following account :—

"Around the settlement, in both the valleys, the ground is enclosed, to a great extent, by bamboo-fences. In these enclosures, which are of different dimensions, tobacco and sugar-canes are planted ; and both tobacco and sugar the people have learnt to prepare for the market. The specimens which we have seen of both were of the best quality, and, we conceive, cannot be exceeded by similar productions in any country. Both grow here in great luxuriance. The tobacco produces three or four crops in the year ; sugar something more than one. The people have also learnt to make salt from sea-water, by boiling it in large iron pans : that we have seen is equal to the best English salt. Here is not only a sugar-mill, but also a smithy ; and some of the natives do common jobs, such as making hinges, &c. very well. Most of the men can work at carpentry ; and we have seen some chairs, and other articles, made by them, which have greatly surprised us. In fact, they begin to emulate the missionaries in their modes of living, and are anxious to possess every article of furniture which is necessary to enable them to live in the English style."

The last observations to which we solicit the attention of the reader, relate to the character of the missionaries, and their influence with the people, and are as follow :—

"It has afforded us great pleasure to witness the affec-

tion and confidence in which the missionaries and their pious wives are held. Their opinions are regarded as oracles. They are consulted on all occasions, and on all subjects; and a long acquaintance with the accuracy of their judgments, and their disinterested motives, has secured to them the entire confidence of the king, the chiefs, and all the people; and they are certainly worthy of the confidence and good opinion which they enjoy. They are men of good talents, sound judgments, and ardent piety. They are zealously devoted to their work, which they regard as extending to the good of the people, both in things temporal and spiritual. The happiness of the people in both worlds is the great object with our worthy brethren; in which great design we rejoice to be able to testify that their pious and intelligent wives take a lively and active part; by instructing the females in whatever is calculated to make them happy in themselves, and useful in domestic life. Finally, the condition of the whole settlement is such as to afford the most convincing proof that the exertions of the missionaries have been remarkably owned of God, and that *the preaching of the gospel is the most direct, certain, and efficient means of promoting both religion and civilization.* Had nothing more been done by the exertions of the society than what our eyes have beheld in this island only, they would have been abundantly compensated. We cordially unite with all the members of the society in thanking God for what he *has* done, and we see ample reason to *take courage in assailing the strongest holds of Satan that he possesses in the whole heathen world, assured of final success.*"

TONGATABOO.

After landing the first missionaries in Otaheite, in 1797, Captain Wilson sailed for the Friendly Isles, for the purpose of settling some other heralds of salvation on the shores of Tongataboo; and on the 10th of April the Duff was safely moored in the harbour of that island. An immense number of the natives immediately came toward the ship in their canoes, and endeavoured to get on board; but as they were all armed with spears and clubs, about

twenty only were admitted, the others being kept off by sentries, judiciously placed along each side of the deck. They offered a variety of articles for barter; but their demands were so exorbitant, that little business could be done in that way; and their language proved so dissimilar from that of Otaheite, that it was scarcely possible to understand them. It soon appeared, however, that two Europeans were in the island, who were fully competent to the task of acting as interpreters; and this consideration rendered them welcome visitors on board, though their appearance was extremely forbidding, and strongly indicative of consummate villany.

These men, one of whom was an Irishman, named John Connelly,—the other, Benjamin Ambler, of London,—stated that they were mariners, who had quitted an American vessel, and remained at Tongataboo till they had become perfectly acquainted with the language. They also gave some information relative to the different chiefs on the island, and represented Tibo Moomooc, the *dugona* or principal chief, as particularly characterised by humanity to his own subjects, and hospitality to strangers.

Captain Wilson now explained the object of the missionaries in visiting this distant part of the globe, and inquired what treatment they might expect, in the event of their settling in Tongataboo. Ambler replied, that the natives would receive them gladly, and show them much kindness; though he could not answer for the security of their property. Connelly, however, intimated that if they encumbered themselves with iron tools, and attempted to oppose the depredations which would be inevitably committed upon them, their lives would, in all probability, be sacrificed. They then received some presents, with which they appeared much pleased, and quitted the vessel, promising to use their influence with Moomooc on behalf of the missionaries.

About ten o'clock the next morning, Ambler and his companion returned to the vessel, bringing three hogs and some yams from the venerable chief, whose canoe, soon afterwards, came alongside. He was, at first, unwilling to ascend the ladder, fearing that his strength would prove

incompétent to the task. His desire of going on board, however, finally triumphed over his fears, and after repeatedly resting himself, he was conducted into the cabin, and placed in a chair which he greatly admired, whilst his attendants squatted themselves on the floor around him. He surveyed the cabin and its furniture with minute attention, expressing his admiration of all he saw, and occasionally proposing a number of pertinent questions; and when he was informed that the persons who were desirous of settling at Tongataboo could instruct the natives in the manufacture of such articles as had particularly attracted his notice, he appeared completely transported with joy. The captain embraced this opportunity of mentioning every circumstance which seemed likely to raise in his mind an elevated idea of the missionaries; and Moomooc immediately offered them a large house near his own, in which they would enjoy the full benefit of his protection. As it was evident, however, from his declining years and numerous infirmities, that he was already hastening to that "bourne whence no traveller returns," it was afterwards agreed that they should all reside with Toogahowe, who was represented, by Ambler, as the greatest warrior in the island, and likely to be the successor of the aged dugona.

This business being finally arranged, a canoe was sent, on the 12th of April, for the missionaries and their chests; and Messrs. Bowell, Buchanan, Gaulton, Harper, Shelly, Veeson, and Wilkinson, immediately proceeded, with Ambler and a petty chief, named Commabye, to Ahcefo, where a house had been prepared for their reception. Messrs. Cooper, Kelso, and Nobs remained on board, to prepare the rest of the things.

The next afternoon, about three o'clock, three of the missionaries returned, and reported that the distance to Ahcefo was greater than they had anticipated, and that the landing with goods was extremely difficult; it being necessary to wade up to the knees over a flat which extends about half a mile from the beach into the sea. They also stated, that, after surmounting this obstacle, they had to proceed a mile farther before they reached their habitation; so that, notwithstanding the assistance of the natives,

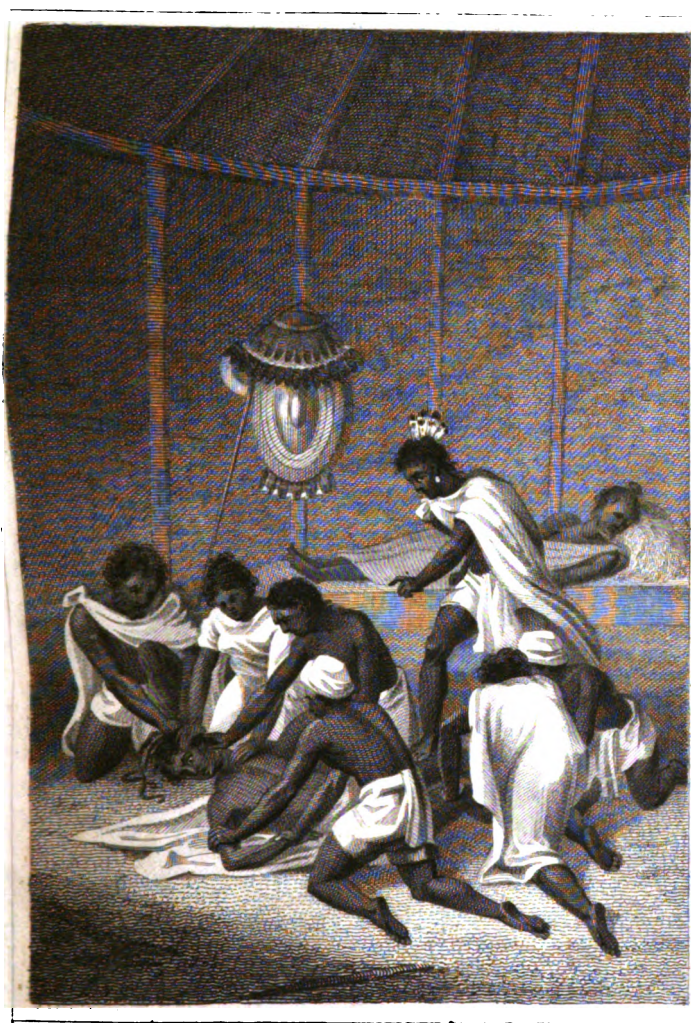
it was near one o'clock in the morning before the whole of their property was securely housed, and they were left to themselves. They added, however, that, after committing themselves to the watchful providence of God, they enjoyed a sound and uninterrupted repose, and, in the morning, were supplied with a breakfast by the prompt and hospitable attention of the natives.

The three remaining missionaries having joined their companions, and the Duff having sailed from Tongataboo, a temporary sensation of melancholy filled the breasts of those who had bidden a long adieu to their native land, their beloved friends, and all the comforts of civilized life; but, on reminding each other of the blessed cause in which they had engaged, and the triumphs which, through their humble instrumentality, might be achieved by the gospel of Christ among the perishing heathen, their minds were completely tranquillized, and they were enabled to look around with composure and resignation on the scene which they were henceforth to consider as their country, and the place where, after death, their bodies must moulder into dust. The kind attentions of the natives also tended to reconcile them to their new situation; as these visited them in great numbers, and invariably brought presents of cloth, pigs, cocoa-nuts, or plantains. Such articles as the missionaries could conveniently spare were, of course, presented in return, and all occasions were embraced for the gratification of their curiosity. This was wonderfully excited, one day, by the striking of a cuckoo clock, which the brethren had just fixed up, and put in motion. The natives, after regarding it for some time with silent astonishment, concluded that it was a spirit, and circulated the report among their countrymen, that the missionaries were in possession of a *bird spirit*, which would infallibly discover any depredation that might be committed upon their property. It unfortunately happened, however, after some time, that a chief, named Duatongo, having been presented with a clock of a similar description, was prompted by curiosity to take it to pieces, and, on finding it impossible to put it together again, he sent for the brethren to mend it; but as all their attempts proved unavailing, they were considerably lessened in the

opinion of the natives, who had previously imagined that nothing could exceed the bounds of their capability.

The aged dugona Moomooe was, at this time, extremely ill, and apparently near death; and on the morning of the 28th, the missionaries received a most affecting account of the fate of one of his sons named Colelallo. The unfortunate youth, who resided at some distance, was sent for, by the order of his father, under pretence of having his little fingers cut off, (a practice usual in Tongataboo, with a view to appease the anger of the *odooa*, or spirit, that the sick person may recover,) but, in fact, that he might be strangled. The summons was obeyed by Colelallo without hesitation; and, on his arrival, he was saluted in the most cordial manner by his elder brother, Toogahowe. On proceeding, however, to visit his dying parent, he was seized by the attendants, who immediately prepared to strangle him. The fatal truth now flashed on his mind, and he assured them that he would submit to his father's will, if they would use gentler means; but as they continued their violence, he exerted all his strength in resisting, and at length succeeded in beating them off. The respite thus obtained, however, was of short duration. Three natives of the Fejee islands were called in; and these, being joined by a *sister* of the devoted victim, soon put a period to his mortal existence.

To account for this cruel and unnatural murder it may be necessary to state, that, in such cases, it is believed the strength of the person strangled will be transferred into the invalid on whose behalf the sacrifice is made, and that the recovery of the latter will consequently ensue. The preposterous fallacy of this idea, however, was sufficiently manifested with respect to Moomooe, who, notwithstanding the immolation of his unoffending offspring, continued to sink into a state of complete exhaustion till the morning of the 29th, when he breathed his last. In the afternoon of the same day, the corpse was carried past the mission-house, on a kind of bier, constructed of the boughs of trees, and supported by about twenty men. Several relatives of the deceased preceded the body, in their mourning dresses, consisting of matting wrapped round them instead of cloth,



*A Prince of Tongataboo strangled as a sacrifice,
for his father's recovery from sickness.*

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and a twig of the chesnut-tree about their necks. Some of them had cut their heads with sharks' teeth, and the blood was running in streams down their faces. Behind the corpse was a multitude of people of both sexes; and in the procession were two wives of the deceased, who were devoted to be strangled at the funeral: one of these was bathed in tears, but the other appeared little concerned.

The interment having been fixed for the 2d of May, some of the missionaries went to see the ceremony, and found about four thousand persons sitting round the place of sepulture. A few minutes after their arrival, they heard a great shouting and blowing of conch shells at a short distance; and soon afterwards, about a hundred men, armed with clubs and spears, rushed into the area, and began to cut and mangle themselves in a most dreadful manner. Many of them struck their heads so violently with their clubs, that the blows might be heard twenty or thirty yards distant, and these were repeated till the blood ran down in streams. Others who had spears, thrust them through their thighs, arms, and cheeks, calling, at the same time, on the deceased, in a most affecting manner; and a native of Fejee, who had been in the service of the late dugona, having previously oiled his hair, set it on fire, and ran about with it, all in flames. When this frantic creature and his companions retired, a second party went through the same cruelties; and after them, a third entered, shouting vociferously and blowing their conch shells. Four of those in the van held stones, which they used for the purpose of knocking out their teeth; and those who blew the shells, occasionally wounded their heads with them in a shocking manner. One man who had a spear, thrust it through his arm just above the elbow, and ran about the area with the weapon sticking in his flesh. And another, who appeared to be one of the principal chiefs, acted as if completely under the influence of madness, running wildly to every corner of the area, and beating his head with a club till the blood flowed down his shoulders.

The missionaries now retired for about two hours; but on returning, they found the natives of both sexes still busily employed in cutting and mangling themselves. "We had

not been long there," say they, "before we heard, at a distance, low but expressive sounds of the deepest sorrow and lamentation. These proceeded from a party of about a hundred and forty women, marching in single file, and each bearing a basket of sand. Eighty men followed in the same manner, each carrying two baskets of coral sand, and singing as they marched, 'This is a blessing to the dead,' to which the females answered in responses. Another company of women then came forward with a large quantity of cloth, with which they covered the entire space between the corpse and the grave; whilst seven men blew conch shells, and others sang in a doleful strain, expressive of the most heartfelt grief. The corpse was now conveyed to the grave upon a large bale of black cloth, the bearers stooping low, and supporting the bale in their hands. A file of nineteen females followed, each carrying a bag of valuable articles; twenty more brought fine mats in their hands, which they deposited in the tomb as 'an offering to the dead;' and immediately after came a present from Toogahowe, consisting of thirty-five bales of silk, each bale carried by four men on a frame. Another party of mourners now entered the area, sixteen of whom had recently cut off their little fingers; and these were followed by another party with clubs and spears, who beat themselves severely; and disfigured their faces with the husks of cocoa-nuts, fixed on the knuckles of each hand. We noticed that those who had held offices under the deceased, or were related to him, were the most cruel to themselves. Some of these thrust two, three, and even four spears into their arms, and in that state danced round the area, and some broke the ends of the spears in their flesh. The grave was covered with a hewn stone, about eight feet long, four feet broad, and twelve inches thick. This stone was suspended by two large ropes, which went round two strong piles driven into the ground; and whilst it was slowly lowered by about two hundred men, the women and children wept aloud, or chaunted, in a mournful tone, 'My father, my father! The best of chiefs!' More cloth was then brought, to be put into the tomb; and another party entered, exercising the same cruelties on themselves as have been already related. After

these paroxysms of grief they sat some time in silence ; and when they had pulled the rope clear off the stone which covered the grave, some of the people uttered a loud shout, which was immediately followed by a general tearing of the leaves from the necks of all present ; after which they dispersed."

By the natives the missionaries continued, generally speaking, to be treated with the greatest kindness and hospitality ; but their own countrymen, Ambler and Connelly, together with a fellow named Morgan, who had, for some time, resided on an adjacent island, occasioned them much trouble and vexation. The consistent and decorous conduct of the brethren, so completely opposite to their habits of profligacy, inspired them with feelings of enmity, and the various articles which they possessed inflamed their cupidity to the highest pitch. By repeated applications they had already obtained property, in various articles, to a considerable amount ; but, at length, they became so intrusive and unreasonable, that the patience of the missionaries was exhausted, and they resolved to withstand the further solicitations of men on whom they had bestowed so much to little purpose. The ruffians had now recourse to peremptory demands and audacious menaces. One day, indeed, Ambler had the assurance to order the brethren to quit the house which they inhabited, and to sow no more seeds in the garden ; and on another occasion, he and Morgan abused them in the most scurrilous manner, and both kicked and struck one of them severely. Being overpowered by numbers, however, they were thrust out of the house, before they had committed any serious injury ; but, as they went off, they were heard to utter the most dreadful imprecations, and to swear that the whole of the missionaries should be sacrificed to their vengeance before the ensuing morning.

Apprehensive of the mischief which might, in some way, result from the machinations of these abandoned fellows, and alarmed by a report which they had previously heard, relative to an intended attack upon their house and property, the missionaries now deemed it expedient to separate, and to place themselves under the protection of different chiefs. Accordingly, three of them, Messrs. Kelso,

Shelley, and Wilkinson, remained at Abeefo with their patron Toogahowe, who had now succeeded his father as dugona of the island ;—Bowell and Harper went to Ardeo, to reside with Vaarje ;—Buchanan and Gaulton to Mooa, to live with Duatonga ;—Cooper took up his abode with Mooree, at Ahogee ;—and Veeson with Mulicemar at Mooa.

On the 18th of August, Captain Wilson paid a second visit to Tongataboo ; and, on hearing of the conduct of Ambler and his profligate companions, he resolved, if it were practicable, to carry them off the island, in order to secure the missionaries from any further uneasiness on their account. Connelly he secured, but Ambler and Morgan, having obtained some intimation of his design, contrived to elude his utmost vigilance. One day a party of men from the ship proceeded, in company with Veeson, to the supposed place of their retreat. Their search, however, proved entirely fruitless, and before they could return to the ship, the shades of night began to close around them. On entering a narrow lane, Veeson advanced some distance before the rest of the party, and on meeting some of the natives, he inquired whether they had seen Ambler ? Instead of returning any answer, they immediately seized him by the arms, dragged him forcibly along the lane, and threw him on his back. Two or three of them then held him firmly down, whilst another raised his club, with the evident design of splitting his skull. At this critical juncture, however, the moon, emerging from a dark cloud, shone powerfully on the features of the intended victim, and induced the ruffians to abandon their murderous design, from a dread of the vengeance of Mulicemar, with whom the missionary was a particular favourite. At the same time, the men from the vessel came up, and fired on Veeson's assailants, but they all effected their escape without sustaining any injury.

On the departure of Captain Wilson, the missionaries were doomed to experience a new and severe trial, in respect to the conduct of one who, from the mutual affection and identity of interests so long apparently prevailing between them, should have been peculiarly careful of wounding



*Perilous situation of M^r. Vason
at Tongataboo.*

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their hearts, at a time when they stood in need of every possible support and consolation. Shortly after Veeson's departure from Ahēfo, it was asserted by some of the Tongas that he had formed an improper intimacy with one of the native females ; and this report was unfortunately strengthened by some parts of his conduct. The charge laid against him, however, was solemnly denied till after the sailing of the Duff, when he acknowledged his criminality.

On this distressing occasion the brethren used every argument in their power to awaken their fallen colleague to a sense of his guilt, and to lure back this unhappy wanderer into the paths of peace. At first it appeared as if their friendly expostulations would have been crowned with success ; but the hopes thus excited were soon and sadly disappointed, by his mingling with the heathen, and evincing a strong predilection for their habits, in which he soon arrived at a lamentable proficiency. As, however, he proposed to marry the female with whom he cohabited, and this appeared to be the only remedy now left, the missionaries consented to solemnize the nuptial ceremony. But when the parties came before them, and the solemn and binding nature of the engagement about to be formed was explained to the woman, the poor creature burst into tears, and peremptorily refused to come under such obligations ; alleging as her reason, that no due affection subsisted between them, but that she had been merely actuated by a dread of incurring the displeasure of her parents, and the anger of the chief with whom Veeson resided.

From this time, Veeson appeared to proceed from bad to worse ; so that, in the commencement of 1798, the missionaries were under the painful necessity of excommunicating him from their little society. The letter of dismissal was conveyed to him by Mr. Kelso, who assured him that many petitions had been presented at the throne of grace, in the hope of averting the necessity of such a measure, and that it had been finally adopted with the utmost reluctance and grief of heart. He then endeavoured, but without effect, to rouse him to a consideration of the dreadful nature and tendency of his present career ; and finally

he entreated that he would make such a memorandum of his time that he might always recognise the return of the sabbath; and unite, at least occasionally, in the services of God; on that sacred day, with those who, though now separated from him, were ardently solicitous for his return into the paths of holiness. All these admonitions unfortunately proved unavailing;—the apostate had fallen into a snare of the devil too strong to be easily broken;—the sabbath he had no wish to remember;—and in a short time he returned his bible and the whole of his religious books to Mr. Gaulton at Mooa;—as if desirous of divesting himself of every thing which could possibly remind him that he had formerly made a profession of the Christian religion.

In the month of July, the brethren were informed, that most of the chiefs on the island had solicited the dugona to put them all to death; under the pretence that their prayers were productive of misfortunes to their neighbours; but, in reality, from a desire to become possessed of their property. Contrasting this intelligence with the friendly behaviour of the chiefs, the missionaries considered it a mere fabrication; but it afterwards appeared, that, about this time, a plot was really in existence for their assassination; though, by the good providence of God, some friends were raised up on the behalf of the intended victims, who pleaded their cause so powerfully, that the conspiracy was broken, and its projectors were put to silence.

In the spring of 1799, an event occurred which was productive of the most disastrous consequences, not only to the missionaries, but to the whole island. This was the treacherous assassination of the dugona, by his own cousins, Feenou Loogalalla and Dubo Newer, on the 21st of April, after the celebration of an annual religious ceremony, and whilst the unsuspecting victim was sleeping in imaginary security, surrounded by his attendants. It seems that the murderers had been instigated to this atrocious act by the solemn injunction of their dying father, whose hope of obtaining the supreme power on the demise of his brother Moomooe had been finally crushed by the succession of Toogahowe, and whose irritated feelings had brought on a fit of illness which terminated in his death. The dread-

ful fact, however, was no sooner made public, than the great mass of the natives were inspired with sentiments of indignation and vengeance; and Loogalalla, notwithstanding the friendship of several powerful chiefs, found that war must be the inevitable result of his treacherous cruelty. Preparations were, accordingly, made on both sides with the utmost alacrity; and, on the 10th of May, an engagement took place at Bungye, in which the Aheefonians, or royalists, completely routed the rebels, who fled in all directions, leaving great numbers of killed and wounded on the field of battle. At first the victors seemed determined to give no quarter; and some of the missionaries, who happened to be present, witnessed scenes most revolting to the feelings of humanity. "A little way from the spot where the fight commenced," say they, "we found an old man roasting part of one of the dead bodies, apparently with a design to eat it! and at a short distance, a fellow, who had severed the head and body of one of the rebels asunder, was proudly exhibiting them as trophies of his prowess; whilst some of the women, as they passed him, dipped their hands into the blood, and licked them!"

The approach of the missionaries to the field of battle was highly gratifying to the royalists, who concluded that they had fire-arms about them, and would certainly use them against the enemy. Accordingly, on every little advantage they gained, the brethren came in, with the imaginary deities of the island, for their grateful acknowledgments; and even the dog which Mr. Kelso led in his hand, had an abundance of yava presented to him. But as soon as it was discovered that they took no part in the combat, they were contemplated by the disappointed Aheefonians with contempt and aversion.

Aware of the danger to which they were now exposed, the missionaries hastened back to their dwelling at Aheefo; but here they found that their beds and every thing loose had been carried off; and, after depositing their chests in the house of a neighbour, they received the appalling intelligence that a party of rebels had just landed from their canoes, and were advancing towards them. They fled, therefore, to a place called Eeleegoo, in the back part of the

island, which seemed to offer them a temporary shelter, being very little frequented from the land, and rendered inaccessible to canoes, by a high reef of coral rocks. In the evening they ventured to return once more to their habitation, but soon found that no safety was to be enjoyed there. They, therefore, retired to the house of a neighbour, who professed much kindness toward them, but who (as they were afterwards informed) entertained serious thoughts of having them all murdered in the night.

About day-break the next morning, the brethren returned to Eeleegoo, and remained concealed, near their former station, till towards noon; when they perceived numbers of the natives running on all sides of them, and were informed that a second engagement had taken place, in which the royalists had been defeated, and that most of their friends among the chiefs were killed. Perceiving that concealment was no longer possible, the missionaries now resolved to follow the crowd; but after proceeding about a couple of miles, they came up with a party of armed men, who demanded their clothes; and, as either refusal or delay might have been productive of the most tragical consequences, they surrendered them without opposition, congratulating themselves that they had, with a view to the possibility of such an occurrence, provided themselves with under-garments of the country cloth.

They now proceeded till they reached a thick wood, situate between the road and a range of craggy rocks forming the termination of the beach; and here they resolved to seek a shelter till the confusion subsided, as it was evident they had been regarded with an evil eye by several of their fellow-travellers. In the course of the afternoon they found, in an aperture of a rock, a quantity of fresh water, which afforded them a most welcome refreshment; and, about sun-set, two of them, having gone out in quest of food, obtained some bread-fruit and bananas from a party of the natives. These afforded a seasonable supply to the poor fugitives, who had tasted nothing but water since the preceding evening; but they were horrified by the intelligence that their brethren, Bowel, Gaulton, and Harper, with an American seaman, named Burham, (who had lately settled

with some of his companions on the island,) had all been inhumanly murdered at Ardeo. Of the cause and particulars of this lamentable catastrophe they could gain no information. It seems, however, that the victorious Aheefonians continued to pursue the rebels till they came to Ardeo; and the missionaries conceiving no danger from those in whose quarrel they had never interfered, came out of their house to see them pass. Unfortunately, however, there happened to be among the warriors an individual who, on some former occasion, had solicited some presents from the brethren, which were refused. The savage, therefore, resolved on embracing the opportunity now afforded of taking a dreadful revenge. He accordingly rushed upon them, with several of his countrymen; and Bowel and Harper, with the American, Burham, were immediately felled to the ground, and immolated on the spot. Gaulton, in the mean time, had fled to some distance; but on looking back, and seeing his colleagues fall, he immediately returned, with the hope, it is supposed, of saving their lives, when he was instantly put to death by the merciless barbarians; who afterwards pillaged the house, and even succeeded in discovering many valuable articles which had been buried, for security, by the unfortunate missionaries.

The news of this dreadful calamity naturally inspired the surviving brethren with the most painful apprehensions; and the following day, they were so much alarmed by the suspicious conduct of one of the natives, who, after balancing his spear to attack them, assumed a conciliatory tone, and retired under the pretence of fetching some cloth from a neighbouring wood, that they resolved to seek some other shelter. Accordingly, having discovered a path which led to the sea, they descended toward the beach; and after travelling about a mile, they met with a party of ten or twelve natives, one of whom invited them to a place called Fahetta, where they were kindly entertained for the night.

From this time till the commencement of June, the brethren were harassed from place to place, and, on some occasions, narrowly escaped destruction. At length, however, Loogalalla obtained an important triumph over his enemies, and notwithstanding the sanguinary means by which

he had risen to supreme power, he appeared disposed to protect the missionaries, and not only gave orders to his adherents to avoid injuring them, but, on landing at Maf-fanga, he sent Veeson, with a party, to search for them, in order to secure their safety in the general commotion.

On the 8th of June, the brethren were requested by a chief named Fackafanooa, to accompany a party to Ardeo, in search of some things which were supposed to have been concealed there, and with this solicitation they gladly complied, in the hope of rendering the last offices of friendship to their murdered colleagues, whose bodies still remained unburied and exposed to the insults of all who passed by: "On our arrival at Ardeo," say they, "we found it a perfect desolation; the fences being all torn in pieces, the houses either burnt, or laid in ruinous heaps, and the fruits mostly destroyed. After taking a survey of the premises, we were conducted to the place where our brethren lay, which presented a still more melancholy and distressing scene. We found Howell and Gaulton upon the road, very near to each other; and brother Harper lay in the adjoining field. They were all so much disfigured, however, that we could not have known any of them, but from the information of the natives, who had often seen them since their death. Burham lay, at a considerable distance, in a kind of ditch; and as his body was in such a state that it could not be moved without falling to pieces, we covered it with earth where it was. We then, with the assistance of the natives, dug a grave large enough to contain the brethren; and having, with some difficulty, removed them into it, we buried them, without either coffin or shroud, not having so much as a change of country cloth for our own use."

On their return from this mournful employment, the missionaries began to resume their manual labour among the Tongas, and those of them who had consented to reside with Fackafanooa, erected a forge in a house which had been allotted them for that purpose. Their situation, however, was so truly distressing, in consequence of the avarice of their host,—the unreasonable demands of the natives,—the charges frequently laid against them with respect to

the malignant influence of their devotions,—and the repeated alarms which they experienced in consequence of the plots which were laid for their destruction, that some of them entertained serious thoughts of leaving the island in their small boat, and attempting a voyage to New South Wales. Others, however, observed that this would be merely flying from their existing calamities to inevitable death; as it was preposterous to suppose, destitute as they were of every material for navigation, and having no means of procuring a sufficient quantity of food and water for their support, that they could possibly succeed in reaching Port Jackson. Their prospects were, therefore, gloomy and appalling indeed; but, as they observe in their journals, “in this season of distress the Lord appeared for their deliverance in a way quite unexpected.”

On the 21st of January, 1800, they heard the report of two guns in the bay; but, as the evening was too far advanced to admit of their attempting to ascertain the cause of this unusual noise, they passed the night in a state of anxious suspense, alternately agitated with emotions of hope and fear. The next morning they endeavoured to get their boat to sea, but the tide did not rise sufficiently high till near sunset. They then discovered two vessels lying in the roads; but the wind proving contrary, it was nearly midnight before they reached them. The one proved to be the *Betsy* of London, bound to Port Jackson; the other a Spanish brig which she had captured on the coast of Peru. Captain Clark, the commander, being made acquainted with their circumstances, kindly offered them a passage to Port Jackson, assuring them that his cabin, and whatever it contained, should be at their service.

“Every scruple regarding the propriety of our quitting the island,” say the missionaries, “was now banished from our minds; for as the Lord had so wonderfully and graciously opened a way for our escape, we could not but regard it as an evident intimation of his will for our removal. We, accordingly, accepted the generous offers of the captain, and immediately dispatched two natives who had come with us, with a letter to brother Shelley, who chose to re-

main at home till we had attained to a certainty respecting the ships. The next evening, about dusk, he arrived in a small canoe, provided for him by Atta, (a friendly chief,) who strongly urged him to depart, that he might escape the danger which seemed to be impending. At his request, Shelley wrote a letter, directed to the commander of the *Duff*, or any other ship which might touch at Tongataboo, assuring them of his friendly disposition towards the missionaries, and acquitting him of any participation in the ill-usage they had received.

“On the morning of the 24th we put to sea; and, as we approached the north point of the island, near which Atta resided, he and another chief, with several of our old friends, came off with a few cocoa-nuts, as a present to the captain, and took a most affectionate leave of us all. Our own feelings, on this occasion, cannot be easily conceived, much less expressed. The loss of time, of labour, and of public expence, which had been sustained, were weighty considerations; but the thought of leaving a whole country, containing thousands of our race, sitting in the gross darkness of pagan superstition, bound to the service of the worst of tyrants, by their own ignorance and prejudices, and without being able to effect anything toward their emancipation, outweighed all the rest. It appeared to be our duty, however, humbly and thankfully to submit, knowing that the Lord is sovereign in all his dispensations; and, at the same time, to rejoice, in hope that these benighted islands shall yet ‘wait for his law;’ for which end it is not impossible that our residence among them may, in some way, be yet made subservient.”

After a safe and expeditious voyage, the missionaries arrived in New South Wales, where they experienced the warmest welcome and the kindest attentions; and, in the ensuing year, they all returned to England, with the exception of Mr. Shelley, who married a pious female at Port Jackson, and proceeded to join the brethren in Otaheite.—Veeson was left at Tongataboo; and, the war having been renewed with savage fury, he was in continual danger of his life, till the Royal Admiral, commanded by

Capt. W. Wilson, providentially touched at the Friendly Islands, in August, 1801, and thus afforded him the means of escape.

ST. CHRISTINA.

After Captain Wilson had settled the missionaries in Otaheite and Tongataboo, in the spring of 1797, he sailed for St. Christina, one of the Marquesa Islands, which Messrs. Harris and Crook, two of the brethren, had chosen as the scene of their evangelical labours. On the 5th of June, they reached the place of their destination; and, on the following day, were visited by a chief named Tenae, eldest son of Honoo, who appears to have held the supreme authority on this island at the time of Capt. Cooke's visit. He came in a tolerably good cause, and introduced himself by presenting the captain with a smooth staff, about eight feet long, the head of which was ornamented with a few locks of human hair neatly plaited. Observing a musket on the quarter-deck, he took it carefully to Captain Wilson, and requested him to "put it to sleep." He then received some presents, consisting of an axe, a looking-glass, a neck chain, &c.; and, on being told that two Europeans were desirous of settling on the island, he appeared greatly delighted, and said he would give them a house, and supply their wants to the utmost of his ability.

The two missionaries having subsequently gone on shore, to see the residence which Tenae had offered them, the captain inquired, on their return, what opinion they had formed of the island, and whether they were still desirous of taking up their abode there, with a view to the promulgation of the gospel among the heathen? Mr. Crook, who was, at this time, only twenty-two years of age, replied, that, though the inhabitants appeared to be suffering under a scarcity of provisions, he had no doubt but St. Christina had its plentiful seasons as well as the other islands; and, as he had never, either before or since his engagement with the Society, had a view to his personal comforts, he had no objections to offer. Mr. Harris, however, though formerly extremely anxious to settle on this spot, now appeared to have lost the whole of his mis-

sionary ardour, and to be completely under the dominion of fear, which he, in vain, attempted to conceal; and, the following day, when Mr. Crook landed with his bed, and a few articles of wearing-apparel, in order to make a trial of his reception among the natives, Harris refused to accompany him; under the pretence that he must remain on board, to pack up their things in small parcels, for the convenience of carrying them up the valley.

The principal food of the natives, at this time, appears to have been a kind of sour paste, called *mahie*, and even this was made in small quantities, and without much regard to cleanliness. Mr. Crook, however, determined on reconciling himself to it, as well as he could; and, in a note addressed to Capt. Wilson, on the subject, he states that as the islanders always serve him first of the best they have, and he may expect to obtain fresh fish, with, occasionally, a little pork, he thinks he "may live contented, without casting an eye to the luxuries of Otaheite." It was evident, indeed, that the importance of the work in which he had engaged, outweighed every other consideration with this excellent young man, who so effectually conciliated the esteem of Tenae, that he was adopted as the son of that chief, and ever afterward considered in the same light as his other children.

On the 14th, Mr. Harris was put on shore with all his things; but he complained bitterly of the badness of the food and the general poverty of the island; and early in the morning of the 24th, it was rumoured that he had been on the beach the whole of the preceding night, and had been robbed of most of his property. This story at first gained but little credit; but, on Captain Wilson dispatching the jolly-boat to inquire into the particulars, it proved to be perfectly correct. Alarmed and disgusted by the conduct of some of the native females, who had obtruded themselves upon his repose, he determined to stay no longer upon the island; and, having packed up his clothes the next day, he went down to the beach towards the dusk of the evening; but as none of the mariners happened to be on shore, and the ship was too far distant to admit of his hailing them, he spent an uncomfortable night, sitting

upon his chest. About four o'clock in the morning, some of the natives, conceiving this to be a good opportunity for pilfering, drove him from his seat, and inspired him with such terror, that he fled for safety to the neighbouring hill. The persons who were sent by the captain to bring him off, found him in a most pitiable condition, and like a man bereaved of his senses; and as the state of the surf rendered it impossible for them to land, they were under the necessity of hauling off both the chest and its owner by means of a rope.

The next day, Captain Wilson, having completed some necessary repairs in the rigging of the *Duff*, began to think of taking his departure. This was, of course, intimated to Crook; but he remained steadfast in his resolution of continuing on the island, and merely requested a few agricultural implements, and such other things as might be likely to render him useful to the temporal as well as to the spiritual interests of the people. He said, he should certainly have considered it a great happiness had he been favoured with the company of an agreeable and friendly colleague, whose conversation and sympathy might have cheered and consoled him in the time of trouble; but, since the Lord had ordered things otherwise, he thought that it better suited with his character and profession, to resign himself to God's fatherly care, and to rest on his promise, than to quit a station where a door of usefulness was apparently opened; and he added, that if his blessed Redeemer should make him the honoured instrument of preparing the way for some of his more able servants, he should, at least, have the happiness to reflect that his life had not been spent in vain. The next evening he went on board with Tanae, for the purpose of taking leave of his beloved friends,—and when the canoe was returning from the vessel, and the last affectionate adieus were interchanged, his manly behaviour did him great credit. "The tears," says the editor of the *First Missionary Voyage*, "glistened in his eyes, but none fell, nor did he betray the least sign of fear, in being left to enter upon his work alone."

From the statement of this devoted and intrepid
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young missionary, communicated to the directors on his return to England, and published in the *Evangelical Magazine* for 1799, it appears, that during the first six months of his residence at St. Christina he suffered considerably from hunger, in consequence of the previous improvidence of the natives; but he was invariably treated with kindness by the chiefs, and permitted to partake of their scanty morsel. About eight months after the departure of Captain Wilson, an American vessel, trading to the north-west coast, anchored in Resolution Bay, and, by her captain, Mr. Crook sent home his journal. Four months afterward, another vessel, bound to China, appeared off the island, and our missionary went on board merely with the design of writing home. A strong breeze, however, springing up from the mountains, carried the ship to the leeward, and thus effectually prevented Mr. Crook's return. He now requested the captain to carry him to Sir Henry Martins, an island about sixty miles to the north-west; and there he was received with the utmost cordiality by the natives, who were overwhelmed with astonishment, on hearing themselves addressed by a white man in their own language. At first, indeed, they conceived he was a god, and it was with some difficulty that he convinced them of the fallacy of that absurd idea. The principal chief immediately made him his *tayo*, and not only supplied his immediate wants with the most profuse liberality, but afterwards gave him a large piece of ground stocked with cocoa-nut and bread-fruit trees, together with materials for the erection of a comfortable habitation.

After Mr. Crook had resided here about seven months, two south whaler ships, the *Euphrates* and *Butterworth*, from London, put in for refreshments; and our missionary proved extremely serviceable to the Europeans, both by acting as interpreter and by procuring the needful supplies. It now occurred to him, that he might probably render the best service to the Marquesa Islands by returning to England, and representing the real state of the whole groupe to the directors; together with the propriety of sending out more missionaries, who, by exhibiting a form of Christian economy, might induce the natives, from what

they should see in domestic life, to pay greater attention to the instructions given them. With these views he returned to London, in the month of May, 1799; and, from that time to the present period, the directors have felt peculiarly anxious to recommence the mission in the Marquesas. Various obstacles, however, have hitherto prevented the accomplishment of this important and most desirable project.

SANDWICH ISLANDS.

It is particularly worthy of remark, that even at the commencement of the operations of the London Missionary Society, the directors expressed an intention of sending the glad tidings of salvation to the inhabitants of the Sandwich Islands, which they justly represented as presenting "a noble field for evangelical labours." Captain Wilson, however, on assuming the command of the *Duff*, stated expressly, that it would not comport with the object of his voyage to visit this part of the Pacific Ocean, without excluding the Friendly Islands;—the capture of the missionary vessel, on her second voyage, with the pressure of business occasioned by the return of the brethren, suspended, for a time, the further consideration of the subject;—and a series of other circumstances, apparently untoward, but all regulated by infinite wisdom, precluded the introduction of the gospel to these populous and interesting islands, till the visit of the deputation to the South Seas; when "a great door and effectual" was opened for the admission of teachers, who had been appointed to a *different* situation, but who were irresistibly led to this scene of usefulness; whilst the friends of the Redeemer, both at home and abroad, were constrained to exclaim, "This is *thy* work, O God, and thy hand hath done it!" The particulars of this highly interesting event will be found in the subjoined extracts of letters from the Rev. W. Ellis, and from the deputation to their friends in London; the perusal of which is well calculated to infuse new animation and zeal into the heart of every reader who, being personally interested in the preciousness of Jesus, is led to pray that his perishing fellow

creatures may be also made acquainted with Him, whom to know aright is life eternal.

“Tamehameha, the late king of the Sandwich Islands,” says Mr. Ellis, “considering himself under the protection of the king of England, had always been very attentive to English vessels touching at any of his islands for refreshments; and, in consequence of his kindness having been reported to our government, a very neat schooner was sent to him from Port Jackson, as a present from the Prince Regent. Captain Kent, of his Majesty’s colonial cutter, *Mermaid*, having the schooner under his charge, touched at Huaheine for fresh provisions, on his way to the Sandwich Islands; and very kindly offered a passage to any of us who might wish to visit the islands; and, as he intended to touch at the Marquesas, it afforded a favourable opportunity for introducing the gospel among those islands, which, from their proximity to the Society Islands, had a peculiar claim on our attention. I was appointed to accompany the deputation, to endeavour to settle some native teachers among them, and to examine the ground, with a view to its becoming a missionary station. Accordingly, on the 25th of February, 1822, we left Huaheine, having with us Auna and Matatore, (two native deacons,) with their wives, who were sent by the Missionary Society in Huaheine to the *Marquesas*, to instruct the people there in the knowledge of the true God, and of the way of salvation through Jesus Christ; also to teach them to read and write. On the 27th of March we came in sight of the north-east coast of Hawaii, or Owhyhee. We sailed along within four or five miles of the shore, almost enchanted with the beautiful appearance of this part of the island. The coast was very bold, generally rising four hundred feet almost perpendicularly from the sea; in some places the rocks were bare, or only partially covered with moss,—in others they were richly clothed with shrubs and trees. The line of coast was occasionally broken by deep bays or extensive valleys, while, at unequal distances from each other, the most beautiful cascades of various forms and dimensions flowed down its steep front, and emptied themselves into the ocean below.

“We had a brisk gale in passing the strait between

Maui and Hawaii, after which it became calm, and we were obliged to lay to, for the night, off Tovaihai. I accompanied our captain on shore, near to which we were met by *Kua-kini*, the governor of the island, who was very inquisitive about the object of our visit; and learning from Auna that we were missionaries, expressed his wish that some of us might remain with them. A very friendly intercourse soon commenced between the natives who came off with him and the Otaheitans with us, and the evening passed agreeably away. He joined with us in our family devotions, and afterwards told Auna and his companions, that he much wished to be instructed in the religion of Jesus Christ, and to be made acquainted with Jehovah the true God, but had nobody to teach him, except an Otaheitan, who had told him about these things.

“ On the ensuing Sabbath, we came to an anchor in Karakakua bay, and endeavoured to improve the season as well as circumstances would admit. Early on the following morning we went on shore, and proceeded to the spot where our unfortunate countryman, Captain Cook, met his lamentable end. An aged chief undertook to be our guide, and conducted us to the spot where the celebrated navigator fell, which we contemplated with melancholy interest. We afterwards wandered through the villages, conversing with the people, whom we found everywhere willing to listen to us, and generally expressing a desire to learn to read and write, to be made acquainted with the true God, and the way of salvation through Jesus Christ; generally lamenting, also, that they had no one to instruct them, and soliciting us to remain with them. I talked in Taheitan to them, employing also the few phrases of their language I had been able to pick up, assuring them we sincerely compassionated them in their present ignorant state, and most ardently wished they might soon participate in those blessings now so richly enjoyed by their brethren in the Georgian and Society Islands.

“ Hawaii, or Owhyhee, is a fine island, of very considerable magnitude, estimated by Vancouver at four thousand square miles. The population is, perhaps, one hundred thousand, and not a missionary among them to tell

them of the love of God to lost sinners, as the American missionaries at Woahoo have not been able to form a permanent station on this island; for the king appears unwilling that any of them should remove from the vicinity of his place of residence. I had several opportunities of conversing with the governor while we remained at Hawaii. He was remarkably pleased with our first visit, and kept us till a very late hour conversing on different subjects, being very minute and particular in his inquiries about the Society Islands.

“After Mr. Tyerman and myself had lain down to sleep on our mat, he came in and sat by the side of us, with his slate in his hand, to receive a copy, with which I readily furnished him. He afterwards continued his inquiries until about two o'clock in the morning, when he left us and retired to rest, frequently repeating, ‘*I desire to learn; great is my desire.*’”

In another letter, dated July 9, Mr. Ellis writes as follows:—

“After waiting a fortnight for the Prince Regent, (the schooner sent out as a present to the king of these islands,) our captain weighed anchor, and proceeded to Woahoo. We called at Kairua and Tovaihai on our way; and on Monday the 21st, we came to anchor in Kou harbour, off Hanarooroo. Shortly afterwards we accompanied Captain Kent on shore, and were met on the beach by the Rev. Mr. Thurston, and Messrs. Chamberlain and Loomis, missionary brethren from America, who have been here about two years. Our meeting was peculiarly gratifying, and they kindly invited us to the mission-house. After paying our respects to the king and other branches of the royal family, together with the foreign residents of the place, we accompanied our brethren to their residence, about half a mile from the landing-place, where we were very kindly welcomed by our sisters Thurston, Chamberlain, and Loomis, who repeated the invitation we had before received, to spend in their family the time we might remain on the island, which we gladly accepted, and have been very comfortably accommodated during our protracted detention here. Our brethren and sisters are very laudably employed in studying

the language, and teaching several of the natives; preaching also the gospel, by means of an interpreter. They appear to possess the spirit of their office; and though they are exposed to many trials, yet they are enabled to persevere in their benevolent attempts to propagate the gospel of the Son of God among the benighted tribes around them, who are literally perishing for lack of knowledge.

“ Our Taheitan companions were invited to the house of Kaahumanu, the queen of Atooi. They had met with a countryman of theirs, who had formerly been with the mutineers in the *Bounty*, but had been residing here many years as steward to the queen's brother, the governor of the island of Moui. The intelligence and amiable manners of Auna and his wife, together with their truly Christian deportment, soon gained them the esteem of their host and hostess, who became remarkably inquisitive about the change that had taken place in the Georgian and Society Islands, and the present state of things there. Every necessary information was cheerfully given, and every inquiry fully answered by Auna and his companions, to the entire satisfaction of the chiefs and people; contradicting entirely the false reports that had been maliciously propagated among them, as to the degraded state of the people of the Society Islands, and especially of the kings and chiefs, who were falsely represented as poor and miserable. They were also frequently inquired of by Rihoriho, the king of the Sandwich Islands, respecting these things, and were enabled to satisfy his mind, and remove some of his prejudices against Christianity. Family worship was regularly performed by our friends every morning and evening, of which the king and queen expressed their approbation, and requested that it might not be performed before they were awake in the morning, as they were anxious to unite in it. Auna and his wife had, also, now full employment in teaching the king of Atooi, his queen, and their attendants, to read and write.

“ About three weeks after our arrival, they prepared to visit Moui and the large island of Owhyhee. They then requested that Auna and his wife would continue here, and accompany them, to instruct them in the word of God.

They also expressed their wishes that I would remain with them, and send for my family ; or go back to Huaheine, and return here with them, to teach them the good way to heaven. From the first day we had landed, we had often been requested, by some of the chiefs and people, to come among them ; but, considering the field occupied by our American brethren, we had made no answer to their applications : however, we now felt that we must give them some decisive answer. We consulted with our missionary brethren here, and requested their opinion as to the expediency and desirableness of the Taheitans remaining, and my returning to engage in missionary labour in the Sandwich Islands. They unanimously declared, that it would most likely be for the advantage of the great cause in which we were all engaged, that our friends should remain ; and expressed themselves pleased with the prospect of my becoming a labourer in these inviting fields. Messrs. Tyerman and Bennet were also of opinion that I could be spared from the Society Islands, and that there was much greater need of more labourers here than among those islands, which were so well supplied with Christian teachers. We therefore requested Auna to tell Kaahumanu and her consort, that we were anxious they should be instructed in the doctrines and precepts of the *new religion*, as they call Christianity ; and that it was perfectly agreeable to us that he should remain with them ; and that I would return with my wife and family, and, with the servants of Jesus Christ already here, engage in teaching them and their people the good things in which we had already instructed the natives of the Society Islands.

“ In the evening of the same day we waited upon them, when they expressed their pleasure at our friends remaining with them, instead of proceeding to the Marquesas ; and also the satisfaction they felt at my intending to return and settle among them. The next morning Auna and his wife, with many tears, took an affectionate leave of us, to accompany the king of Atooi and his queen to Moui and Owhyhee ; we followed them with our prayers, that the leaven of the gospel which they carry may soon spread among the unleavened mass around them. A few days af-

terwards, Rihoriho, the king, expressed to Mr. Bingham and myself, his decided approbation of my coming here, as did also his queen and most of the chiefs, together with the prime minister, Karanimoku.

“ The analogy between the language of these islands and that of Otaheite is very great ; as they are evidently only different dialects of the same tongue. I hope soon to be able to preach in it with perspicuity ; and to set before the people, in a plain and intelligible manner, the unsearchable riches of Christ : the will of God for their salvation. I have preached regularly twice a week, ever since our arrival, to our friends from the Society Islands ; many of the natives of these islands have attended, and generally understand the greater part of the discourse. I have also been daily engaged in the acquirement of the language, and find my acquaintance with the Taheitan affords me great assistance, and accelerates my progress. The king proposes to be our instructor, and requests us not to apply to the common people, as they will teach us to speak incorrectly. He is, perhaps, the best acquainted with the language of any individual in the islands, and would make the best instructor ; but his time and attention are seldom unoccupied by other affairs. However, we are happy to receive instruction from him, whenever we can find him disengaged, and feel very thankful that he is so much disposed to assist us. I trust the time is not very far distant when the knowledge he possesses of his own language will be employed in assisting the translation of the Scriptures into it, as Pomarre’s was in aiding the translations into that of Otaheite.”

The deputation, in writing from Woahoo (one of the Sandwich Islands) on the 10th of August, observe :—

“ Mr. Ellis has composed four hymns, in the Owhyeean language, which are sung in the chapel. You will hardly be able to conceive the delight we had in hearing these people, for the *first time*, uniting to sing the praises of Jehovah in their own tongue ! A scene of great usefulness appears to be opening here. One, indeed, of greater interest and importance, than that which is presented by the Sandwich Islands, could scarcely be found. A group of twelve or thirteen fine fertile islands, in one of the most delightful

climates, perhaps, any where to be met with, rising rapidly into consequence as places at which vessels may refresh, passing from the western side of the new world to the eastern parts of the old world, and as the port for repairs and refreshments to great numbers of Pacific Ocean whalers ; having also a population of above two hundred thousand inhabitants, must have great importance as a missionary field. We made a tour round the greater part of this beautiful island, accompanied by our missionary friend, Mr. Bingham, and a messenger from the king ; and were every where received with the greatest kindness, both by chiefs and people. While we deeply mourned over the deplorable state of ignorance, vice, and wretchedness, in which we found the people of all ranks, we could not but rejoice at the readiness we every where found to listen to the gospel, which was addressed to various assemblies ; sometimes within a house, sometimes under a tree, or in the shade of a rock. We did not find any natives who had the least notion who it was that made the sea, the sky, or themselves ; but they all said, it was good to learn these things, and to worship Jehovah ; and that as soon as the king told them to do so, they would all come to learn. At one place we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many inquiries about the nature of this new religion ; and proposed some difficulties for solution. Among other questions, he asked, whether Jehovah could understand, if they prayed to him in Owheean, or whether they must all learn English ? When he had received answers which appeared to satisfy him, he said it was good, and he was ready to receive instruction and to worship Jehovah, as soon as Rihoriho should order it. All seems to hang on the word of the king. The government of these islands is an absolute monarchy ; there is no law but the king's will. The king (Rihoriho) says to the missionaries and to us, that by-and-by he will tell his people that they must all learn the *good word*, and worship Jehovah ; but that the missionaries must teach *him* first, and get well acquainted with the Owheean language. But, alas, the king is slow to learn ! Nevertheless, these difficulties, and all

others, we trust, will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man, and the glory of God."

Scarcely had this communication been forwarded to the directors, when other letters were sent off, containing the following animating intelligence :—

"The king's decision is made in favour of the gospel; and two days ago the chapel overflowed with all the royalty and dignity which these islands afford. The names of twelve natives have also been given in, who appear to be sincerely attached to the word of God; so that ere long we hope that the administration of Christian baptism to the natives will commence by the missionaries.

"Within the last week an astonishing ardour has begun to manifest itself, and is now spreading among the chiefs in all directions, and scores are applying daily for books, and we are all fully employed, from morning until night, in teaching the people. Some go to the king and his family, and others to the houses of the chiefs. They are making the most pleasing progress. It is, indeed, life from the dead. Our coming here appears to be singularly of God, and probably in no part of our journey shall we be more useful than in this, though it was completely out of the range of our calculations."

On the 22d of August, the deputation, accompanied by Mr. Ellis, left Woahoo on their return to Huaheine; and, towards the end of October, a general meeting of the missionaries of the Leeward Islands was held at Raiatea; when, after mature deliberation, it was deemed expedient that Mr. Ellis should remove with his family to the Sandwich Islands, in compliance with the earnest invitation of the king and chiefs, as well as the American brethren settled in that extensive field of labour. A native teacher, named Taua, and his wife, were also appointed to accompany him; and, on the 31st of December, the little party set sail for Woahoo, where they arrived in safety on the 5th of February, 1823.

On the 31st of March, the king Rihoriho, who had now assumed the name of Tamehameha the Second, having attained to some proficiency in the art of writing, addressed

a letter to the directors of the London Missionary Society, of which the following is a correct translation :—

“ Woaheo, March 31, 1823.

“ Great affection to you dwelling together in Britain. These are my words to you, which I now make known.

“ We have recently learned to read, and have become acquainted with it. We have respect unto God, and desire Jehovah for our God. We also regard Jesus Christ, as a Saviour for us, that our hearts may be like yours.

“ Ours is a land of dark hearts. Had you not compassionated us, even now we should be quite dark. But you have compassionated us, and we are enlightened. We are praying unto God, and are listening to the word of our salvation. We also keep the sacred day of Jehovah, the Sabbath, which is one good thing that we have obtained ; one good thing that we have lately known to be a temporal good. Mr. Ellis is come to this place ; we desired his coming, and we rejoice. He is teaching us that we may all be saved.

“ Write ye unto me, that I may know what you write. Pray ye also to God for us, that he would give salvation for us, that our bodies (actions, walk, conversation, &c.) may be made good, that our souls may be saved by Jesus Christ.

“ Great affection for you all,

(Signed)

“ TAMEHAMEHA,

“ King of the Sandwich Islands.

“ *To the Company of Directors of the Missionary Society.*”

In the autumn of 1823, Tamehameha resolved to pay a visit to his Britannic majesty, in order, as Mr. Ellis expresses it, “ that he might obtain some friendly counsel and advice, in respect to the government of those far distant isles ; and that he and his favourite associates, who designed to accompany him, might increase their acquaintance with the world, enlarge their views of human society, and have an opportunity of observing the laws, customs, institutions, religion, and character of the nation, beneath whose guardian friendship and protection they and their countrymen had with confidence placed themselves.” This design was

by no means agreeable to the king's subjects ; many of whom exhausted all their powers of persuasion in order to induce him to relinquish his intended voyage. His mind, however, was fully made up on the subject ; and on the 27th of November, he embarked in a vessel called *L'Aigle* for London ; being accompanied by his queen, Kamehamehara ; a chief named Boki, with his wife Ririha ; Captains Jack and Manuia, two native commanders of native vessels, capable of speaking a little English ; Kuanao, the king's weigher of sandal-wood ; and a person named Young, who was capable of conversing in English. As the king entered the boat, his subjects thronged the beach, and their loud weeping mingled with the roaring of the cannon at his departure. His principal chiefs accompanied him on board, and took a respectful and affectionate leave of him and his attendants.

On the arrival of these interesting personages in London, they took up their residence in an hotel in the Adelphi ; where every suitable attention was paid to them, by order of his Majesty. Previous to their introduction to the king, however, both Tamehameha and his consort were seized with the measles, and in a few days were in an alarming state of inflammation. Every possible aid was afforded by several eminent physicians, but all proved ineffectual, and the royal visitors sunk under the pressure of disease ; the queen dying on the 8th of July, 1824, and the king on the 14th, five days only intervening between the time of their decease. Their remains, after lying in state, were deposited in the vault of St. Martin's church, in the Strand ; whence they were subsequently conveyed, by the *Blonde* frigate, to the country which gave them birth.

Previous to the departure of the royal suite from London, a deputation from the directors of the London Missionary Society waited upon them, and were kindly received. They stated, as well as they were able, (there being no competent interpreter present,) the intention of the Society to have thanked the king and his chiefs for the kindness they had shown to Mr. Ellis and the American brethren ; for the attention they had paid to religious instruction, the abolition of idolatry, and the observance of the Lord's-

day; and for the general favour shown to Christianity. The deputation, also, wished to condole with the survivors on the great loss they had sustained, and the grievous disappointment which the inhabitants of the Sandwich Islands must feel, when a ship should appear on their coast, without the personages they so earnestly longed to see;—and whilst they pointed out the duty of submitting to the will of the Almighty without murmuring, they expressed a hope that the king's successor and the chiefs would continue to manifest the same attention to the missionaries, and an increasing regard to the religion of Christ.

CHAPTER III.

Mission in South Africa.

In Southern Africa with joy we see
Wonders achiev'd, incarnate God, by thee;
The progress of thy gospel here we trace,
And hail the splendid triumphs of thy grace.

Victorious Jesus, deign to carry on
The work so well, so happily begun;
Till truth, resistless, spread from shore to shore,
And ev'ry sable tribe thy name adore.

ENCOURAGED by the success which had crowned their first attempt to transmit the glad tidings of salvation to the islands of the Pacific Ocean, and animated to new and increased exertions, by the lively interest which their movements had already excited in the religious world, the directors of the London Missionary Society were led to turn their serious attention to the continent of Africa, so long neglected and so deeply injured; and, notwithstanding the failure of an attempt, made in conjunction with some other societies, to establish a mission in the country of the Foulahs

and the colony of Sierra Leone, the subsequent conquest of the Cape of Good Hope, by the arms of his Britannic Majesty, seemed to open an effectual door to those extensive regions in the south, where a variety of tribes and nations were sitting in gross darkness, and on the borders of the shadow of death. At the same period, an individual was induced to offer his services to the Society, who appeared to have been expressly and in a peculiar way fitted for the superintendence of such an interesting and important mission. This was the justly celebrated Dr. Vanderkemp, of whose conversion and call to the work of an evangelist the following brief outline is extracted from the narration of a highly respectable individual, who knew him intimately, and esteemed him as he deserved.

Dr. Vanderkemp was the son of a worthy and excellent minister of the Dutch church in Rotterdam. At the university of Leyden he commenced his studies, and his progress in literary acquirements was so remarkable, that many of his contemporaries considered him to possess an extraordinary strength of mind, and anticipated that he would prove to be one of the most distinguished characters of the age. Having completed his studies, he entered the army, in which, during sixteen years' service, he rose to be a captain of horse, and lieutenant of the dragoon guards. During the whole of this time, however, he was infected with principles of the grossest infidelity, and in this awful delusion he was unhappily strengthened by too many of his acquaintance. On quitting the military service he resolved to enter on the practice of medicine, and having obtained a diploma from the university of Edinburgh, where he had pursued his studies for two years with unremitting attention, he returned to Middleburg, in the island of Zeeland, and began to practise as a physician with great credit and success. After some time he retired to Dort, with the design of spending the remainder of his life in literary pursuits, and rural amusements. In the month of June, 1791, however, as he was one day sailing in a pleasure-boat, on the river, with his wife and daughter, the boat was overset by a sudden storm; his wife and child were drowned; and he himself only escaped a similar fate by being picked up

by the crew of a vessel which had been driven from her moorings, after he had been carried down the stream to the distance of nearly a mile.

At this eventful period his infidel principles appear to have been shaken; as, on the ensuing Sabbath, he not only went to church, but united in commemorating the death of that Jesus whom he had long regarded as an impostor, in respect to his pretensions, and the victim of his own obstinacy in opposing the ecclesiastical and political maxims of his countrymen. In fact, on this solemn occasion, his heart appears to have been completely subdued by the power of divine grace; and whilst his attention was directed to the death of Christ, he seems to have been savingly convinced of his personal dignity, his all-sufficient atonement, and his ability and inclination to save even the chief of sinners, who flee unto him as a refuge from the wrath to come.

The reality of the change which Dr. Vanderkemp now experienced was most satisfactorily demonstrated in his life and conversation; and, some years afterward, his mind was so deeply affected with a copy of an address from the Missionary Society in London to the friends of religion in Germany, that he immediately resolved to devote his services to the perishing heathen. The address, which had wrought so powerfully on his own mind, he also translated into the Dutch language, and circulated it among his countrymen with such success, that the Rev. Mr. Kicherer was induced to propose joining this zealous veteran in his intended labours; and a number of excellent Hollanders, both at Rotterdam and in Friesland, united together for the express purpose of co-operating with the London Society in their attempts to irradiate the dark corners of the earth, and to spread abroad the knowledge of that divine Redeemer, to whom, in the fulness of time, every knee must bow, and every tongue must confess that he is Lord of all.

The necessary arrangements having been made by the directors, Dr. Vanderkemp, and the Rev. Messrs. Kicherer, Edmonds, and Edwards, sailed for the Cape of Good Hope, in the month of December, 1798, on board the Hillsborough, a transport vessel, bound to New South Wales with convicts. Another and more comfortable mode of conveyance

might have been obtained ; but the brethren preferred this from an anxiety to commence their evangelic labours among the most miserable and abandoned of their fellow men, but whose hearts were not beyond the reach of almighty and transforming grace.

The prisoners on board the Hillsborough were, indeed, characterised by wickedness and ferocity, and even before the vessel quitted the harbour they afforded the most unequivocal proofs of their daring and dangerous temper. It having been supposed that some deserters had secreted themselves among these unhappy creatures, several naval officers came on board, to ascertain the fact ; but no sooner had one of the officers attempted to pass the entrance of the orlop deck, than he was instantly seized by the convicts, who snatched off his hat, tore his clothes, and wounded him with his own dagger, which they had wrested from him ; so that he was constrained to beg for mercy, and accounted himself fortunate in escaping with his life. And though, two days afterward, a detachment of marines, headed by some officers, came on board with a determination to search the hold, they found the prisoners so exasperated and determined, that, to prevent an effusion of blood, they retired without accomplishing their design. About the same time, some of the more refractory planned the scheme of sawing off their irons, and seizing the ship ; and though this plot was providentially discovered and rendered abortive, they afterwards formed the design of sinking the vessel by boring holes in her sides, with an idea that they might effect their escape in the boats.

Notwithstanding their knowledge of these appalling facts, and the friendly representations of the captain, in respect to the personal danger which they might incur, Dr. Vanderkemp and his colleagues determined to enter the dismal abode of the convicts, in order to converse with them on the concerns of their immortal souls ; and not only were they received without molestation, but their remarks were heard with attention ; and, after the lapse of a short time, it became apparent that the word spoken was owned and blessed to several individuals, who formed a little so-

ciety among themselves, and held a meeting three times a week, for the purposes of prayer and religious conversation.

But it was not only in fearlessly going among these poor creatures, and affectionately explaining to them the way of salvation, that our missionaries evinced their zeal and anxiety for their best interests; but when a putrid and pestilential fever broke out among the convicts, and death began to make awful havoc among them, these intrepid and devoted servants of Jesus, redoubled their efforts on behalf of the sick and the dying, evidently regardless of their own danger, and completely absorbed in the anxious hope of proving instrumental to the salvation of some of these wretched sufferers, who were now rapidly hastening toward the judgment-bar of Christ. It is pleasing to add, that their labours were not in vain; but, on the contrary, out of thirty-four prisoners who died on their passage to the Cape, they had reason to hope that several found mercy through the blood of the cross, and entered into that "rest which remaineth for the people of God."

Not many days after they had entered the Atlantic, the faith of the brethren was severely tried; but the result was highly honourable to the religion which they professed. During a violent storm, which continued nearly three days, the ship made a great deal of water; and the captain stated, that, notwithstanding the constant labour of the pumps, it continued to gain upon them considerably, so that it was supposed the vessel had sprung some dangerous leak, which unfortunately could not be discovered. This intelligence, of course, brought the missionaries to their knees, and with the most solemn earnestness they pleaded the promises of God whilst imploring his gracious preservation. They, also, appear to have possessed a perfect composure of mind, and an unshaken confidence in their Redeemer, when apparently exposed to the most imminent danger; in proof of which we may refer to the noble remark of the Reverend Mr. Kicherer, who, on being reminded by Dr. Vanderkemp, that he had told the friends at Portsmouth he would joyfully go on board, even though he knew the Hillsborough should founder on her passage, and on being

asked how he felt whilst Death seemed staring him in the face? calmly replied, "The ship may sink, but the foundation on which my soul rests is immovable; and can never fail." At length, when all human efforts seemed unavailing, and the water began to increase so rapidly that destruction appeared inevitable, it was providentially discovered that one of the port-holes had by some means got open. This being immediately closed, the water was easily got under, and in a short time the storm abated; so that the ardent prayers of the brethren were soon succeeded by grateful thanksgivings.

On their arrival at the Cape of Good Hope, they were received with the greatest kindness and cordiality; much respect was shown them by the government; and such a lively interest was excited in favour of their designs, that a South African Missionary Society was formed for promoting the spread of the Redeemer's kingdom in that part of the globe. A door seemed, also, to be opened to the introduction of the gospel among the Boschemen or Bushmen, a savage and cruel nation of Hottentots, of whom two captains, called Vigilant and Slaporm, were, at this juncture, in Cape Town, and expressed an ardent desire to abandon their former mode of life, and to be instructed in the knowledge and service of the God of the Christians. "A pious colonist," says Dr. Vanderkemp, "anxious to put an end to an almost perpetual scene of bloodshed, recently proposed a kind of treaty of peace between these wild Hottentots and the colonists; and on this being brought to a conclusion, he kneeled down with his men in the field, and engaged in prayer and singing of hymns. Struck with the novelty of this solemnity, the Bushmen naturally inquired what was intended by it; and on being told that it was a thanksgiving to God on account of the peace which had been concluded, they bewailed their ignorance of that adorable Being, and begged that teachers might be sent into their country, to instruct them in the truths of Christianity." In consequence of this favourable opening, it was determined that Messrs. Kicherer and Edwards should endeavour to introduce the gospel among the Bushmen, whilst Dr. Vanderkemp and Mr. Edmonds should pursue their

original plan of endeavouring to plant the standard of the cross in Caffraria.

The necessary preparations having been made for their journey, Dr. Vanderkemp and his colleague quitted Cape Town on the 29th of May, after receiving the affectionate adieus of a crowd of friends, who expressed the most grateful sense of their useful and disinterested labours among them. They were furnished with letters of recommendation from the governor and the fiscal to the landrost of Graaf Reinet, and to General Vanderleur, commanding the British troops in that district ; and, in the course of their journey, they were cheerfully provided with teams of oxen, and loaded with presents by the colonists, who are said to have welcomed them as angels, and to have heard them with as much reverence as if they had been the immediately inspired apostles of the Redeemer. On the Sabbath, indeed, the people flocked from all parts to hear them preach ; the habitations of these colonists being so remote from a place of worship, that they had scarcely an opportunity of hearing a discourse for six or twelve months together.

But though our missionaries received every possible attention from the people among whom they continued some time to travel, they experienced many inconveniences, and were exposed to serious dangers, in prosecuting their journey through the wilderness. This part of the country, which, in some places, was so sterile, that neither a drop of water nor a blade of grass was to be seen, abounded with lions, tigers, wolves, and other ravenous animals ; the howling of which rendered it almost impossible for the brethren to obtain any repose, though they were mercifully preserved from their attacks. In addition to this, the nights and mornings were severely cold and frosty, and, on the 24th of June, they observe, "The water in our calabashes was completely frozen, the ink in the tent was also congealed, and the drops of water spilt upon the mats, which served us instead of a table, were, at breakfast time, and even in the sunshine, turned to ice."

On their arrival at Graaf Reinet the missionaries were received with every mark of kindness by the landrost and Mr. Ballot, the minister, with whom they consented to

spend a few days ; but the former earnestly dissuaded them from attempting to cross the Great Fish River into Caffraria ; urging the impracticability of it at that time, and assuring them that their lives would be exposed to the most imminent peril, both from Caffres and Hottentots, who were mutually inflamed against the Dutch and English. The minds of the brethren, however, were too intently fixed upon their important work, to suffer them to be intimidated by these representations, though they resolved, in consequence of the intelligence which they gathered from their friends, to conduct their plan with all possible circumspection.

Having resumed their journey, and approached the frontier of Caffraria, our missionaries sent a message to Geika, the king of that part of the country, announcing their intention of paying him a visit ; and after a few days they received a very encouraging answer from him, stating that he wished to see them as soon as possible, and had sent them his tobacco-box, by way of passport, as it would be recognised and respected, throughout his dominions, as a pledge of his favour and protection. He warned them, however, against certain Caffre tribes, whom he considered as rebellious subjects, and who were associated for predatory purposes under an individual called Captain Konga. By these freebooters the brethren, and the colonists who accompanied them, had already been attacked and robbed of a considerable number of their cattle ; and on the day after the return of the messenger, a numerous body of the same tribe appeared suddenly upon an adjacent mountain, and rushing down upon the travellers, with a horrible yell, attempted to break in upon their waggons. A battle ensued, which continued about an hour, and terminated in the retreat of the assailants ; but as some of their number continued to follow the colonists on the side of the mountains, and to harass their line of march, the latter were under the painful necessity of leaving their cattle a prey to their enemies.

On the 20th of September, our missionaries arrived, after a toilsome and dangerous journey, at the place of Geika's residence. Here they were surrounded by about a hundred Caffres, but no one seemed capable of answering

their inquiries. After the lapse of about ten minutes, however, the king came forward with a slow majestic step, and attended on each side by one of his principal men. He was covered with a long robe of panther's skin, and wore on his head a diadem of copper, and another of beads: he had in his hand an iron *kiri*, or club, and his cheeks and lips were painted red. He stopped about twenty paces from the Brethren, and one of his captains intimated to them that this was the king. They then stepped forward, and he, at the same time, advanced towards them, and extended his right hand, but without speaking a word. His captains and women were ranged behind him, in the form of a semicircle, and, at some distance, the rest of his people.

Dr. Vanderkemp, after returning the king's tobacco-box filled with buttons, inquired whether any person were present who could speak Dutch? but no answer was returned to this question. In about a quarter of an hour, however, a Dutch fugitive, named Koenraed Buys, arrived, dressed in the European fashion, and appointed by the king to act as interpreter. Through the medium of this person, Geika asked the missionaries with what view they had undertaken their journey, and what they desired of him? Dr. Vanderkemp replied, that they had come to instruct him and his subjects in matters which would render them truly happy, not only in the present life, but even after death; and the only favours they had to solicit were, that they might be allowed to settle in the country, under his royal protection, and that they might be permitted to return home, whenever they thought proper. In answer to this the king observed, that they had come at a very unfavourable period; as all the country was in confusion, though he himself was desirous of peace, and had no part in the hostilities which subsisted between some of the Caffres and the colonists. He, therefore, advised them not to think of staying with him, observing that he was unable to entertain them suitably, and instead of extending his protection to them, he was incapable of protecting himself. To this Dr. Vanderkemp answered, that they were only private persons, desirous of providing for themselves; that, in respect to the common calamities of war, which they were aware could

not be averted by an individual, they would bear them with patience; and that they asked no other protection than that which was enjoyed by the meanest of the king's subjects. Geika, however, persisted in advising them to quit the country; and the conference terminated to the great disappointment of the veteran, who, from his first engagement with the London Society, had set his heart on introducing the gospel to the natives of Caffraria.

The presents which Dr. Vanderkemp had brought from the colony for Geika were received with evident pleasure, and in return the missionaries received a fat cow. Within the space of two days, however, they were informed that a Dutchman, named Piet Prinsloo, who, notwithstanding his aversion to their designs, had accompanied them part of their journey, had sent a message to the king, representing them as most dangerous persons, possessing poisoned wine, and sent into his country for the purposes of espionage and assassination. He, therefore, advised him to refrain from tasting their wine, and urged him to keep them in confinement, till he should come and substantiate the charges laid against them. This base and malignant accusation made; as might naturally have been expected, a deep impression on the mind of Geika, who now sullenly refused either to give them permission to remain in his territories, or even to state that they were at liberty to depart. After a few days, indeed, the brethren were told by Buys, the interpreter, that, in consequence of his having spoken repeatedly on the subject, the king had refused to admit him into his presence; and it was by no means improbable that they (the missionaries) and all their companions might be put to death.—“All this evil,” says Dr. Vanderkemp, “was imputed to me, as having led our people into these dangers; notwithstanding they knew that I had repeatedly warned them against them, and that they had accompanied me by their own choice. As for myself, I knew, when I first came into this country, that I entered it having the sentence of death in myself, that I should not trust in myself, but in God, who raiseth the dead.”

After mature deliberation, Buys, who now began to consider his own safety very doubtful, sent a message to the

king, charging him with want of even common respect both to himself and the missionaries, and stating that he and they had resolved on immediately quitting his territories. This led to an interview, in which Geika ingenuously acknowledged that he had acted wrong; and to atone for his unkindness to the brethren, he granted them a tract of land on the other side of the river Keiskamma, with full liberty to settle there, or to leave the country whenever they might conceive such a measure to be expedient.

On the 20th of October, the missionaries arrived at the spot assigned for their residence; which Dr. Vanderkemp describes as "a beautiful field of grass, in the middle of an amphitheatre of high mountains, inhabited by numbers of Caffres, divided into different kraals." At the foot of the mountains ran the river Guakooby, affording most excellent water. The ascent of the hills was covered with a profusion of trees, some of which had attained to the height of a hundred feet; above these were meadows of a vast extent, and beautiful verdure; and the summit was crowned by an inaccessible forest. Here the doctor, with the assistance of his colleague and their people, made preparations for erecting a house, and began laying out a garden, which he planted with peaches, apricots, currants, gooseberries, raspberries, and a variety of other fruits. Mr. Edmonds, however, did not feel inclined to remain in Africa, and five months afterward, he set out on a journey to the Cape, with the view of transferring his services to the heathen in Bengal.

On the 7th of February, 1800, whilst Dr. Vanderkemp was engaged in family prayer, king Geika entered the tent; and after the conclusion of the worship, he said, that he should probably, at one time or another, become a Christian; adding, that his mother and another woman were desirous of being instructed in the principles of Christianity. In little more than two months, however, he ordered the doctor and his people to quit the residence which he had assigned them, and to remove to the river Debe; and it was, soon afterward, sufficiently obvious that he still viewed our missionary with an eye of distrust and jealousy. "One day," says Dr. Vanderkemp, "he came to us with

about fifty Caffres and Hottentots, having, as usual, their kross about their shoulders, and only a single club or assagay in their hands; but about two hundred others lay concealed in the woods around our encampment, completely armed with shields and darts, and prepared for an engagement. Geika told Mr. Buys, that the Hottentots had induced him to treat us as his enemies, and had reported that we had some evil design against him; but he was now convinced, by our appearance, that this accusation was unfounded. It seemed, however, that the king's apprehensions were only feigned, and that he really designed to have destroyed us, though his conscience had suspended the execution of his sanguinary purpose for the present; as one of his own captains upbraided him openly, and in our presence, with his treacherous conduct in respect of us." About three months after this occurrence, a fresh plot was formed against the life of our missionary, who was denounced as a conspirator both against Geika and the colonists; but by the overruling providence of God, it was happily rendered abortive.

Amidst all the trials with which he was exercised, Dr. Vanderkemp appears to have paid the most unremitting attention to the great object of his settlement in this benighted land. Hence it appears from his journals that he established a school for teaching reading and writing, in the Dutch and Caffre languages; held a kind of catechising meeting twice a week; and preached frequently on the most important subjects. Some of his discourses were abundantly blessed to several Hottentot females; and one of them, named Sarah, afforded such satisfactory proof of the work of the Holy Spirit, that the doctor felt no hesitation in admitting her to the rite of baptism, together with her three children.

Of this woman an anecdote is related, which is not only interesting in itself, but particularly worthy of notice, as tending to illustrate the providential care of a gracious God on the behalf of those who revere his name, and are truly desirous of committing their concerns unto him:—

Sarah had no sooner become the subject of a divine change than she was viewed with dislike and contempt by

those who were either hostile to, or, at least, uninfluenced by the gospel, which she had found to be the word of salvation ; and as she happened to be in circumstances of indigence, her enemies had too many opportunities of evincing their unkindness toward her. On one occasion, this poor creature was in great distress, for want both of food and clothing : and Dr. Vanderkemp, with that humanity by which he was so strongly characterized, requested one of the colonists to sell him a couple of sheep, for the express purpose of bestowing them upon Sarah and her little family. When the man understood for whose use these provisions were designed, he peremptorily refused to part with them ; and our tender-hearted missionary was, in this instance, disappointed of "the luxury of doing good." Three days afterward, however, he carried some pieces of iron to the house of his humble hearer, telling her she might exchange them with the Caffres, either for a cow or a quantity of corn ; and he had then the pleasure of hearing that God had appeared for his servant in a most unexpected manner. The preceding day, whilst Sarah was attending the means of grace, a woman sent her a joint of meat ; and the same colonist who had recently displayed such want of feeling, sent to inform her that thirteen of his sheep had been killed by falling from a rock, and that she was at liberty to go and take them. "Thus," says Dr. V., "the merciful Jesus, who had heard her cries and those of her little ones, not only supplied them with food, but furnished them with plenty of sheepskins, to cover their bodies."

In the month of October, Dr. Vanderkemp received information that Sarah was about to be removed to a distant part of the country. "I cannot easily express," says he, "how I felt, on seeing the first-fruit and hope of a rising church taken from me, yet in the bud, and exposed to all the malice of Satan and an evil world, without any means of grace except what her Bible could afford her. With her departed, also, two other Hottentot females of whom I had conceived great hopes."

A number of the colonists, considering themselves no longer safe in Caffraria, resolved to escape out of that country under the pretext of elephant hunting ; and a va-

riety of circumstances appearing to favour such a measure, Dr. Vanderkemp, after much prayer and serious deliberation, resolved to accompany them. They accordingly set out on the 31st of December, accompanied by several Caffres. These, however, left them on the 6th of January, 1801; and the travellers, consisting of fifty-nine persons, pursued their route in three waggons and a cart, having with them about twenty-five horses, besides three hundred cattle, and a considerable number of sheep and goats.

In the course of their journey, they experienced much inconvenience, and were exposed to many and imminent perils, particularly as the dread of being discovered at night by the savages, called Eastern Bushmen, deterred them from kindling the usual fire, and thus exposed them to the lions and other beasts of prey, with which this part of the country is infested. On one occasion, indeed, they were attacked by a party of the natives, who, however, were fortunately compelled to retreat; a number of their cattle were also carried away by a rapid stream; and before they reached the colony, the greater part of their horses had been swept away by disease. Our veteran missionary, also, was exposed to several serious accidents; being kicked on the breast by a horse, stung in the back by a scorpion, and exposed to the most imminent danger in attempting to ford a river. Out of all these calamities, however, both he and his fellow-travellers were mercifully delivered; and on the 14th of May, they arrived in safety at Graaf Reinet, where two new missionaries, sent out to the assistance of Dr. Vanderkemp, were anxiously waiting for an interview with that devoted servant of Jesus.

"To my inexpressible joy," says the doctor, "I found my brethren, Vander Lingen and Read, lodged in a very comfortable house belonging to the church of this village, and entertained by the commissioner Maynier, who showed us uncommon civilities. He told me that my stay with the migrated colonists in Caffraria had been the only obstacle by which the march of a body of soldiers to seize them had been prevented; as he foresaw that this violent step would have exposed me to considerable danger."

The first morning after his arrival at Graaf Reinet,

Dr. Vanderkemp received a visit from the elders of the church, who were extremely desirous that he should take the pastoral charge of the colonists at that station. To this proposal he could not accede, having fully determined, by the divine permission, to consecrate his life and labours to the instruction of the heathen ; but, after mature consideration, it was determined that Mr. Vander Lingen should occupy the vacant situation, and that the doctor and his new colleague, Mr. James Read, should devote their attention to the evangelization of the Hottentots in the vicinity.

This arrangement having been sanctioned by the commissioner Maynier, the missionaries began to apply themselves sedulously to their important work, and the measures adopted for the instruction of the heathen appeared likely to be crowned with early and considerable success ; but the prince of darkness, perceiving that some of his bond slaves were about to be rescued from his cruel thralldom, raised a formidable opposition against the heralds of divine truth. Under the false pretence of having been driven from their houses by the Caffres, a numerous body of armed colonists quitted their farms, and advanced toward Graaf Reinet, complaining of the measures adopted toward the Hottentots, and threatening to put an end to their instruction. Having approached the village on horseback, they halted at a short distance from it, and sent a message to the commissioner, demanding that the Hottentots, who had for a short time been instructed in the church every evening, should be admitted no more into that sacred edifice, but that to remove the contamination already occasioned by their having assembled there, the seats should be washed, and the pavement broken up ; and that the pulpit should be covered with black cloth, in token of mourning for the want of a regular clergyman.

The missionaries were no sooner apprised of these demands, than they intimated to the commissioner their readiness to make any sacrifice which might prevent an effusion of blood ; and stated that they would cheerfully leave the church, and instruct their Hottentot hearers in some other place. This, in fact, they did the same evening ; and, as some other concessions were granted, a hope was enter-

tained that matters would now have terminated amicably. As it appeared, however, the next morning, that the insurgents were by no means satisfied, Mr. Lynden, the commander of the troops, informed them that he would wait till one o'clock at noon, in order to allow them to come to a friendly understanding with the commissioner, but threatened, if they persisted in their obstinacy till that time, he would attack them without further delay. It seems this officer had only twenty-one light dragoons, eighty armed Hottentots, nineteen Pandours, and four pieces of ordnance at his disposal. Of these, however, he made the best disposition, drawing up the line of battle in the form of a crescent; the right, consisting of the Hottentots, bearing against the village,—the Pandours against the church,—the field-pieces being placed before the front on the left, and the dragoons occupying the centre. Alarmed by these preparations, the rebels retreated, after vainly attempting to procure a longer time for deliberation; and, a few days afterward, by the intervention of Dr. Vanderkemp, matters appeared to be brought to a pacific conclusion.

Though peace was thus concluded without an appeal to arms, it was unfortunately of short duration; as, in consequence of Dr. Vanderkemp and Mr. Read having made a short visit to Caffraria, by desire of the commissioner, the discontent of the colonists was again excited; and they actually circulated a paper in which they stated that our missionaries had been attempting to stir up Geika against them, and called upon their countrymen to march a second time against Graaf Reinet. Accordingly, on the 22d of October, the brethren, whilst sitting at supper, heard seven or eight shots fired by the insurgents upon a patrol of dragoons; and, at an early hour the next morning, as Dr. Vanderkemp was going to the water, to wash some linen, he perceived a multitude of Hottentot women and children, running from the neighbouring kraals toward the barracks. Whilst the doctor was inquiring the cause of their flight, he saw that the rebels had completely surrounded the village, and were advancing from every quarter. The great guns of the barracks and redoubt were immediately opened upon them, but without intimidating them in the

least, and the firing continued on both sides with few intervals till sun-set. Some houses which the insurgents took possession of, were burnt by the troops; and it seemed likely, at one time, that the whole village would have been laid in ruins. Divine Providence, however, mercifully averted this calamity, and, during the night, the rebels thought proper to retreat. Dr. Vanderkemp, also, escaped, on this occasion, without injury; though on two separate occasions, during the engagement, he had occasion to pass within a short distance of the enemy, who discharged several shots at him.

In the month of February, 1842, Dr. Vanderkemp and Mr. Read quitted Graaf Reinet, and proceeded, with a hundred and nine Hottentots, under the escort of Major Sherlock, to Bota Place, in the vicinity of Algoa Bay, where an extensive farm had been granted for the purpose of a missionary settlement, by the kindness of General Dundas, the governor of the Cape; who not only cordially approved the idea of civilizing the natives, by making them acquainted with the truths of Christianity, but evinced his zeal in the good cause, by sending forward a quantity of rice and such other articles as the brethren were most likely to want, immediately after their arrival.

"At this place," says Dr. Vanderkemp, "we found an abundance of grass, timber, and limestone; a dwelling-house, consisting of three rooms; another house, fit for a church and school; and a third, which we fitted up as a printing-office. I gave to every family eight hundred square paces of land, to build a house on, and to make a kitchen garden. Every morning and evening we met together in the school, for our family worship, in which I read a chapter out of the scripture, and explained it. Twice a day we gave instructions in reading and writing. I preached once on the Sabbath, and catechised every Wednesday and Saturday afternoon and evening."

There was now apparently reason to hope that a permanent settlement would be formed on this spot, which might be productive of great advantages to the neighbouring heathen. Trials and afflictions, however, still awaited the brethren, and they were constrained to trust the wis-

dom of the Providence whose mysterious dealings they found themselves incapable of explaining.

Shortly after the arrival of the missionaries at Bota Place, some severe diseases, occasioned by the stagnated waters in the vicinity, began to appear among the Hottentots ; and our veteran missionary himself was attacked with a diarrhoea and an intermitting fever, followed by a violent rheumatic affection, which totally suspended his wonted labours, and confined him to his bed for several months. The new institution was also viewed with feelings of jealousy and hatred by the neighbouring colonists, who professed to consider it as an asylum for thieves and murderers, and represented the brethren as persons disposed to favour the predatory Caffres and Hottentots, without any regard to the safety of the peaceable inhabitants of the country. In alluding to the base and unfounded charges of these persons, Dr. Vanderkemp observes, "The truth is, we never had the least connexion with any of the plundering parties ; but merely received into our institution such as separated themselves from them, and, from aversion to their former habits, came daily to us, to hear the word of God, and to conduct themselves peaceably, according to our rules. In consequence of this, however, we received an order from government, prohibiting us from receiving any more Hottentots, or having any connexion with the tribes on the Sunday river. We were thus, to our great sorrow, compelled to refuse admission to many of these unfortunate people, principally women and children ; who nevertheless chose rather to live in the woods among the brutes, than to return to their respective tribes."

On the conclusion of peace between England and France, the Cape was restored by the former power to the Dutch. Previously, however, to the resignation of his government, General Dundas paid a visit to the brethren at Bota Place, and after stating that circumstances would compel him to remove the garrison from Fort Frederick, (a station about seven miles distant) he advised them, with a view to their future security, either to remove their institution to that fortress, or to accompany him to the Cape, and defer the instruction of the Hottentots till the country

should be in a more tranquil situation. The first of these proposals they declined, for a variety of reasons, but reserved the right of availing themselves of it, in the event of their being unable to remain at their present settlement. And with respect to the second, both the missionaries expressed a determination to remain with the objects of their anxious solicitude, even though certain death should be the consequence. The governor, therefore, desisted from his persuasions, and returned to the Cape, after presenting them with six thousand pounds of rice, six casks of salted meat, two hundred sheep, one hundred and fifty-five black cattle, eleven milch cows, three waggons, a corn-mill, a pair of bellows for a forge, and various agricultural implements.

About a week after the governor's departure, the settlement was attacked, in the middle of the night, by a troop of plundering Hottentots, who, after repeatedly discharging their muskets, took away all the cattle belonging to the brethren. One of the most esteemed natives belonging to the station approached these ruthless invaders, and addressed them in a conciliatory manner; but they cried, "Look! there comes a peacemaker; shoot him! kill him!" and the poor fellow immediately received a ball in his leg. They then made an assault upon the residence of the missionaries, probably designing to sacrifice them to their vengeance; and with this view they employed the cattle, in the manner of the Caffres. Some newly-sawn planks, however, had been providentially laid between the house of the brethren and the next to it, and these intimidated the beasts, so that, instead of stepping over them, they turned aside, and left the robbers completely exposed. At this juncture, the inhabitants of the settlement fired among them, in self-defence; and, though it was impossible to take any particular aim, owing to the darkness of the night, the chief of the plundering party was wounded in the thigh, and, the great artery being divided, the effusion of blood was so great, that he expired in a few minutes. On finding that he had breathed his last, the whole troop retreated with precipitation, leaving behind them all the cattle, except eighteen, which had been driven off at the commencement of the assault.

"The next night," says Dr. Vanderkemp, "we were again surrounded by enemies ; but, on finding that we had removed our cattle from the kraal into a square which was surrounded by the houses, and baricadoed at all the entrances, they left us unmolested. Two days afterward, however, they returned with a reinforcement, and attacked us in the middle of the day, and drove away our cattle from the pastures, after having stabbed one of our wood-cutters, who had gone into the wood to pray." The patience of the inhabitants being now exhausted, they rushed out in a body upon the robbers, and attacked them with such fury, that they were soon compelled to consult their safety by flight ; and the whole of the cattle were happily brought back to the settlement, with the exception of eight oxen, which had been killed or mortally wounded.

- It was considered no longer safe to remain at Bota Place, as the enemy, though driven off for the present, might soon return with a force too great to be successfully resisted. The missionaries, therefore, with the consent of their people, removed their institution to Fort Frederick, until the new government might assign some other spot for their residence.

Notwithstanding their removal, the situation of our missionaries was still extremely unpleasant and trying ; partly from the wretched state of their own people, for want of food, clothing, and other necessities ; and partly from the hostile conduct of the boors, or farmers, whom General Dundas had left in possession of the Fort till the Dutch should arrive. These ungodly wretches were sworn enemies to the brethren, and would, no doubt, have felt gratified by embruing their hands in their blood. As they were afraid to attack them, however, they embraced every opportunity of seizing their property and that of their people ; and, in some instances, even children were stolen by them, and sent to a distant part of the country. They also employed the basest means to seduce the Hottentots into drunkenness, fornication, and other vices, and to inspire them with contempt for the religion of Christ ; and, in addition to all these enormities, they barbarously murdered two of the persons belonging to the institution.

On the 18th of April, 1803, Major Von Gelter arrived in Algoa Bay, with a small body of troops, to assume the command of the Fort; and, on the second of the ensuing month, the missionaries received a visit from Governor Jansens, who had undertaken a tour through the country, in order to ascertain the real causes of the anarchy which had now for a long time subsisted in this part of the colony. It seemed that his excellency had been strongly prejudiced against the brethren, by the base and unfounded representations of the enemies of religion; but he was soon convinced of the utility of their labours, and kindly assigned them a tract of land for a settlement, about seven miles northward of Fort Frederick, and in the vicinity of a small river which the Hottentots call the Kooboo.

Of the principal occurrences at this place, as well as of the events connected with some other stations in South Africa, it will now be necessary, for the sake of perspicuity, to give a brief but connected history; which, being exclusively compiled from the documents of the London Missionary Society, will, no doubt, be perused both with pleasure and profit by the Christian reader.

BETHELSDORP.

On their arrival at the new station, to which Dr. Vanderkemp gave the name of *Bethelsdorp*, or the *village of Bethel*, they found it much healthier than Bota Place, and affording better pasturage both for sheep and oxen. Water and fire-wood, however, were less abundant than they could have desired, and there was unfortunately no timber in the neighbourhood.

Having marked out a plot of ground, two hundred and forty paces in length, and one hundred and forty-four in breadth, they divided it into different allotments for the families under their care, and gave the name of *Bethel Fountain* to the stream which ran through the middle of the settlement. They then erected a temporary church, and houses for their own accommodation, the walls and roofs being chiefly constructed of reeds; and in the beginning of July, they were enabled to commence public worship, and

to open a school for the instruction of youth in the humble edifice which they had reared for the service of God, who hath promised, that in *every place* where his name is recorded, he will come unto his adoring people, and give them his blessing.

In the report of their proceedings communicated to the directors of the London Society, the missionaries observe, "The work of God, to the glory of his name, has this year (1803,) been very conspicuous. Heathen darkness has fled before the light of the gospel, and the power of converting grace has triumphed over the tyranny of Satan in the hearts of several of those pagans to whom we have been called to preach the word of Christ; and, among these, brother Cupido deserves to be particularly mentioned :—

"Before his conversion, Cupido was a most notorious sinner, famous for swearing, lying, fighting, and especially drunkenness; which, in consequence of the weakness of his constitution, frequently laid him on a sick bed. On such occasions, he invariably resolved to abandon this degrading sin, and to lead a sober life; but no sooner did his health return, than his besetting sin again prevailed. He was sometimes afraid of the anger of God, though he knew him not, and expected that his conduct would lead to the destruction of his soul. He, therefore, anxiously inquired of all he met by what means he might be freed from the crime of drunkenness, conceiving that he might be easily delivered from all other sins. Some directed him to apply to witches and wizards; but these were miserable comforters, for they told him that the very inquiries which he made evinced that he was near death. Others prescribed various kinds of medicines, all of which he took with avidity, but all proved in vain. At length, being providentially led to Graaf Reinets, he heard, in a discourse delivered by Mr. Vander Lingen, that Jesus Christ, the Son of God, was able to save sinners from all their sins. He immediately said within himself, 'That is what I want!' and soon afterwards united himself to the missionary institution, that he might hear something more of this blessed Jesus. In his subsequent attendance on the means of grace, under Dr. Vanderkemp,

the secrets of his heart were laid open; he was taught to seek an interest in Christ; and is now become one of our most zealous fellow-labourers; earnestly recommending Christ to his fellow men, as the only remedy for sin."

Of another convert, named Boezak, it is stated, that when he first visited the brethren, he was in a most disgraceful state of intoxication, and they were seriously afraid that he might seduce some of their people. His attention, however, was soon excited by the truths of the gospel, and, after some time, he applied to Dr. Vanderkemp for advice and consolation under great distress of soul. On this occasion he stated, in his simple language, that "he had got two hearts;" and proceeded, in the most affecting manner, to describe that internal conflict which is so accurately delineated in the Scriptures of truth, and so frequently mourned over by every genuine believer. In him, however, the power of divine grace proved victorious, and his heart, once the abode of every hateful lust, became a habitation of God through the Spirit, being filled with zeal for the honour of the Redeemer, and overflowing with love to his countrymen, among whom he began to preach the unsearchable riches of Christ with considerable acceptance.

Another instance of the success which attended the faithful labours of our missionaries among the heathen, in this part of Africa, appears in the account of a Hottentot, named Samson, who, for several years, had been extremely anxious to obtain some knowledge of divine things, but had met with no one capable of giving him the information for which he thirsted. From the time that the United Brethren settled themselves at Bavian's Kloof, he tried every means to get out of service, in order that he might be able to visit them; but all his attempts proved ineffectual. In the midst of the commotions in the district of Graaf Reinet, and whilst some of the boors were flying from their houses, Samson was falsely accused of having betrayed their intended route to the English. For this imaginary crime, he was immediately put in irons, and sentenced to be killed the next morning. During the night, however, he contrived to break his chains, and happily escaped to the missionaries; by whom he was readily and

affectionately instructed in the things pertaining to his everlasting peace. From this time he became a most attentive hearer of the word of God; and in the spring of 1803 he was admitted to the rite of baptism; after which he became a useful auxiliary to the brethren, in explaining the gospel to his countrymen, and in earnestly admonishing them to flee from the wrath to come.

In their occasional hunting excursions, the native converts seem to have embraced every opportunity of conversing both with their own countrymen and the Dutch colonists on the subject of their eternal interests; and in the month of September, 1804, the well-timed and faithful remarks of Boezak appear to have made a considerable impression on the minds of three Hottentots, and a young peasant, named Bromhout. On a subsequent hunting expedition this useful auxiliary of the brethren narrowly escaped being killed by an elephant. He and two of his companions having shot a female, were busily employed in cutting the animal to pieces, when the male approached them so secretly behind the bushes that they did not observe him till he got within twenty paces of the spot where they were standing. Two of the hunters immediately fled, but Boezak fired, and wounded the elephant in the breast. The infuriated animal immediately rushed towards him with a dreadful shriek, and would have inevitably sacrificed him to his vengeance; but at this critical moment the men who had retreated providentially turned back, and dispatched the elephant by their shots.

On the 24th of April, 1805, in consequence of the false representations and unfounded charges of the Dutch boors, who heartily detested the missionaries, and earnestly desired their destruction, Dr. Vanderkemp received an order from Governor Jansens to repair to Cape Town without delay. This produced a general dejection among the people; and when they heard that their venerable teacher was to be accompanied by his colleague, Mr. Read, their grief was naturally increased. Providentially, however, they were in no danger of being left destitute of instruction, as Messrs. Ulbricht and Tromp, two brethren sent out by

the Dutch Society, had arrived at Bethelsdorp about three days previous to the governor's communication.

The day before their departure, Dr. Vanderkemp addressed his little flock from those affecting words which David uttered when the unnatural rebellion of Absalom compelled him to abandon his capital, "If I shall find favour in the eyes of the Lord, he will bring me again, and show me both it and his habitation : But if he say, I have no delight in thee, behold here am I, let him do to me as seemeth good unto him." In the evening, Mr. Read spoke from Rev. xxi. 6. "It is done : I am Alpha and Omega ; the beginning and the end." And the impression which was made by each of these discourses may be much easier conceived than described.

The next morning, Dr. Vanderkemp and Mr. Read set out on their journey, after taking a most tender farewell of their people, the greater part of whom followed them to a considerable distance; and when, at length, they interchanged the last adieus, and gradually began to return, one girl persisted in stopping with her beloved teachers, declaring that she would rather throw herself beneath the wheels of the waggon and be crushed to pieces than consent to leave them. The affectionate creature was, therefore, admitted among the travellers, and arrived safely with them at the Cape, on the 3d of June.

During their detention at this place, the prospects of the brethren appear to have been very gloomy ; as Dr. Vanderkemp observes in a letter, dated December 8, 1805, "Our frequent applications to the governor for permission to return to our congregation at Bethelsdorp, or to continue our missionary work in any other district of the colony, or to undertake an exploratory excursion into the countries beyond its limits, have all been rejected ; on account of the outcries of the boors against us, representing us as in the interest of the English, and, therefore, likely to produce a dangerous influence upon the minds of the natives."

All things now seemed to make against the prosecution of the mission, and both Dr. Vanderkemp and his colleague fully expected that they should very soon be under the ne-

cessity of leaving the country. The God, however, to whose service they were devoted, had otherwise determined, and when all hope appeared to be cut off, deliverance was nigh at hand. On the 4th of January, 1806, a British fleet appeared off the coast, and the troops having landed, a few days afterward, under the command of Sir David Baird, the Dutch retreated after a short resistance, and the British colours were hoisted in the capital. After the capitulation of the town, Sir David sent for Dr. Vanderkemp, and treated him with every mark of respect and politeness. He even took him with him to see the Hottentot prisoners of war, and left it to him to determine whether they should be liberated. He, soon afterwards, gave the doctor permission to return to Bethelsdorp, and, for that purpose, granted him one of the waggons taken from Governor Jansens; but Mr. Read, at his particular desire, went by sea. "Little did I think," says Mr. R. "that this circumstance would have afforded me an opportunity of seeing my desire upon my enemy. A few days before the arrival of the British fleet, however, a French privateer had been driven on shore by an English frigate near the Cape; and one day, when tacking, we came very near her, just as I was telling the captain of my having been captured in the Duff by the Grand Buonaparte. 'There then,' said he, pointing to the stranded vessel, 'lies your enemy; for that is the ship which was cruising on the coast of South America in the last war.' My feelings on the occasion," adds Mr. Read, "were more than I can express: all my former trials were brought to my recollection,—and I could only wonder at the way in which the Lord had led me." It is pleasing to add, that both the missionaries arrived in safety at Bethelsdorp, and were received by their beloved people with the most enthusiastic tokens of joy. "Even the old Hottentot women, who could scarcely leave their houses," says Mr. Read, "made their appearance on this occasion, to join the general acclamation of clapping of hands, and I was almost afraid of being smothered under their caresses." Thus were the machinations of the enemies of the cross defeated; and thus were the devoted heralds of mercy happily restored to the scene of their labours.

About six months after his return from the Cape, Dr. Vanderkemp experienced a striking instance of the providential care of his Heavenly Father. A heavy frame of wood, which some workmen were raising upon a house, under the superintendence of our veteran missionary, accidentally slipped from the part on which it rested, and struck him severely on the head, wounding him in several places. Such, indeed, was the violence of the blow, that the blood gushed out of his nose and mouth, and one of his teeth was literally forced out of the jaw; yet his life was happily preserved. Another and still more remarkable escape is noticed in the report of the following year, 1807. "It happened," say the missionaries, "that the horns of one of our oxen became entangled with the horns of another, which were bent like those of the cattle belonging to the Caffres; and it was impossible, therefore, to separate them without binding the animals, and throwing them upon the ground." As soon as they were loosed by the united efforts of the brethren Vanderkemp and Ulbricht, with others, the beasts sprang up full of fury. The spectators immediately fled; but one of the oxen overtook the venerable doctor, and taking him between its horns, threw him to a distance of several paces. In the fall, one of his legs was grazed, and his hip was writhed in such a manner that he was unable, for some days, to lift it up.

Early in September, 1809, the old church at Bethelsdorp, having been weakened by the removal of an adjoining house, began to give way; and one evening, whilst Mr. Ulbricht was preaching, it gave a sudden crack, and partly fell in; whilst the hearers fled in all directions and in the utmost confusion. Happily, however, no serious misfortune occurred, and the next day the crazy edifice was propped up, so as to admit of the congregation assembling there, till a more durable structure could be raised. "Our people," say the brethren, "had long since offered their services for the erection of a new church; but, unfortunately, the necessity for building occurred at a very unfavourable time of the year, provisions being extremely scarce. On the 11th of September, however, we began, some to lay the foundation, and others to cut wood, &c. The walls were

carried up with mud and strong posts, seven feet high and eight inches thick, and the thatch was put on by the end of the month; so that, on the 30th, we were enabled to perform divine service in it, and the old one was pulled down."

In the month of April, 1811, Dr. Vanderkemp and Mr. Read arrived at Cape Town, having been summoned to appear before an extraordinary commission, which had been appointed by the governor, Lord Caledon, to afford their assistance in the investigation of numerous charges of cruelty and murder committed in the vicinity of Bethelsdorp; complaints of which had been repeatedly made by the missionaries. They communicated to the commissioners more than a hundred cases of Hottentots said to have been murdered, since the establishment of the institution at Bethelsdorp. In consequence of this information, his excellency directed that the commissioners should personally visit the several districts in which these enormities were alleged to have been perpetrated. Notwithstanding this noble act of justice on the part of his lordship, however, but few of the cases could be ultimately substantiated by legal evidence; as it was scarcely possible to obtain the testimony of one colonist against another; and, by the Dutch code, the oath of a Hottentot was inadmissible.

On the 13th of September, five German brethren, together with G. Corner, a converted black, from Demarara, arrived in safety at the Cape, having sailed from Portsmouth on the 21st of June, and were gladly received by the missionaries and by the friends of religion at large.

It now became a business of no small care and importance, in their peculiar circumstances, to dispose of all the missionaries in a suitable manner. At length, however, an arrangement was determined upon, and partly executed, when an event, one of the most distressing which the London Missionary Society had hitherto been called to lament, occurred; viz. the heavy and affecting loss of their venerable and apostolic missionary, Dr. Vanderkemp. His health had been visibly on the decline for some time past, and his friends contemplated, with painful apprehensions, his projected mission to Madagascar. That populous and long neglected island, had for many years engaged the at-

tion of this pious man, and he longed to communicate to its numerous inhabitants the invaluable blessings of the gospel. Application had been made to his excellency Lord Caledon for his consent and assistance, which was kindly promised. But, on the removal of that nobleman, it was necessary to obtain the same countenance from his successor, Sir John Cradock. Dr. Vanderkemp also waited to know the determination of his brother Pacalt, then at Bethelsdorp, who had proposed to accompany him. After some time, a concurrence of favourable circumstances seemed to indicate that the door of faith was about to be opened to the heathen of Madagascar. But whilst the doctor was anticipating his removal to this new field of labour, the Lord of missions saw fit to call him home to the enjoyment of eternal rest.

After dispatching some of the brethren to their appointed stations, he was taken ill in the morning of Saturday, December the 7th. On the preceding evening, his exhortation, and especially his prayer, was much noticed by his friends; and, in the morning, his exposition of a chapter was peculiarly acceptable. Having concluded the devotions of the family, he told his friend, Mrs. Smith, who has been justly styled "a mother in Israel," that he felt extremely weak, and wished he might have time afforded him to settle his temporal concerns. This desire, however, was not granted. He was immediately seized with a cold shivering, succeeded by a continued and fatal fever, by which all his powers were so completely oppressed, that he was scarcely able to speak, even in answer to a question. About two days before his death, and when that event was fully expected, both by himself and his friends, Mrs. Smith said to him, "My dear friend, what is the present state of your mind?" To which, with a pleasing smile on his countenance, he replied "All is well!" She again asked, "Is it light, or darkness?" he answered, "Light!" He continued sensible to the last; but extreme weakness disabled him from consoling and instructing his Christian friends who surrounded him. On the Lord's-day morning, December 15, he closed his eyes on this world, and departed to the realms of light, to behold Him, in his



The Rev. J. Campbell's method of travelling in South Africa.

L O N D O N.

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glory, whom he had so faithfully and successfully preached upon earth.

The directors, in their annual report for 1812, disclaim the idea of attempting to eulogise this faithful and devoted servant of Jesus. "His character," say they, "is seen and read of all men, in his piety, self-denial, and apostolic labours. As it was emphatically written, by way of epitaph, on the tomb of a celebrated architect, in the noble edifice which he had reared—'*CIRCUMSPICE*,' (*look around*;) so, when it shall be inquired by the world, 'What was the character of Dr. Vanderkemp?' the Missionary Society will point to the South African missions, to Bethelsdorp, and to a church of the living God erected in a wilderness of savages—and say, 'Behold his character; admire, and imitate!'"

In consequence of the death of Dr. Vanderkemp, and the increasing number and importance of their missionary stations in South Africa, the directors felt anxious to send out one of their own body, to regulate the concerns of the Society in that part of the globe. After some time they were fortunate enough to induce the Rev. John Campbell, of Kingsland, to undertake this labour of love; and on the 24th of October, 1812, that faithful servant of Christ arrived at the Cape, where he was favoured with the most friendly intercourse with the colonial government.

On the 20th of March, in the ensuing year, he arrived at Bethelsdorp, to the great joy both of the brethren and their Hottentot congregation; and here he witnessed a much greater degree of civilization than he had been led to anticipate, from the reports in circulation, on his arrival at Cape Town. The unfounded and calumnious representations of Lichtenstein were in fact completely disproved; for instead of "the utility of the institution being lost, by the *over pious* spirit and *proud humility* of its head," (Dr. Vanderkemp,) and instead of "no attention having been paid to give the people proper occupations," Mr. Campbell found many of the natives at Bethelsdorp exercising the businesses of smiths, carpenters, sawyers, basket-makers, brick-makers, thatchers, coopers, lime-burners, mat-manufacturers, stocking-makers, tailors, &c. &c. He also

saw cultivated fields extending two miles in length, on both sides of a river, and was informed that their cattle had increased from two hundred and eighteen to two thousand two hundred and six ; and that from three to four hundred calves had been produced in a year, of which not more than fifty had been allowed to be slaughtered within the same space of time. The blessed effects of religion were likewise displayed at this grossly slandered settlement, in a variety of benevolent institutions formed among the Hottentots. They had a fund for the relief of the sick and indigent, which amounted to two hundred and fifty rix-dollars, and they had recently proposed erecting a house for the reception of part of their poor. They had, also, a common fund, for the purpose of improving the settlement, amounting to one hundred and thirty dollars, and about thirty head of cattle ; and, in addition to all this, they had contributed, during the preceding twelve months, the sum of seventy-six dollars in aid of the London Missionary Society.

To prove to demonstration that this picture is by no means overdrawn, it is only necessary to advert to the payment of two years' taxes, demanded by the colonial government, and paid by the Hottentots ; of which the following interesting account is given by Mr. Read, in a letter dated April 9, 1815.

"Remonstrances," says this missionary, "having proved in vain, the only alternative was for our people to exert themselves to the utmost, in order to raise the money. Accordingly, they dispersed themselves, and applied, some to hewing and sawing timber, and others to beating bark, and burning charcoal. The smith, the wheelwright, the carpenter, &c. all exerted themselves to comply with the demand made on them and on their poorer relations ; so that, at the appointed time, the tax was paid, amounting to three thousand rix-dollars, or about seven hundred pounds. And on the following day, a regular *auxiliary society* was proposed and established for this settlement ; in consequence of many of the natives having long expressed a desire to do *something more* for the cause of Christ, than they had hitherto done. Twelve of the members were chosen to form a com-

mittee, and subscriptions were immediately made to the amount of eight hundred rix-dollars, or about one hundred and sixty pounds !”

In the month of October, 1817, the providential care of the Almighty over some of the Hottentots belonging to this institution, was strikingly displayed. Three soldiers belonging to the African corps had robbed a waggon between Algoa Bay and Bethelsdorp, and afterwards murdered the keeper of a canteen, or little public house, on the side of the road. The latter wanton and cruel outrage was reported at the village by a Hottentot ; and twelve of the natives were immediately ordered to accompany him to the canteen. A company of farmers, mistaking these men for the assassins, endeavoured to shoot them, but none of their pieces would go off. Immediately after, the landrost arrived, and desired that some of the Hottentots might search for the murderers. They did so, and, after some time, found them concealed in a bush. “ When the soldiers saw our people,” says one of the missionaries, “ they attempted *three several times* to fire at them, but each time their pieces missed fire. Upon this, our men told them, as they valued their lives to lay down their arms ; but, instead of doing so, they immediately prepared to reload their muskets. The landrost now ordered our people to fire, when a young man, about nineteen years of age, was killed, and another, who proved to be the man that committed the murder, was severely wounded. Who will say that there is not a God who ruleth and governeth all things, and who would not put their trust in Him ?”

In the beginning of June, 1819, the Rev. Mr. Campbell and Dr. Philip called at Bethelsdorp, in their road to Theopolis, and were much gratified by finding that the Hottentots had erected a substantial and commodious place of worship, together with several good houses for themselves. And, in the years 1822 and 1823, very considerable improvements appear to have been made at this settlement, particularly in the erection of superior habitations. The former reed houses were removed, and streets were formed in regular rows. A public store, or shop, had also been opened, to preclude the necessity of the natives going to

distant places to purchase goods ; and many of the Hottentots belonging to the institution had begun to evince a laudable desire to rise to the level of civilized society.

In the last annual report, communicated to the general meeting of the Society, in May, 1894, it is stated, that in proceeding with the improvement of the village, the inhabitants adhere strictly to the plan agreed upon with Dr. Philip. "Several houses of brick and stone," say the directors, "have been built, and more are building. The new school-house is finished. A range of alms-houses, seventeen in number, has been erected as an asylum for the aged and infirm members of the institution. This establishment, which was raised by the labour and at the expence of the Hottentots, will be supported by small weekly contributions. The building is an ornament to the village ; and the establishment is the first of the kind in the colony.

"Bethelsdorp suffered, in common with other stations within the colony, from the heavy rains which fell during the autumn of 1893. Several of the new buildings were injured, and a new brick house, nearly finished, was greatly damaged. Such, however, had been the industry of the people, that, when Dr. Philip arrived at the settlement, in December, scarcely any trace of these injuries was to be seen.

"Every Monday, by unanimous consent, is appropriated by the people for public labour, when all the men in the village engage in the execution of some work for the common benefit ; or if any one be absent, he pays an equivalent, which is expended in the payment of others who perform the work in his stead.

"By this means, a road, of half a mile in extent, has been made around part of the ravine where the gardens of the settlement are situated. Contiguous to the gardens it is in contemplation to build several cottages, which will still further improve the appearance of the village.

"The ministry of Mr. Kitchingman (the present missionary) is acceptable and useful ; and the attendance on public worship is good. Several of the people, also, appear to be under serious concern for the salvation of their souls.

"The progress of the school, under the superintendence of Mr. and Mrs. Monro, has been impeded during the last year, by the want of elementary books, &c. This impediment, however, there is reason to believe, has been removed. An English class has been lately formed in the school at Bethelsdorp; and it is intended that English should be taught, in future, at all the society's schools within the colony."

Of the Sabbath school, which is chiefly designed for the benefit of the neighbouring people not belonging to the institution, Dr. Philip observes:—

"The people meet at eight o'clock in the morning, and in the afternoon, when this school exhibits a most pleasing spectacle. Here all is activity; the wives of the missionaries, and the daughters of others, belonging to the institution, with the Messrs. Kemp, the *merchants*, are all engaged; and it is a delightful sight to see all ages, from childhood to grey hairs, under such superintendence, conning over their lessons, from the alphabet to the most advanced classes, reading the most difficult parts of the sacred Scriptures without the aid of spelling. There is scarcely any thing at Bethelsdorp I take more pleasure in than this school. Here we see all the energies of the institution, all the talents of the station, in full exercise; and it is truly affecting to see children of seven and ten years of age, (which is frequently the case,) acting as monitors to classes of aged people, from forty to seventy years of age."

On the 28th of December, 1823, his Majesty's Commissioners of Inquiry arrived at Bethelsdorp, accompanied by their secretary, and a gentleman of the colony. They attended divine service at the mission-chapel, when Mr. Kitchingman preached from Psalm cxxvi. 3: *The Lord hath done great things for us, whereof we are glad.* After the sermon, about twenty Hottentots read the third chapter of St. John's Gospel, and were examined as to their knowledge of the Scriptures. The children afterwards read a chapter in the Bible, and were catechised. The English class, belonging to the mission school, then read a few easy lessons. When all was finished, the object of the visitors was announced; when some of the old men of the institution rose

up and replied, thanking the King of England, and thanking them, for the interest they took in the Hottentots of Bethelsdorp. The honourable commissioners appeared to be gratified with what they had witnessed; and, before they left the settlement, they expressed their satisfaction with the progress which the natives had made, both in civilization, and in their knowledge of the truths of Christianity.

ZAK RIVER.

On the 22d of May, 1799, Mr. Kicherer and his colleague, Mr. Edwards, left Cape Town, with the design of establishing a mission among the Bushmen; and, after performing a journey of between four and five hundred miles, during which they were kindly treated by the colonists, and mercifully preserved by their Heavenly Father, they arrived on the 6th of August at a spot near the Zak River, where they agreed to take up their abode. The circumjacent country was barren and thinly inhabited, but the place at which they felt inclined to settle was evidently adapted for cultivation, and was contiguous to two fine springs of water. Here, therefore, they began to prepare a plot of ground for a garden, and to erect a hut of reeds, no timber being within their reach. To this humble settlement they gave the name of *Happy Prospect Fountain*, and solemnly devoted both the place and themselves to the service of the Lord.

Of the natives among whom the brethren were now to labour, Mr. Kicherer observes, "They have no idea of a Supreme Being, and consequently they practise no kind of worship. They have a superstitious reverence, however, for an insect known by the name of the Creeping-leaf, a sight of which they consider as an indication of something fortunate, and to kill it they suppose will bring a curse upon the perpetrator. They have, also, some notion of an evil spirit, which occasions diseases and other mischief; and to counteract his evil purposes, a certain description of men are appointed to blow with a humming noise over the sick, for hours together.

"Their mode of life is extremely wretched and dis-

gusting. Utter strangers to cleanliness, they never wash their flesh, but suffer the dirt to accumulate, till, in some instances, it literally hangs from their elbows. They delight, however, in smearing their bodies with the fat of animals, mingled with a powder which gives them a shining appearance. They form their huts by digging a hole about three feet deep, and then thatching it over with reeds, which are not, however, impervious to the rain. Here they lie close to each other, like pigs in a sty; and they are so extremely indolent, that they will remain for days together without food, rather than take the pains to procure it. When constrained, by extreme hunger, to go out in quest of provisions, they evince much dexterity in destroying the various animals with which their country abounds; or, if they do not happen to procure any of these, they make a shift to live upon snakes, mice, and almost any thing they can find. There are, also, some productions of the earth, of the bulbous kind, which they occasionally eat, particularly the *cameron*, which is as large as a child's head, and the *baroo*, about the size of an apple. There are, likewise, some little berries, which are edible, and which the women go out to gather; but the men are too idle to do this.

“The men have several wives, but conjugal affection is little known, and they are total strangers to domestic happiness. They take little care of their children, and when they correct them, they almost kill them by severity. In fact, they will destroy their offspring on a variety of occasions, as when they are in want of food, or obliged to flee from the farmers, or when an infant happens to be ill-shaped, or when the father has forsaken the mother. In either of these cases they will strangle them, smother them, bury them alive, or cast them away in the desert. There are even instances of parents throwing their tender offspring to the hungry lion, which stands roaring before their cavern, refusing to depart till some peace-offering be given to him. In general, the children cease to be the object of maternal care as soon as they are able to crawl in the field. They go out every morning; and, when they return in the evening, a little milk, or a piece of meat, and an old sheep's-skin to lie upon, are all they have to expect. In some few

instances, however, a spark of natural affection is to be met with, which places its possessor on a level with the brute creation.

“The Bushmen frequently forsake their aged relations, when removing from place to place, for the sake of hunting. In this case, they leave the old person with a piece of meat and an ostrich egg-shell full of water. As soon as this little stock is exhausted, the poor devoted creature must perish by hunger, or become a prey to wild beasts.”

Surely, after perusing this painful account of a tribe sunk in wretchedness and misery,—subsisting too, occasionally, by plunder and murder, and habitually guilty of the most atrocious actions,—the reader cannot feel surprised that Mr. Kicherer felt “inexpressibly dejected” when the kind colonists who had accompanied him to his new station took their leave of him. “My situation,” says this excellent man, “would have proved insupportable, separated as I then found myself from all I loved in the world, had not urgent business dispersed my gloomy reflections, and had not the Lord, whom I served, condescended to pacify my troubled heart, when I spread my complaint before him.”

Soon after their arrival at Zak River, our missionaries were visited by a party of about thirty Bushmen, who were anxious to understand the object of their settlement. At first, however, they were extremely shy, and in consequence of some base slanders which had been propagated among them, they were induced to fear that the brethren had some design against their liberty or their lives. As a proof of their mistrust it is stated, in the “Missionary Transactions,” that on a certain occasion, Mr. Kicherer, hoping to conciliate the affections of these wild Hottentots, invited a number of them to partake of a little repast which he had provided. Having cut up a large cake, he presented a piece to each of the Bushmen, but not an individual ventured to taste it. On perceiving this, and guessing that they were apprehensive of poison, our missionary took a slice of the cake himself, and ate it before them. He then stated, that he had called them together to assure them of his friendship, and to inform them, that, as they were all invited to eat of one

cake, there was one Saviour, called the bread of life, of whom Hottentots, as well as others, might freely partake, in order to obtain eternal life. This explanation removed every evil surmise, and Mr. Kicherer's token of love was received, by every individual, with evident satisfaction.

It is worthy of remark, that, at the commencement of his missionary labours, the mind of Mr. Kicherer was peculiarly impressed with the vast importance and absolute indispensability of prayer, and the spirit of supplication seems to have been poured out upon him in an abundant measure. "Prostrate," says he, "at the feet of Him who has promised that he will take the heathen for his inheritance, I was peculiarly assisted in wrestling earnestly for the blessing; and felt a happy freedom in pleading Christ's own words in this case, and in relying upon his faithfulness to fulfil them. It was admirable, indeed, to observe, that the more dark and gloomy my prospects were, the more abundantly the spirit of prayer was given to me; so that I was enabled to shelter myself in Jesus, and to commend the poor savages to his love and mercy."

From this time the number of Bushmen who visited our missionaries increased considerably, and Mr. Kicherer observes, that he felt inexpressible pleasure whilst attempting to explain to these poor and perishing creatures the infinite grace of the Lord Jesus; so that though he began his work with a heavy heart, he frequently concluded it with joy and exultation. When the Bushmen were first told of a God, and of the resurrection of the dead, they knew not how to express their astonishment in terms sufficiently strong, that they should have remained such a length of time without one idea of the Creator and Preserver of all things. Some of the people now began to pray, with apparent earnestness, and with the most affecting simplicity. "O Lord Jesus Christ," they would say, "thou hast made the sun, the moon, the hills, the rivers, and the bushes; therefore thou hast the power of changing my heart: O be pleased to make it entirely new!" Some of them asserted, that the sorrow which they felt on account of their sins prevented them from sleeping at night, and constrained them to rise and pour out their souls in supplication before, the

Lord ; and they declared that even in their hunting expeditions they sometimes felt an irresistible impulse to prostrate themselves before the throne of grace, and to pray for a renewed heart. Some of them, indeed, seem to have had interested views in their professions, and to have displayed, as Mr. Kicherer expresses it, " much pharasaical ostentation ;" but there were some others whose language was evidently that of Christian experience, and who manifested, by their conduct and conversation, that they had become the subjects of a divine change.

In the month of October, the missionaries found their stock of provisions almost exhausted ; but, after spreading their case before Him " who feedeth the young ravens that call upon him," they received a most providential supply from a Dutch farmer ; who kindly sent them a large bullock, and thirty sheep, together with a quantity of flour, salt, &c. and the Hottentot servants, who brought this valuable present, cheerfully added several sheep of their own, as a token of gratitude to God, for the communication of his precious gospel to their poor benighted countrymen.

In the month of January, 1801, Mr. Kicherer was under the necessity of going to Cape Town, in order to procure a supply of clothes and other necessaries for the people under his instruction. On this occasion, several of the Bushmen, who had never been at the Cape, offered to accompany him, and thus afforded the most satisfactory proof that their former suspicions were completely annihilated. As the whole company, both old and young, were obliged to walk the whole of the way, their journey was necessarily slow. Their time, however, appears to have been agreeably and profitably spent, both among themselves, and with some of the colonists ; and, after travelling about a month, they reached their place of destination in perfect safety.

" When approaching the Cape," says Mr. Kicherer, " my feelings differed widely from those of my poor Bushmen ; as I anticipated with delight the pleasing scenes before me, whilst they were struck with terror and dismay. Some of the first objects which presented themselves to their affrighted view were several men hung in chains, for

atrocious crimes ; and some of my people were conscious of having deserved the same punishment. In a few days their terror was increased by witnessing the public execution of another malefactor. On my explaining to them, however, the nature and excellence of European justice, as an ordinance of God, they acknowledged the propriety of it, and said it would be beneficial to our settlement in the wilderness, if a similar order of things could be established there."

Soon after his arrival at the Cape, our missionary was invited to preach at the Calvinist church, a very spacious edifice, and filled with a numerous and genteel congregation. The Bushmen, who accompanied him, were astonished at the sight of such an assemblage of well-dressed people, whom, in their simplicity, they compared to *a nest of ants* ; and when the soft tones of the organ first vibrated on their ears, they compared them to the noise of a swarming beehive. "From that time, however," says Mr. K. "they entertained a higher opinion of their minister ; for before this, they had been tempted to consider me as a person who had come among them merely to obtain a livelihood. And as I embraced every suitable opportunity of introducing them into Christian company and religious meetings, they were convinced of two things, namely, that the doctrine I had preached among them was agreeable to the common creed of Christians, and that Christians in general were much happier than Bushmen."

On returning to their settlement, Mr. Kicherer and his companions were greatly inconvenienced, in consequence of the copious rains which had recently fallen, and almost inundated the country. They were mercifully preserved, however, from perils of every description ; and in the month of March, they had the pleasure of meeting their friends at Happy Prospect Fountain in good health and spirits. It is, also, worthy of notice, that though our excellent missionary, in his journey to and from Cape Town, had to provide thirteen persons with food every day, and though he went out almost empty handed, he not only obtained sufficient supplies by the way, but, in consequence of the liberality of Christian friends, he took back with him four cows and one hundred and thirty-six sheep.

Shortly after his return, this devoted servant of Jesus experienced a signal interposition of the Divine protection on his behalf. During his visit to the Cape, a Bushman captain, named Vigilant, had come to the settlement, with the design of carrying away a sheep which he claimed as his due. The missionary Kramer, who happened to be there at the time, resisted this attempt; in consequence of which the savage not only stabbed the animal he had already seized, but aimed a second thrust with his murderous weapon at Kramer; but the blow was happily warded off by the interposition of a young female. Vigilant was now seized by his intended victim, and conveyed to a neighbouring farmer, who placed him in confinement, with the view of sending him for trial to the Cape. Unfortunately, however, he contrived to regain his liberty, and soon after Mr. Kicherer reached home, he returned to the settlement, burning with rage, and calling upon his numerous horde to revenge the insult he had received. "Our situation," says Mr. K. "was now extremely critical, but we looked up to the Lord, who sent us, that very night, my friend and brother, Mr. Scholtz, from the Cape, together with a farmer and his servants; and the timely arrival of these persons produced the happy effect of driving this infuriated chief from our neighbourhood. On this occasion, we witnessed the friendly disposition of some of the Bushmen toward us; for whilst our lives were threatened, many of them kept watch around our habitation.

Soon after this occurrence, Mr. Kicherer was invited to become the minister of the Paarl, a rich village near the Cape, with a handsome church. After mature deliberation and earnest prayer, however, he was led to consider this as a temptation to divert him from his attention to the heathen, rather than a providential call to a station of greater usefulness. And, from this time, his labours among the Bushmen were crowned with such remarkable success that he observes, "Many persons, whose hearts had been harder than the rocks among which they lived, began to inquire what they must do to be saved; and it frequently happened that the hills literally resounded with their loud complaints."

Among the persons who attended, either statedly or occasionally, on the instructions of the missionaries at Happy Prospect Fountain, there were some *Bastard Hottentots*; so called, not from the illegitimacy of their birth, but merely to denote that they are descended from parents of different nations, and thus distinguish them from what are styled the pure Hottentots. A native of this description, named John, who had formerly been an atrocious offender against the Majesty of heaven, felt an irresistible inclination to visit the missionaries; though some of the neighbouring farmers endeavoured to terrify him with the idea that he would either be killed or sold for a slave, if he persisted in venturing to go to their settlement. On hearing the gospel preached, his attention was powerfully excited, his conscience was seriously alarmed, and he soon began to mourn bitterly under the burden of his accumulated sins, which he compared, for number, to the sands of the desert. After some time, the mercy of Christ was graciously revealed to his soul; and on this charming subject he now spoke to his fellow sinners with the most tender solicitude and affection, whilst his eyes overflowed with tears of joyful gratitude at the thought of his own deliverance. "His heart," says Mr. Kicherer, "was now so entirely taken up with the love of God, that he could scarcely bear to speak of any thing else; so that if any one addressed him on worldly business, he would say, 'I have spoken too much about the world, let me now speak of Christ.' Indeed, he *did* speak of him, in a way which greatly surprised me, and proved that he was eminently taught of God; and his walk and conversation were such as became his profession. When he came under the sound of the gospel he had two wives; but one day, after his conversion, he came to me and said that he must put them away. I asked the cause, and he immediately replied, 'Because, when I go to God in prayer, my heart tells me it is bad, and Christ is nearer to me than ten thousand wives. I will cheerfully work,' he added, 'to support them, and will stay till the Lord renew their hearts: then I will take the first whose heart is changed.'"

After the lapse of five or six months, John was afflicted with a disorder from which he never recovered; but when

he was so weak as to be altogether incapable of walking, he insisted on being carried to the church ; observing, that whilst he retained the faculty of hearing, he must endeavour to catch some of the words of eternal life. Two days before he expired, he complained of a depression of spirits, and said to his beloved instructor, " I am sure that I surrendered myself unreservedly to Christ from the first moment that I saw his loveliness ; but I am not so certain, at present, whether he has accepted of that surrender." This doubt, indeed, continued to hang over his mind till the day of his departure, when he exclaimed, in reply to Mr. Kicherer's questions, " O sir ! I now see that the Lord Jesus has loved me with an everlasting love ; that he has accepted of me ; and that he will be my portion for ever. Now, therefore, though I am the vilest sinner upon earth, I am ready, in humble reliance on his blood and righteousness, to die and go to Christ."

At this solemn and deeply interesting moment, Cornelius, the eldest son of the expiring convert, arrived from a distance, where he lived in servitude with a farmer, to take his last farewell of a beloved parent. Deeply affected with what he saw and heard, the poor fellow burst into tears, and exclaimed, " O ! shall my father die so happy in Jesus, and I have no opportunity of hearing the gospel ?" This touching question induced Mr. Kicherer to address a letter to the young man's master ; and his arguments were crowned with such success, that Cornelius was permitted to join the institution, and happily became a recipient of that divine grace which is the infallible pledge and earnest of future glory.

Another individual to whom the faithful labours of our missionaries were abundantly blessed, was a female Coranna, named Tray, of whom Mr. Kicherer observes, " When she made her first appearance among us, I could scarcely persuade myself that she was of the human species. Her kross, or sheep-skin garment, was the most filthy I had ever seen, and her whole carriage denoted such extreme brutality, that I was led to consider the conversion of such a being absolutely impossible." Where sin and wretchedness abounded, however, grace was still more to abound.

Under the preaching of the gospel she soon began to shed floods of penitential tears ; and when her teacher asked the cause of her weeping, she assigned such pertinent reasons as convinced him that her understanding was very superior to the estimate he had formed of it. For rather more than twelve months, she continued to mourn under a sense of guilt, but her soul was afterwards filled with joy and consolation ; she was baptized by the name of Esther ; and became one of the most active, industrious, and useful members of the congregation.

About this time the preserving care of the Almighty was signally displayed in respect to the missionaries and the people to whom they had devoted their pious labours. A runaway slave happened to make his appearance at the settlement, when several of the farmers had assembled, for the purpose of partaking of the holy sacrament. Some of them having discovered who the stranger was, the brethren determined to send him back to his master, in pursuance of the directions they had received from government. This intention was unfortunately discovered by the fugitive ; who, resolving to take an ample revenge, poisoned the well, whilst the missionaries and their friends were engaged in the public worship of God. "Our lives," says Mr. Kicherer, "would certainly have been destroyed, had not a little girl providentially witnessed the perpetration of this atrocious act. She, however, gave us timely notice ; and on the slave being searched, the remainder of the poison,—a sort of moss, resembling human hair, and possessing the property of constricting the bowels in a convulsive manner,—was found in his clothes. The culprit was, therefore, sent off to Cape Town, and we returned thanks to the Lord for this great deliverance."

Two other remarkable deliverances, of a personal nature, are recorded by Mr. Kicherer, which it would be unpardonable to pass over in silence.

"In the evening of a day which had been uncommonly sultry," says our author, "I was sitting near an open window, when a concealed party of Bushmen were just about to discharge a volley of poisoned arrows at me ; but, by the same girl who had saved the life of brother Kramer from

the dagger of Vigilant, they were detected, and made off in haste.

“ At another time, the good Providence of God delivered me from the hands of a person who came to our settlement under the fictitious name of Stephanos. He was a Greek by birth, and, for making base coin at Cape Town, had been sentenced to death, but effected his escape a few days previous to that which was fixed for his execution. The rumour of this affair had reached my ears, and when he came to my house, in the absence of the brethren Kramer and Scholtz, who were on a journey, I thought I perceived tokens of guilt in his countenance : but his conversation was so religious, and his pretence of desiring to assist us in building was so plausible, that I blamed myself for harbouring any suspicion, and permitted him to sleep in the room next to my own. It is probable that he had contrived a scheme to murder me, in order that he might seize on my waggon and goods, and then depart to a distant horde ; as in the night he actually approached my bed. The Keeper of Israel, however, who never slumbers nor sleeps, was pleased to rouse me in a fit of terror, in which I cried out to the intruder, as if aware of his sanguinary design. He was evidently disconcerted, stammered out an excuse, and quitted the house. In the morning I found he was gone off, having stolen my gun, and having taken with him several of the Bushmen, whom he had seduced, by pretending that the whites were coming to be revenged upon them. My Hottentots set out in pursuit of the fugitives, and overtook them in the desert, where Stephanos was compelled to restore my fowling-piece and to dismiss our Bushmen. He was now left to retire from the country by himself ; but being met by the brethren Kramer and Scholtz, he was obliged to return to Zak River. This involved me in a fresh difficulty, as I was now certain that he was the identical malefactor who had broken out of prison at the Cape. I begged, however, that he might be kept at a distance from our premises, in order to enable him to make his escape ; and, in the course of the night, I went to him with some provisions, and, after giving him a Bible and some religious advice, I permitted him to go away.”

In the month of May, 1801, our missionaries and the whole of their congregation removed to the Great or Orange River, in compliance with the earnest request of some Corannas, who had recently visited the settlement, and urged the importance of the gospel being promulgated in their country. In the course of their journey, the brethren were gratified by witnessing the commencement of a work of grace upon two individuals, named Koopman and Rocloph; and, after crossing the river, they found themselves surrounded by crowds of hearers of different nations,—Corannas, Namaquas, Bushmen, Hottentots, and Bastard Hottentots. With the latter of these, the Corannas and Namaquas lived in servitude, having been reduced to that condition by a Bastard Hottentot and celebrated freebooter, called Africaner. This sanguinary ruffian, having murdered his master, put himself at the head of a gang of robbers, and made a predatory incursion into the Namaqua and Coranna countries. Some of the natives sent him a message, entreating him to restore a little of their property, and particularly a few of their cows; as their children were literally starving for want of milk. The unfeeling monster promised to grant their request, on condition that they should cross the river and fetch away the animals which they had solicited: but, on their arrival, he caused some of them to be shot, and others to be fastened to trees, where their tongues were cut out, or their limbs cruelly and wantonly maimed. Being thus reduced to the most pitiable situation, those who escaped or survived the cruelties inflicted upon their unhappy countrymen, consented to become servants to the Bastards, who treated them with great severity, and allowed them little more for their support than the milk of the sheep which they kept.

In this new situation the labours of the brethren appeared to be attended with considerable success. The people among whom they preached expressed an ardent and increasing desire to understand the sublime truths of Christianity. Such a powerful impression was, also, made upon many of them, when listening to the things connected with their eternal welfare, that they were not only bathed in floods of tears, but, in some instances, actually fainted,

under the overpowering sense of their own guilt and wretchedness; and though feelings of this description were not always succeeded by genuine conversion, there were several instances in which the most satisfactory evidence was afforded that the work was of God. The pasturage in that part of the country, however, proved insufficient for the support of the flocks and herds belonging to the congregation; and therefore, at the expiration of ten months, Messrs. Kicherer and Scholtz determined to return to Zak River with part of the people, whilst the brethren Kramer and Anderson consented to continue with the remainder.

In March, 1802, Mr. Kicherer and his colleague crossed the Orange River, which happened, at that time, to be very low; but as the season of the year was unfavourable for traversing the desert, they erected sheds of branches for a temporary residence. Here they were visited by some Bushmen, who affirmed that some copious showers of rain had fallen in the wilderness; and, in consequence of this intelligence, the brethren were induced to break up their encampment and pursue their journey. After travelling two entire days, however, without finding a drop of water, they perceived that they had been grossly deceived, and their cattle began to exhibit symptoms of the most piteous distress. After some time they found a small pool, just sufficient to allay the thirst of the people, but not sufficient to relieve the distress of the poor animals; but just as an individual was going to drink, they had the mortification to perceive that the water had been poisoned by the Bushmen. Destruction now appeared to be inevitable; but, at this critical juncture, the missionaries cried earnestly to God for succour, and, in the course of a few hours, an abundance of rain descended, and obviated all their difficulties.

Two days having been devoted to needful repose and refreshment, the brethren prepared to resume their journey; but on the morning fixed for their departure, one of their cows came home with an arrow sticking in her flank. It was now conjectured that part of the herd had been driven away by the Bushmen; who, in such cases, compel the animals to run as fast as they can, and when one of them is

unable to keep up with the rest, they pierce it with a dart, in consequence of which it generally falls on the road, and the carcase is subsequently taken away by the robbers. "The cow which returned to us," says Mr. Kicherer, "had been thus treated, and now served as a messenger to apprise us of what had happened. I therefore dispatched some Hottentots with fire-arms, in pursuit of the banditti, and, in the mean time, travelled on with the remainder of our little caravan; and on the next day our people rejoined us, with seventy-three out of eighty oxen which had been stolen from us. Shortly after this, I arrived in safety at my residence near Zak River, and rejoiced exceedingly when I regained the favoured spot where the Lord had shown me so many wonders of his grace and goodness."

Mr. Kicherer had, for some time, entertained thoughts of visiting Europe, partly with a view to the settlement of some domestic concerns, and also with the design of consulting the directors of the London Missionary Society on the best measures to be adopted in future. Accordingly, on the 17th of January, 1803, he took leave of his congregation at Zak River, with an assurance that he would endeavour to return in about twelve months. The scene exhibited on this occasion was deeply affecting. Some of the people expressed an apprehension that it was on account of their guilt, and because they had not sufficiently prized the gospel, that their beloved minister was now to be removed from them; others, eagerly grasping his hands and weeping bitterly, declared they found it *impossible* to consent to his departure; and those who were, in some degree, enabled to restrain the external marks of their grief, declared that they should unremittingly pray for his speedy return, under a conviction that they should never survive the total loss of such a friend and pastor.

One of the male Hottentots, named John, and two females, called Mary and Martha, were permitted to accompany their beloved instructor to Europe; and, on their arrival in England, they afforded a gratification of the most exalted nature to the friends of the Redeemer, in various congregations, by the decided testimony which (through the medium of Mr. Kicherer, as their interpreter,)

they were enabled to bear to the beneficial effects of the gospel upon their own hearts, and upon the hearts of their long-neglected and benighted countrymen.

On one of these occasions an incident occurred which at once evinced the pious feelings of the African converts, and placed in striking contrast the negligence and guilt of those, who, residing in a country abounding with all the means of grace, are alike regardless of their own spiritual interests, and of the eternal welfare of their fellow-creatures.

At the close of the service one evening, in the Scots' Church, Swallow Street, the Hottentots had retired with their minister to the vestry; when a negro boy, anxious to see the converts to Christianity from his quarter of the world, pressed through the crowd, in order to satisfy his curiosity. The moment that Mary discovered the sable countenance of this lad, she flew towards him, took him in her arms, and fondled him with all the affection of a mother. This was perceived by Martha, who immediately came forward and asked him a question, which Mary repeated with great earnestness. They both appeared disappointed at receiving no answer, but, at length, recollecting that the boy did not understand Dutch, they requested Mr. Kicherer to interrogate him in English. It now appeared that the question which they had asked with such anxious earnestness was, "Do you love the Lord Jesus Christ?" This was, of course, repeated, as they had requested; but, alas! the young negro, who probably had heard little of Christ, except in the blasphemies of *nominal* Christians, looked confused, and returned no answer. The mortification of the Hottentots was extreme; their countenances were marked by dejection; and they were evidently both astonished and grieved to find a native of Africa, surrounded with all the privileges of the gospel in England, and yet an entire stranger to the Redeemer.

Mr. Kicherer now paid a visit to his friends in Holland, where he was detained a considerable time. On the 21st of October, 1804, however, he sailed from the Texel, with the Hottentot converts and some new missionaries; and, after a voyage, in which they were exposed to the most

imminent peril, they arrived in safety at the Cape of Good Hope, on the 19th of January, 1805.

On his return to Zak River, our excellent missionary found his congregation in a very dejected and wretched situation, in consequence of a long-continued drought, and the robberies committed by the Bushmen. "Many of the people," says Mr. K. "had been already compelled to take refuge in another place; and the remainder seemed ready to perish, for want of every necessary of life. We used our utmost endeavours to keep our dear congregation together, on a spot which had formerly been so much blessed; but all our efforts were in vain, and our prospects became darker and darker; so that neither cattle nor corn could be procured at any price, and it was impracticable to send to a distance for provisions, on account of the plundering Bushmen, who had already murdered two of our baptized Hottentots."

Whilst the concerns of the settlement were in this situation, Mr. Kicherer was providentially appointed to the living of Graaf Reinet, which he accepted on condition of his being still considered as a missionary of the London Society; and thither he was followed by the greater part of his congregation, who either took up their abode in the village, or were placed with different families in the vicinity, as servants or labourers; so that they were gradually inured to habits of industry, whilst they retained the important privilege of still hearing the gospel from the lips of their beloved pastor.

GRIQUA TOWN.

In consequence of the urgent and repeated solicitations of some of the Coranna chiefs, the brethren at Zak River resolved to visit a nation which was represented as one of the most populous in the vicinity of the colony. And on the 25th of March, 1801, Mr. William Anderson, who had recently arrived from Cape Town, commenced his journey to the Orange River, accompanied by a number of Bastard Hottentots. This expedition was attended with considerable danger, on account of the plundering Bushmen who

occupied the country through which our travellers were compelled to pass. At one place, towards evening, Mr. Anderson and his companions fell in with a number of these savages, armed with bows and arrows, who followed them a considerable distance, and remained with them during the night. Providentially, however, two wild horses had been shot the day before, which enabled our missionary to supply the hungry Bushmen with food ; and, by this means, their friendship was so far conciliated, that they departed the next morning without committing the smallest depredation. After his arrival at the Great River, our missionary was repeatedly visited by others of this tribe ; and, on one occasion, a little boy overheard them deliberating about an intended attack in the middle of the night. " Their audacious behaviour," says Mr. Anderson, " gave us reason to credit this report, and our situation was very critical, as most of the Bastard Hottentots had returned to Zak River. We therefore slept out of doors that night, with our guns loaded ; and, in the morning, the conduct of the Bushmen was so materially altered, that we willingly gave them three sheep, with which they departed in the course of the day."

Soon after he had reached the place of his destination, called Riet's Fountain, Mr. Anderson was joined by the brethren from Zak River, and they immediately commenced their evangelical labours among heathens of different nations, comprising Corannas, Namaquas, Hottentots, Bastard Hottentots, and Bushmen. To those who understood the Dutch language they had ready access, and to others, they were enabled to communicate the glad tidings of salvation through the medium of some interpreters, whom Providence had raised up for their assistance. Many of the people evinced much anxiety to become acquainted with the truths of the gospel ; and not only listened to the preaching of the word with tears in their eyes, but, on some occasions, they were so deeply affected, that it was scarcely practicable to proceed with the worship. Numbers of them, also, made a considerable progress in learning to read, and their external conduct seems to have been universally as good, or better, than the missionaries had anticipated.

The moral and religious improvements of the people, however, were materially impeded by the circumstance of their being compelled, according to the state of the season, to remove from spring to spring, in order to obtain sufficient pasturage for their flocks and herds, which constitute almost the whole of their property. To remedy, as far as possible, this evil, and its attendant inconveniences, Mr. Anderson endeavoured to persuade them to fix themselves at different suitable stations; the principal settlement, called Klaar Water, but afterwards better known by the appellation of Griqua Town, being a long day's journey to the north of the Great River.

Early in 1805, the small-pox made its appearance in each of the new stations, and, in the month of April, it took such an unfavourable turn, that almost every other day there was a burial. Many of the people had, for some time past, been very remiss in their attendance on the means of grace, and when the infection first broke out among them, they seemed but little alarmed. A general gloom, however, was now visible in every countenance, and the fear of approaching death was widely extended and deeply felt. Mr. Anderson was, at this time, labouring under great weakness of body, yet he observes, "I was every day employed in visiting the abodes of the sick, the wretchedness of which it is impossible for me to describe. One woman I heard praying, but could not approach near enough to hear what she said, on account of the disagreeable nature of her disorder. Her husband told me, however, that she had exhorted her family to attend the preached word, which she had found, by experience, to be the truth. The situation of another was most distressing, as she appeared to have no hope, but rather a foretaste of eternal misery. She screamed and groaned, indeed, to such a degree, that I was not able to rest in my bed. She had lived a life of licentiousness, and her agonies might probably arise from a conviction of having despised our faithful warnings, and those of a brother who is one of our interpreters. In the month of May, most of the people were recovered, but, astonishing to tell! having escaped danger, they again neglected to attend the

worship of God." In 1807, the small-pox was again introduced among Mr. Anderson's people, in consequence of a child having been brought from Griqua-land, whilst labouring under that disorder. Much alarm was consequently excited, but at this juncture the practice of vaccination was happily adopted, and the impending calamity was thus, in a great measure, averted.

In the month of April, 1810, whilst Mr. Anderson was absent on business of importance at Cape Town, the people at Griqua Town were menaced by a body of Caffres, whose captain was heard to declare that he would fight with them, though he had, on the preceding day, received, with apparent thankfulness, a present of corn and tobacco. Conciliatory measures, however, were adopted by the resident missionary, Mr. Janz; and these were so far successful, that though the Caffres did not, according to promise, retire immediately from that part of the country, they expressed their conviction that the brethren were well-intentioned persons, and the threatened hostilities were laid aside.

In 1813, the Rev. John Campbell visited this settlement, after accomplishing the task of crossing the Orange River, of which he gives the following account:—"Soon after day-break, one of our people entered the river on horseback, to ascertain its depth, and got across without much difficulty. Eleven Grikas returned with our Hottentot, on horseback, to assist us in crossing. All were now employed in elevating the baggage in our waggons as high as possible, by means of stones and timber put under them, to prevent the water reaching them. At ten o'clock in the forenoon, every thing being in readiness, we advanced towards the river, and went over in the following order:—Part of our loose oxen, driven by three Hottentots on horseback.—My waggon, with three mounted Grikas on each side, to prevent the oxen from turning out of the right way.—More loose oxen, driven by two mounted Grikas.—The second waggon, with two Grikas on each side.—The baggage-waggon, with three Grikas on each side.—A Hottentot on horseback, carrying a parcel.—Four of our dogs driven down by the current.—Sheep and goats, driven



David J. Campbell crossing the great river.

L O N D O N

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by three Griquas, swimming on wooden horses: they, also, kept up the heads of three goats which were bad swimmers.—More oxen, driven by three Griquas on wooden horses.

“Nothing now was left behind but two dogs, which were too timid to venture over. However, in about half an hour, one attempted, and succeeded in reaching us. The other then threw himself into the river, and was equally successful; so that, by two o'clock in the afternoon, all were safely arrived in Griqua-land, where we received a hearty welcome to the country from a captain or chief of the Griquas, whose oxen had drawn our waggons for the last two days.”

The number of Griquas residing in Griqua Town and the outposts connected with it, at the time of Mr. Campbell's visit, amounted to one thousand two hundred and sixty-six, comprising two hundred and ninety-one men, three hundred and ninety-nine women, and five hundred and seventy-six children. There were, also, as nearly as could be ascertained, one thousand three hundred and forty-one Corannas, who considered themselves connected with the Griquas, for the sake of protection; and of these, a considerable number attended, either statedly or occasionally, on the instructions of the brethren. The church, or Christian society, consisted of twenty-six men and sixteen women, and a considerable number of pupils attended the schools.

“Many of the people,” says Mr. Campbell, “have gardens; but tobacco holds a distinguished place in them all. Many acres of land around the settlement are cultivated; and they have a considerable number of cattle, sheep, and goats, which have considerably increased since their owners became a stationary people. Twenty-four waggons, also, belong to the people; but most of these are nearly worn out by use; as the Griquas, from their ignorance and simplicity, are often taken in by the boors in the colony, from whom they purchase their old waggons. The boors have only to cover them with pitch or tar, and, though rotten to the heart, the simple Griquas will buy them as good and new. And in this manner, many a veteran wag-

gon has found its way to Griqua-land, there to deposit its dust."

After Mr. Campbell's departure, a remarkable awakening seems to have taken place among the Grikwas, who, for some time past, had evinced much lukewarmness in respect to the things of God; and at one of the outposts, called Hardcastle, an intense anxiety respecting their eternal salvation appeared not only in the Grikwas, but among the Corannas and Bushmen. "Under my preaching," says Mr. Anderson, "many testified the state of their minds, by the tears which flowed down their cheeks; and among these were some characters whose former lives had been so iniquitous, that little hope was entertained of their recovery. Since our brethren left us, we have received fourteen persons into our church, and I had the happiness, a few evenings ago, of proposing twenty-one more to be admitted to the rite of baptism. Many others are coming daily to speak with us about the state of their souls, and to inquire after the Lord Jesus; so that though we have been long walking in a sorrowful manner, our sorrow is now turned into joy."

In 1816, a refractory spirit unhappily appeared in some who had formerly made a profession of religion, and a few individuals even threatened the life of the faithful missionary, who had so long and so disinterestedly laboured among them. After some time, however, they appeared to be convinced of their error, and solicited pardon; and in a letter dated January 15, 1817, Mr. Anderson observes, that he had recently baptized "upwards of fifty adults, chiefly young people, on whose hearts it appears the Lord had powerfully wrought, even at the time when the enemy of souls was permitted so to rage, as to threaten the entire ruin of the settlement."

In the month of March, 1820, the Rev. John Campbell paid a second visit to Griqua Town; and his observations on the settlement, at that time, we shall take the liberty of laying before our readers.

"The attendance at the school," says this excellent man, "had been much increased, and become more punctual, in consequence of four boys being appointed to act as captains or monitors. When any are missing, one of the

young captains, in whose district the truant resides, goes in search of him, and brings him to the school. When I visited them in the morning, they were all engaged according to the British system.

"I walked with Mr. Helm (a missionary,) to call upon some of the people in their own houses. And, among others, we visited a little cluster of huts, about a quarter of a mile from the town. They have many dwellings, in the town, which are called round-houses, and one such is at this little village. It is built of stone, about the height of five feet, and fifteen feet in diameter, with a conical roof, a door, and one window. The same Griqua who inhabited the round-house, was also building a square one of stone, about thirty feet by twelve, with a door and three windows. When completed, he meant to use the round-house as a store. Three Griqua women, dressed in the European fashion, were sewing some cotton articles; and three or four others came from the huts, dressed in the same manner; to all of whom I made presents of needles, thread, thimbles, &c.

"In the evening, before the prayer-meeting, Mr. Helm examined the young people from a Dutch catechism. About one hundred were present; and I never heard children repeat more readily, not only the answers, but, very often, the proofs from the Scriptures. The next evening, Mr. Helm addressed the Bushmen residing at Griqua Town, through an interpreter, who seemed to perform his part very well, whilst the poor Bushmen sat on the front benches, and listened with attention. We visited some of their families in their huts, and they appeared pleased at being noticed.

"At an examination of the school, on the 9th of August, there were about thirty children who read the New Testament tolerably well, others read short words, and the remainder knew the letters. One hundred and six were present, and this I was informed is the average number of scholars who attend in winter, when many of the inhabitants have removed to the banks of the Great River, because the climate is warmer, and the grass more plentiful. In summer, the daily attendance is about one hundred and sixty.

“The auxiliary Missionary Society, which had been formed in Griqua Town six years ago, was broken up in the second year, owing to the misrepresentations of a boor, who had absconded from the colony, and for want of proper persons to collect the subscriptions. At a meeting on the 12th of August, however, they determined upon its re-establishment, and appointed collectors for Griqua Town, and for the four outposts, called Chalmers, Hardcastle, Daniel's Den, and Campbell.”

In January, 1821, the church at this settlement consisted of about two hundred members, but the directors, in stating this fact, lament the prevalence of a Laodicean spirit among the greater part of them. “Others, however,” say they, “evinced the reality of their Christian principles by a correspondent temper and conduct. Much of the evil which has crept into the church may be ascribed to a frequent and long absence from the means of religious edification, occasioned by hunting expeditions. In consequence of the predilection of the natives for hunting, the cultivation of the ground has advanced slowly; but as it is now much more difficult than formerly for the people to obtain gunpowder, they will probably be compelled, in future, to pay greater attention to agriculture. Should this be the case, an improvement in their moral and social habits may reasonably be expected.” In consequence of the removal of Mr. Anderson to another station, called Caledon Institution, the mission at Griqua Town was, at this time, under the direction of Messrs. Helm and Moffatt, and some time afterwards the whole superintendence of the settlement devolved on Mr. Helm, assisted by a pious chief, named Andrew Waterboer.

“In the last annual report of the directors, it is stated that some disturbances had been occasioned by contentions among some of the Griqua chiefs, as well as by the ungovernable behaviour of several young men belonging to the settlement. The chief to whom we have already alluded, however, had succeeded in maintaining his authority, and the firmness which he evinced had induced the disorderly young men to remove from a place where they found it impracticable to indulge in their excesses without controul.

"On the Sabbath," say the directors, "there are four services, and meetings for worship and catechetical exercises are held every evening in the week. And though Mr. Helm deploras the lukewarmness of many of his people, he is cheered and encouraged by the evidence which others afford that he does not labour in vain."

PELLA.

On the 22d of May, 1805, two brothers, named Christian and Abraham Albrecht, accompanied by Mr. John Sydenfaden, set out from Cape Town with the view of introducing the gospel among the Namaquas, a remote and uninstructed nation, residing about a month's journey from the settlement occupied by Messrs. Anderson and Kramer, in the vicinity of the Orange River. In the course of their journey, they encountered a variety of difficulties, being sometimes in danger of perishing for want, and occasionally compelled to lodge in places which were either infested with wild beasts, or depopulated by the murderous Bushmen. The Lord of missions, however, mercifully defended them in every hour of danger, and they not only arrived in safety at their place of destination, but were favourably received by the inhabitants, many of whom appeared disposed to attend to that word which might emphatically be styled, in respect of them, "good news from a far country."

From the appearance of the country our missionaries were apprehensive that it was too dry and barren for the production of corn, and they consequently anticipated that they must live entirely without bread; but their contiguity to two large fountains, and four smaller ones, excited the hope that they should be preserved from the effects of excessive drought, and be enabled to maintain their cattle, upon which they must principally depend for their subsistence. In October, 1806, however, they removed farther into the interior, to a place called the Warm Bath; but even here it was not practicable to accommodate the whole of their hearers, who were under the necessity of occasionally removing in quest of fresh pasturage for their cattle. Mr. Christian Albrecht,

therefore, consented to accompany such of the natives as engaged in these excursions ; though by so doing he exposed himself to much inconvenience, as will appear from the following observations, extracted from one of his letters :—

“I have been,” says he, “in a dismal wilderness, where it is impossible, on account of the mountains and rocks, to pass with a waggon, or even on horseback. I was, also, obliged to seek the natives, with whom I wished to converse, in the most frightful holes and dens ; and when I approached, they fled, so that I found it necessary to send a messenger before me, to tranquillize them. These poor people concealed themselves, from a dread of their neighbours, with whom they were at war. I believe, however, that my arrival among them tended considerably to dissipate their fears ; and they evinced their friendly disposition towards me by stating, that, in the event of my revisiting them, they would show me more attention than they could do at present.”

In the month of July, 1810, Mr. Abraham Albrecht was called to the enjoyment of eternal rest, after struggling with a pulmonary complaint for several months. He was on his way to Cape Town, for medical advice, when it pleased the Sovereign Disposer of all events to put a final period to his journeys and his sufferings. His afflicted widow, soon afterward, returned to the missionary station among the Namaquas, where she had previously rendered herself extremely useful to the institution, by instructing the female natives in knitting and sewing.

In the month of January, 1811, the station in the Lesser Namaqua country, occupied by Mr. Sydenfaden, was attacked, during the absence of that missionary, by the predatory gang of Africaner, who, under the pretence of recovering some cattle which had been taken from him by some ill-disposed persons, wreaked his vengeance on the persons and property of the unoffending people, and occasioned their total dispersion. Destruction was, also, threatened in respect to the station at Warm Bath, so that Mr. Albrecht and his friends thought it advisable to retire from the fury of the barbarous chief, whom it was not in their

power to oppose with success. Accordingly, after burying such parts of their property as they could not carry with them, they quitted their beloved residence, in company with some neighbouring clans, whose fears had been excited by the menaces of the banditti. "For a short time," say the directors, in their report for the year 1812, "their numbers secured them from the threatened mischief; but the want of food for themselves, pasturage for their cattle, and especially water, of which they were sometimes entirely destitute, obliged them to separate, and gradually exposed them to the enemy. Thus situated, they were reduced to the state of some ancient worthies, and literally wandered about in deserts, and in mountains, and in caves of the earth! At length, after enduring inexpressible trouble and alarm for several weeks, the missionaries were obliged to leave that part of the country, and to separate from most of the people whom they had instructed."

Mr. and Mrs. Albrecht now proceeded to Cape Town, with the hope of obtaining some assistance from the governor; and having obtained a small supply of arms, they set out on their return, accompanied by the brethren Schmelen, Ebner, Helm, and Sass, who had recently arrived from Europe. In travelling through the wilderness, however, their labours, perils, and sufferings, were truly affecting. Their oxen, destitute of water, and weakened by want of sustenance, refused to draw their waggons, and many of them died of thirst;—some of their sheep were destroyed by wild beasts; and the travellers themselves were without bread for nearly a month, and were in the most imminent danger of perishing in the desert, when a baptized Hottentot, called Cornelius Kok, residing at Silver Fountain, providentially heard of their distress, and sent both men and oxen to their relief.

In the month of August, 1812, some of the brethren, attended by twelve armed men, visited the Warm Bath, and examined the spot where Messrs. Albrecht and Sydenfaden had buried part of their goods, but most of these had been carried off. The houses and church were burnt down, a few walls only remaining; and the circumjacent country was almost entirely deserted. Thus a station, in which the

Lord had formerly accompanied his word with a divine blessing, had literally become a heap of ruins, and the resort of wild beasts.

As serious apprehensions were entertained of a renewed attack, the missionaries, after mature deliberation, removed with their people across the Orange River to a station about three days' journey nearer the colony. To this place they gave the name of *Pella*, because it was an asylum to them from the vengeance of Africaner, as ancient Pella had been to the Jewish Christians, when the Romans besieged Jerusalem. The soil in the vicinity, however, was extremely sterile and unfit for agriculture; the aspect of the country was, also, very gloomy, exhibiting nothing to the eye but an extended waste of sand, dotted with a few stunted bushes; and the only inducement to form a settlement on such a spot, was a good supply of water.

In the month of September, 1813, the Rev. John Campbell paid a visit to Pella; and, in corroboration of what has been stated respecting the sterility of the soil, he says, "The sight of their garden cast a gloom over every countenance. It was the second month of their spring, and many seeds had been sown: most of them had perished, however, in consequence of the saltpetre with which the earth is impregnated, as soon as they had raised their heads above ground,—and others seemed struggling to live. I do not recollect observing a single smile on any countenance, while we were viewing the garden. The next day we had uninterrupted sunshine; but though cheering to look upward, it was gloomy to look downward, for every thing had a sickly dying aspect. At dinner a whirlwind came, which filled the house with dust, and obliged us to spread a cloth over what was on the table, till it subsided.

"The inhabitants of Pella, living entirely on their cattle, and having no trades and few wants, seem to spend most of their time in little groupes, conversing together; though, with the exception of those who know and love the gospel, their conversation must be extremely frivolous. The only occurrence I observed, was the departure of their cattle in the morning, and their return in the evening. They are, however, a very honest people, so that I was

informed that stealing is a crime little known among them. The missionaries meet with the people twice every day for instruction, and three times on the Lord's-day."

The number of persons belonging to the settlement, at this time, amounted to six hundred and thirty-six, including one hundred and ninety-one children. The school contained a hundred and fifty pupils, and twenty-five girls were instructed in needle-work by the wives of the missionaries. The church, however, consisted only of nineteen members.

Previous to his quitting this settlement, Mr. Campbell held a meeting of the inhabitants, for the purpose of introducing among them several salutary laws and regulations for the benefit of their little community. He, also, wrote a conciliatory letter to Africaner, to induce him, if possible, to live in peace with the missionary stations. This letter was accompanied by a present, and entrusted to the care of two Bushmen, who promised to convey it to the chief for whom it was designed.

After Mr. Campbell's departure, much attention seems to have been excited among the inhabitants of Pella with regard to their eternal interests, and in a letter of the Rev. C. Albrecht, dated September 5, 1814, that excellent missionary observes, "We cannot sufficiently thank the Lord for his grace and goodness communicated to the hearts of our people. We perceive great desires among both young and old to become true Christians. Since the month of March last, *forty-six* have been baptized, and show by their conduct that they are true converts. Others, who have not been baptized, are constant in their prayers, not only in private, but also in meetings among themselves, which we rejoice to see. Even children of four years of age accompany their parents, and go early in the morning to the fields, for the purpose of praying together."

The important fact of peace having been concluded with Africaner was communicated to the directors by Mr. Ebner, in a letter dated Pella, May 24, 1815, of which the following is an extract:—"You will rejoice with me when you hear of the conversion of so many heathen, who fly to our beloved Jesus like doves to their windows; adoring

the same Lord, and praying to the same Saviour, who shed his precious blood for vile and guilty sinners : for it may now be said to the British Jerusalem, that their liberal contributions, their holy zeal, their fervent prayers, and their laborious exertions, have not been in vain in the Lord. O! could you witness the earnest desires of these poor people to be saved by Christ, and how they long to be delivered from their sins;—could all the Christians of England see and hear our disciples pouring out their prayers behind the bushes, and surrounding our place as a wall of fire,—you would be ready to put your hands in your pockets, and give your bank-notes uncounted to the Missionary Society, for the purpose of extending the kingdom of Christ.

“ In a short time I intend to go beyond the Great River to the kraal of Africaner, who was once our bitter enemy and persecutor, but has now promised to be at peace with us. May the Lord change his heart, as he did that of Saul.

“ Mr. Albrecht has been to this chief, and made peace with him. He remained four days with Africaner’s people, preaching the word of God; and they entreated him to send a missionary, as soon as possible, to reside among them. Mr. Albrecht, therefore, promised that I should come and instruct them, if I felt inclined so to do; and on his return, I consented to go, considering that this would be the most effectual method of maintaining peace throughout Namaqua-land, and that, by the preaching of the gospel there, many poor sinners might be turned to the Lord, and become happy to all eternity.”

The pious anticipations of Mr. Ebner were not unfounded. The preaching of the cross at Africaner’s kraal was crowned with abundant success; and even the chief, whose excesses and enormities had so long spread dismay and terror through the country, was not only induced to listen with attentive seriousness to the gospel of Christ, but found it to be the power of God to his own salvation. Shortly after the commencement of our missionary’s labours on this spot, he was heard to say, “ I am glad that I am delivered. I have long enough been engaged in the ser-

vice of the devil ; but now I am freed from his bondage Jesus hath delivered me : him, therefore, will I serve, and with him will I abide."

In the month of April, 1819, this celebrated character visited Cape Town, in company with Mr. Moffat, and two converted natives, a Damara and a Bootchuana ; and on this occasion he afforded the most convincing proofs, by his conduct and conversation, that he had indeed experienced a saving change of heart, and had been divinely instructed by the Holy Spirit in the things connected with his eternal welfare.

"Africaner," says Dr. Philip, in allusion to this visit, "is a judicious and excellent Christian ; and you would have been astonished to have heard the answers that he gave to the questions which were proposed to him. How would the great congregations in London have been filled with admiration of the power and grace of God, had they seen and heard that man who, some years ago, burned our settlement at Warm Bath, conversing about the love of Christ, whilst the tears ran down his cheeks ! Could the friends of the Missionary Society see what their labours, under the blessing of God, have effected for this man, they would think all their sacrifices amply repaid.

"To form a proper estimate of the change effected upon Africaner, his former character and circumstances must be taken into consideration. A few years since he was such a terror to the colony, that a thousand dollars were offered to any man who would shoot him ; and when Mr. Campbell crossed Africa, in his first journey, he was more alarmed with the idea of meeting Africaner than with all the other dangers to which he was exposed. What a change has now taken place ! The persecutor is turned into the warm friend of missionaries :—the savage has laid aside his barbarous habits, and has become docile and gentle as a child ;—and the man who was formerly the plunderer and terror of the colonists, is now a friend of peace and justice, and is the centre of union and the bond of harmony between the subjects of the British government, and the savage tribes with which they are surrounded, and even among those tribes themselves. In proof of the latter

assertion, Mr. Moffatt states, that in travelling along the banks of the Orange River, he met with a tribe of Bastard Hottentots, who were removing from the place of their former abode. Being asked why they were desirous of a new station, they replied that it was in consequence of the intended removal of Africaner from Namaqua-land. When Mr. Moffatt asked why that circumstance, if true, should induce them to change their place of residence, they replied, that if Africaner removed, they could not live in that part of the country; for it was his influence that kept all the tribes in peace, and that as soon as he was gone, they would all begin murdering each other."

The following anecdotes of this chief are highly illustrative of his good sense and the subdued character of his mind, and will, no doubt, be perused with satisfaction by the pious reader:—

During his visit at Cape Town, in 1819, the colonial government presented him with a waggon, an article of considerable value in South Africa. "On this occasion," says Dr. Philip, "I remarked to him that he must be very thankful to government for such a mark of esteem; and I shall never forget his reply.—'I am,' said he, 'truly thankful; but favours of this nature, to persons in my circumstances, are heavy to bear. The farmers between this place and Namaqua-land would much rather have heard that I had been executed at Cape Town, than that I had received any mark of favour from government. This circumstance, I am apprehensive, will increase their hatred against me;—under the influence of this spirit, every disturbance which may take place on the borders of the colony will be ascribed to me;—and there is nothing I more dread than that the government should suppose me capable of ingratitude!' The intimate acquaintance with human nature, and the refinement displayed in this remark from a man who had been, six years before, the savage leader of a savage tribe, added much to the favourable opinion I had previously formed both of his talents and his piety."

On another occasion, the temper of Africaner was exposed to a trial which afforded a striking proof of that meek and forgiving temper with which he had been imbued

by the gospel of Christ. A woman under the influence of prejudice, excited by his former character, meeting him one day in the public street at Tulbagh, followed him to a considerable distance, vociferating with all the strength of her lungs, and heaping upon him all the coarse and opprobrious epithets which her vocabulary could supply. He, however, who in the days of his pagan ignorance would have plunged his weapon in her heart, without hesitation or remorse, listened to all her invectives in silence; and when he reached the spot where his people were standing by his waggon, followed by a crowd whom the woman's abuse had drawn after him, he merely observed, "This is hard to bear; but it is part of my cross, and I must, therefore, take it up."

In a letter written to the directors of the London Missionary Society, after the death of this converted chief had been announced, Dr. Philip says, "All the accounts I have received of Africaner, since the missionary left his kraal for Lattakoo, agree in representing him as having conducted himself, in his family and among his people, in a manner the most honourable to his profession. In his household he exemplified in a high degree the graces of the Christian parent and master; and after the removal of his teacher, he continued, with much humility, zeal, and diligence, to supply, as far as in his power, the place of a missionary; meeting with his people on the Lord's-day, expounding to them the word of God, and conducting the public services of religion. His whole life, indeed, from the time of his conversion, was marked by humility, consistency, and devotedness to God; and the manner of his death appears to have been worthy of the profession he had maintained.

"The son of Christian Africaner, a pious youth, wrote to Mr. Bartlett an account of this event as follows:—'My dear father, I have very unpleasant news to write to you; as we have had a very heavy stroke, which is much lamented by us. It has pleased the Lord to remove from this world my grandfather, and, seven days after, my father. A few hours before the latter died, he called his children together, and having exhorted them to live in the fear of the Lord, and under the preaching of the gospel, he died triumphant.'

Without attempting to apologise for a digression so replete with interest, so honourable to the London Society, and so encouraging to all the friends of Christian missions, the editor must now return to the affairs of Pella.

Subsequently to the removal of Mr. Ebner, and the lamented death of Mr. C. Albrecht, the instruction of the congregation was necessarily confided to a catechist. The person employed on that occasion, however, appears to have been judiciously chosen; as he, in a short time, conciliated the esteem of the people, and his labours among them were crowned with considerable success.

In a letter written in the month of January, 1823, Dr. Philip says, "We had lately twelve of the people from Pella together at Cape Town. They had among them procured a waggon, and had come here to expend their money, and to carry back such necessaries as they could procure. They had an appearance of gravity, good sense, and cultivation about them; qualities for which all the people I have seen from the missionary stations in that country are remarkable. All spoke highly of their teacher, and in conversation they discovered a considerable knowledge of the doctrines of the gospel. A young man, the son of a chief at Pella, in answer to some questions, said, 'I am not baptized, nor am I worthy of *that* privilege; but I esteem the privilege of residing at a missionary station, where I can hear the gospel, avail myself of religious instruction, and enjoy the society of those who love the gospel, as the greatest I can enjoy upon earth.'"

In the annual report communicated to the members of the Society on the 13th of May, 1824, the directors observe, that the labours of the catechist at Pella had been greatly interrupted, by the contentions of the Namaqua chiefs, and the frequent removals of the people in search of pasturage. The distress occasioned by long-continued droughts, also, had been so severe as to compel them to live almost entirely on the gum of the thorn tree; and the catechist himself occasionally found it difficult to procure food for his family. One of the contending chiefs, named Fleumerius, meditated the capture of Pella, in revenge for a refusal on the part of the catechist, to permit him and his

people to settle there. With this view he commenced offensive measures; but the inhabitants of the settlement, placing their trust in God, opposed the enemy with such spirit and effect, as to compel him to retire from the village; and on the 23th of August, 1823, peace was restored among the contending chiefs.

LATTAKOO.

In the month of June, 1813, the Rev. John Campbell, of Kingsland, visited the city of Lattakoo, with the hope of obtaining permission to send missionaries to that part of South Africa. After waiting a considerable time for an interview with the king, Mateebe, he had, at length, an opportunity of explaining the object of his journey, and stated that the teachers who should be sent would convey information of the true God, by whom all things were created,—of his love to mankind,—and of the laws which he has given respecting good and evil. This statement seems to have made but little impression on the mind of the king; who observed that his people were too much occupied in the avocations of sowing, reaping, and tending their cattle, to have any leisure for attending to instruction; and in addition to this he remarked, that they would never be willing to abandon the customs of their forefathers. These and some other objections, however, were so satisfactorily answered by Mr. Campbell, that the king said, “*Send instructors, and I will be a father to them.*”

Encouraged by this assurance, the directors of the London Society sent out four missionaries, Messrs. Evans, Hamilton, Williams, and Barker, in the month of February, 1815. After spending some time at the Cape, and visiting the settlements of Bethelsdorp and Griqua Town, Messrs. Evans and Hamilton, accompanied by a number of the Hottentots, set out from the latter place for Lattakoo, where they arrived, in safety, after a journey of eight days. On their arrival, Mateebe and several of his people shook hands with them, with great cordiality, supposing them to have been traders, come for the purpose of exchanging goods; but on finding that they were the missionaries pro-

vised by Mr. Campbell, the king appeared much chagrined, and some of his captains seemed to express their disapprobation. In the course of the evening, after he had received some presents of beads and tobacco, Mateebe was informed that the brethren would make him a variety of useful articles in wood and iron ; but though this information evidently afforded him much satisfaction, he still remained averse to instruction ; and, a few days afterwards, when urged to give a decisive answer, as to the establishment of a mission in his territories, he stated that he did not promise Mr. Campbell that the missionaries should preach or instruct his subjects. " But," added he, " as say the people, so say I ; you must *not* come to reside among us. You may reside on the banks of the Krooman, and traffic with us in ivory, skins, and other articles ; but you must not teach the people." He then addressed himself to the persons by whom he was surrounded, urging them to declare their minds, that they might not again impute any blame to him, as they had done after the departure of Mr. Campbell, though during his residence at Lattakoo they had remained silent. Many of the people immediately exclaimed, " The missionaries must not come here ;" and the king rejoined, " I say the same as the people."

Severely grieved by this unexpected disappointment, the brethren returned to Griqua Town, mourning over the affecting thought that so many thousands of people should have put away from them the word of eternal life. Sometimes, indeed, they ventured to cherish the hope that a door of access might yet be opened ; and, after the lapse of a few months, they determined to set out once more, in order, if possible, to induce Mateebe to fulfil the promise which he gave to Mr. Campbell. It unfortunately happened, however, at the time of their arrival, that the king had just gone on a hunting expedition with some hundreds of his subjects ; and they were consequently under the painful necessity of retracing their steps without an opportunity of even speaking on the subject which lay so near their hearts. The introduction of the gospel to Lattakoo, however, was not so utterly hopeless as it appeared. Mr. Read was still resolved to attempt the establishment of a mission on that

benighted spot; and soon after the brethren had returned the second time, without effecting their purpose, he proceeded thither with seven waggons and a number of persons of different nations. On their arrival, Mateebe appeared very cool, and repeated his former observations with respect to the ancient customs of the Bootchuanas, and their aversion to instruction. "To these objections," says Mr. R. "I gave little heed; but told him that in conformity to the agreement with Mr. Campbell, the good people of the country beyond the great water had sent missionaries; that they had rejoiced at his having promised to receive such; and had sent, by them, a variety of articles, to make him and his people happy. Mateebe now seemed satisfied, and said we might unyoke our oxen under a large tree which stands near his house; and two days afterward, on his being asked where we should get wood and reeds for building, and where we should build, he replied that wood and reeds were at hand, and that we might build where we pleased."

Towards the latter end of March, 1817, it was rumoured that Mateebe was preparing a commando, or plundering expedition, against the Wanketzens, a people occupying a country eastward of Lattakoo; and when the brethren attempted to dissuade him from it, he endeavoured to excuse himself, by saying that he was merely going to take cattle from a people who had previously taken cattle from him, and that the missionaries must remain and take charge of the women and of the city. He accordingly commenced his march, on the last day of the month, which happened to be the Sabbath, but the issue of his expedition was truly disastrous. The nation whom he was desirous of plundering, had wisely driven all their cattle into the town. Upon this, therefore, Mateebe resolved to make an attack, and placed himself in the centre of the invading army for that purpose. The warriors forming the right wing, however, (who had most strongly urged this predatory expedition) soon gave way, and many of the others began to retreat. The enemy then advanced with irresistible fury, and compelled their assailants to flee for their lives with such precipitation, that many of them were literally dashed to pieces

by falling from the rocks, and Mateebe, who was severely wounded in one of his feet, returned home, after losing about two hundred of his men. His mind appeared to be deeply affected with this defeat, and he not only acknowledged that he had done wrong in refusing to listen to the advice of the missionaries, but declared that, in future, he would be guided by their directions.

On the 25th of April, Mr. and Mrs. Hamilton arrived at Lattakoo, and were very kindly received by the king, who told them that they must consider his country as their own, and spend the remainder of their lives with his people. Mr. Hamilton's skill in hewing and forming a mill-stone excited the admiration and astonishment of the people; and when he made the hole in the middle of it, some of them exclaimed, "Men who can do such things as these must certainly have come from God!"—"When I began to plane wood," says Mr. H. "the natives expressed their surprise that they had never seen it done before; but that which struck them as the greatest wonder of all was the chain of our waggon, of which they observed, that a god must have made it!"

On the 4th of June, the missionaries, in compliance with the wish of the king, removed to the Krooman river, and on the 8th arrived at the place of their destination, which appeared to be well situated for a permanent settlement. "The plain," says one of the brethren, "is as large as the city of London, and surrounded by lofty trees, which afford a delightful shade in the summer, and give it a very pleasing appearance." On this occasion, they were accompanied by Mateebe and several of his chiefs, who went with them, in order to determine on the spot where the new town should be built. Many of the chiefs were extremely averse both to the king's removal, and to his protection of the missionaries. Mateebe, however, declared his determination of acting according to the dictates of his own judgment, and observed that the brethren had evinced their attachment towards him, by regularly attending to dress his wounds, after his own captains had left him sick and wounded in the field, to be devoured by the birds of prey.

In a letter dated New Lattakoo, March 9, 1818, one

of the missionaries observes, "Things are going on better here than we expected in so short a time, as we have no longer any opposition from the Bootchuanas; but, on the contrary, some of them are thanking God for sending his word among them, and praying that we may never leave them. Some of them begin to see the vanity of their former ways, and to entertain a desire for the 'one thing needful;' and last Sabbath I counted fifty-two in attendance on the preaching of the gospel.

"The experience-meeting which is held every Wednesday for their benefit, I enjoy greatly; and it is probable that some of the simple expressions of the people, on these occasions, may be interesting to you. One of them, named Momeits, said, 'Since I have heard the word of God, I daily see more of the vanity of dancing, and other foolish customs in which I used to delight; and, if it were in my power, I would put a stop to them all.' Another observed, 'I do not know what sort of hearts other people have, but I know I have a very bad one. And as a person goes into a dirty house with a broom and sweeps out all the dirt, I pray that God will make his word instrumental to the removal of all the wickedness that is in my heart.' One poor old man remarked, 'I am so stupid that I seem to understand nothing, but I pray constantly that the Lord will give me an understanding. The world is like a cover on my heart, and I wish that God would take it off: but when I pray, I cannot tell God all that is in my heart, for want of words to describe what I feel.' Another said, 'Oh! that I had wings, and could fly to heaven; then I should understand. I am determined, however, to go forward; for I am afraid of that great fire, and I see no way of escaping, but by coming to Christ, who is my only refuge!' Such," adds the writer of the letter, "is the language of some of these people. I do not say they are really converted, for that is only known to God; but these are certainly pleasing beginnings; and when I hear them talk thus, I forget all the toils and troubles through which I have passed."

In another communication from the same correspondent, dated September 24, it is stated that two of the natives who

had obtained some knowledge of the gospel, had recently taken a long journey, and, in every place through which they passed, they told all they knew of Jesus Christ to the inhabitants, who, for the most part, listened to them with attention and pleasure. In one place, indeed, they met with violent opposition, and their lives appeared to be in danger. Undismayed by this circumstance, however, they continued to speak on their favourite subject, observing to their persecutors, "You may kill us, if you please; but we are determined to tell you all that we know." On two occasions, the interposition of God's special providence was strikingly manifested on their behalf; when they were almost ready to perish with hunger. Once they found an elk which had been killed by a lion; and at another time a knu, which had been caught by a tiger. Thus they obtained a supply of food in the hour of extremity, and thus their faith in the providence of God was abundantly strengthened.

In the month of March, 1820, the Rev. John Campbell paid a visit to New Lattakoo, and had the satisfaction of finding that a commodious place of worship had been erected, capable of containing about four hundred persons; and a long row of missionary houses, with excellent gardens behind. A neat fence, composed of reeds, had also been placed in front of the houses, which tended to improve the general appearance; and the name of "Burder's Row," was given to the new buildings, as a token of respect to the excellent secretary of the London Missionary Society.

Among other improvements effected at this place, by the laborious and unwearied exertions of the missionaries, we must notice a canal, which, with the assistance of the few Hottentots attached to the mission, they had dug from a distance of three miles above the town, for the purpose of leading the waters of the Krooman into their fields and gardens. Mr. Campbell went, one morning after breakfast, to view this useful work, and found extensive fields of Caffre corn belonging to the natives on both sides of the canal, whilst similar cultivation extended two miles higher up the river, in the same direction. Though the Krooman be emptied by the canal, it soon becomes larger than be-

fore, in consequence of twelve or fourteen fountains issuing from the ground, about a quarter of a mile lower down than the dam, and discharging nearly an equal quantity of water at all seasons of the year.

"Old and New Lattakoo," says Mr. Campbell, "are about fifty miles distant from each other, and contain nearly the same number of inhabitants, perhaps four thousand each. The houses and cattle-kraal are of the same form, and arranged in a similar manner.

"We visited three of the public enclosures, where the men usually spend the day together, at work, or in conversation. Each enclosure has what may be called a summer-house, which is generally in the eastern corner; and to this they retire when the heat of the sun becomes oppressive. It is composed of strong branches of trees, so bent as to form a roof, which rests upon a pillar placed in the middle of the house; and the whole is neatly covered with thorn-branches twisted together."

On another occasion, our author visited a smith, who made knives and assagays or spears. His implements were few and very simple, consisting of a stone for an anvil, a rough-made iron hammer, and two small bellows made of skin, with part of a cow's horn at one end, through which the blast went, the other end being open like a purse, and sewed to two round pieces of wood. These bellows were placed upon the ground opposite the fire, with a heavy stone to keep the under side steady. The blast was effected by quickly raising and depressing the upper side of the bellows, and both were blown at the same time with great facility.

The Matchappees, who constitute one of the most numerous tribes of the Bootchuanas, are extremely fond of potatoes, but they have never been induced to plant any, because nothing of the kind appears to have been cultivated by their forefathers, to whose customs and manners they are as strongly attached as the Hindoos, or the disciples of Mahomet. It is possible, also, in this case, that indolence may be united with a bigoted adherence to ancient practices; as Mr. Campbell observes, that on Mr. Moffatt requesting two strong Matchappees, who were walking

with him in Mr. Hamilton's garden, to assist in gathering some kidney-beans, they complied with his solicitation, but in less than ten minutes they desisted, and complained that "their arms were almost broken with the labour!"

The exertions of the missionaries to form a school had hitherto been attended with little success; as the children seemed to consider that they were conferring an obligation on the brethren by attending to their instructions, and that their attendance ought to be remunerated every day, either by a supply of victuals, or presents of beads, &c. The same feeling was, also, said to prevail among many of the adults, with respect to coming under the sound of the gospel; so that when a captain was observed to attend regularly for a short time, who had not previously been in the habit of hearing the word, the missionaries generally anticipated an early application for the loan of their waggon, or their plough, or something which he particularly wished to obtain.

Notwithstanding these discouragements, however, Mr. Campbell found that some of the young people had paid considerable attention to the instructions of the missionaries, and had evidently profited by them.

"One evening," says that intelligent and laborious traveller, "I attended a meeting of young people, among whom were six Matchappee females. These recollected more of the sermons they had been hearing during the day than all the others; or, perhaps, by not feeling the least abashed, they spoke freely whatever came into their minds. On my asking one of them, if she were afraid of death? She instantly answered in the affirmative. I then inquired *why* she was afraid of it? and, after a little hesitation, she said, 'Because it is a very bitter thing—I do not like it.'"

There was present, on this occasion, a little black boy, who could read and write. At the conclusion of the meeting, he repeated the Lord's prayer in Dutch, the rest of the young people (chiefly Hottentots) repeating it after him, line by line. This lad, whose name was April, had, for some time, been with his mother, sister, and younger brother, on a distant hill, subsisting upon roots. At length, however, when they were almost reduced to absolute

starvation, they were brought to Lattakoo, and kindly assisted by the missionaries.

Another day, after the conclusion of the afternoon service, Mr. Campbell attended the meeting of young people, in order to ascertain how much they could recollect of the discourses upon which they had attended; and he considered the remarks which they made as a satisfactory specimen of their attention.—“The following,” says he, “were some of the questions which I put to two young Matchappees, who were present at the examination, and the answers which they gave:—‘What is the most wonderful thing you ever saw or heard of?’—After a pause, she replied, ‘The word of God.’—‘How long has God lived?’ ‘He always lived.’—‘Do you believe that the bodies of men shall rise from the grave?’ ‘Yes.’—They then said, apparently with great ingenuousness, that they wished God would give them a heart to understand his word, for they found it very difficult.”

During the residence of Mr. Campbell at New Lattakoo, he had repeated interviews with Kossee, the king of Mashow, who happened to be on a visit to Mateebe; and as that personage appeared disposed to countenance the introduction of the gospel into his territories, our pious and enterprising traveller resolved to avail himself of the information he had obtained relative to certain countries situated on the north-east of Old Lattakoo, and inhabited by different tribes of Bootchuanas, which he considered as likely to present new and extensive fields for missionary exertions. He accordingly set out on the 11th of April, and after successively visiting Old Lattakoo,—Meri-boh-whey, the principal town of the Tammaha nation,—and the city of Mashow, containing a population of about twelve thousand souls, he arrived at Kurreechane, the chief town of the Marootzee tribe, and said to contain sixteen thousand inhabitants.

Speaking of his approach to this place, Mr. Campbell observes, “The plain, which extended between the hill we were descending and that on which the city stood, was soon covered with people; streams of the population, if I may

use that expression, pouring down from the heights in every direction. It being impossible to drag the waggons up the hill in front, they were directed to go round another way, while some of us ascended straight up by a most rocky path, amidst a multitude of people of all ages, every one pushing and striving to get a single peep at us.

“ On arriving at Kurreechane we were first conducted to an open part of the town, and desired to rest upon a seat made of clay, raised about three inches higher than the ground. After sitting there a few minutes, surrounded by a pressing crowd of anxious spectators, a messenger came to conduct us farther. The street through which we went was crowded with people; and many hastened to their doors to see us pass. The sight of white men threw them into fits of convulsive laughter; but the young were more seriously affected,—they screamed, and in the utmost horror fled to the first place of concealment they could find. The noise was tumultuous, but of a kind peculiar to such an occasion.

“ Observing an eminence whence we were likely to have a good view of the town, we proposed going thither, and a person was immediately appointed to show us the way. From this spot we were able to obtain a good view of the place, and were surprised at its extent. Every house was surrounded at a convenient distance by a circular stone wall. Some of them were plastered on the outside and painted yellow; and one we observed painted red and yellow, with some taste. The yard within the enclosure belonging to each house was laid with clay, made as level as a floor, and swept clean, which made it look neat and comfortable.

“ On returning to the waggons, we found them surrounded by a crowd of people, while others were standing on walls, houses, and heights, looking towards them. Every turn I took in the vicinity of the waggons, I was followed by at least a hundred persons. They talked much about the blue and white stripes of my trowsers, which I perceived by the manner of their pointing to them; and I afterwards learned that they disputed about the animal's skin, of which



The Rev. J. Campbell, entering Furze-hane.
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they thought the trowsers were composed. At length, darkness and their eating-time coming on, they gradually dispersed."

Here Mr. Campbell found that the people had arrived at a degree of civilization, and possessed a knowledge of arts, superior to any of the Bootchuana tribes whom he had previously seen. "In some houses," says he, "there were figures, pillars, &c. carved or moulded in hard clay, and painted with different colours, that would not have disgraced European workmen. We saw among them various vessels formed of clay, painted and glazed, for holding food, milk, water, and a kind of beer made from corn. They had, also, pots of clay, of all sizes, and very strong. They smelt both iron and copper, and we were taken to see one furnace, in which they smelted the iron. It was built of clay, almost equal in hardness to stone. A round opening was left at the top, for receiving the ore; and underneath was an excavation for holding the fire, which was open behind and before, not only for admitting the fuel, but also the wind from the bellows."

On the second day after his arrival, Mr. Campbell explained the object of his visit to Liqueeling, a chief who had been appointed to act as regent during the minority of his nephew; and a *pietso*, or general meeting of the captains, was accordingly summoned, to determine whether teachers of the word of God should be sent among them. At this meeting, which was held on the 10th of May, about three hundred captains assembled, in a public place, completely armed with shields, spears, battle-axes, &c. and Mr. Campbell's proposals were unanimously acceded to, after a discussion which lasted about three hours. An extensive field of usefulness appeared, therefore, to have opened in this interesting spot, for the exertions of missionary labourers. In a subsequent irruption of a tribe of barbarians called Mantatees, however, a considerable part of Kurreechane was destroyed; the regent Liqueeling was slain; and the commencement of the intended mission has, in consequence, been unavoidably delayed.

On Mr. Campbell's return to Mashow, in his way to New Lattakoo, some rhinoceroses were killed by the inhabitants, and the head of one was brought in, which was very dissimilar from all the others. "The common African rhinoceros," says our author, "has a crooked horn resembling a cock's spur, which rises about nine or ten inches above the nose, and inclines backward, and immediately behind this is a short thick horn; but the head which they brought had a straight horn, projecting three feet from the forehead, and resembling that of the fanciful unicorn in the British arms. It had a thick horny substance, eight inches long, immediately behind it, which can hardly be observed on the animal at the distance of a hundred yards; so that this species of rhinoceros must appear like a unicorn when running in the field. The head resembled in size a nine gallon cask, and measured three feet from the mouth to the ear; so that it was necessary to cut off the under jaw and leave it behind. Since the arrival of the skull in London, the animal to which it belonged is considered by naturalists to be the unicorn of the ancients, and the same as that which is described in the thirty-ninth chapter of the book of Job." The part of the head brought to England may be seen at the Missionary Museum, in Austin Friars.

Previous to Mr. Campbell's final departure from New Lattakoo, a poor female Matchappee called on him and said, that when she first heard of the Bible she did not think it was true, but when she found it describe her heart so exactly, she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, and where she might hear about a crucified Saviour, even though she should starve.

After the removal of Mr. Campbell, the brethren. Hamilton and Moffat continued their labours among the Bootchuanas, preaching, catechising, and conversing with them. The attendance on public worship, however, fluctuated extremely; the number of hearers being sometimes very considerable, and at other times very small. Mr. Moffat occasionally itinerated among the neighbouring

kraals; where, as in the town, his congregations varied considerably as to numbers, and the people listened to his message with more or less attention.

In the course of the year 1822, Tsousan, son of Makkabba, king of the Wanketzens, who had long promised to visit the Krooman, arrived, with his retinue, at New Lattakoo. Mr. Moffat gives the following account of him, and of his principal communications :—

“On Sunday, the 19th of April, Mateebe brought Tsousan with him to church. It was probably the first time the sound of the gospel ever saluted his ear. His countenance expressed surprise. After the service, he came in to us, and we had some conversation. He stated, at large, what were his circumstances, and his object in coming hither. Among other things he said, that he had been driven from his own country by the tyranny of his father; that he had visited that of king Mateebe, to see it, with its inhabitants, and to make known his intention to live in peace with them. He observed, that the report which he had heard, as to our being “men of peace,” was, indeed, true; and that king Mateebe had also given him an account of our proceedings, with which he was well pleased. He expressed himself much interested with the various articles and utensils which he saw in our dwelling.

“On the 26th of April, I had much conversation with Tsousan, from whom I derived the following particulars. He said the country of his father, to which he is heir, is fruitful, containing many fountains and rivers, the latter of which all run in an easterly direction, except two, which flow towards the west. The country is woody, and contains abundance of fruit, of various descriptions. In winter, he said, there are much ice and snow; in summer, dreadful thunder and lightning, with rains. He stated, that far to the eastward, near the coast, a very black nation lives, who wear clothes, and wash themselves every morning. He had not visited the coast himself, but had heard from persons who had been there, and with whom he had spoken, that a few white people live at a bay, and that they barter with the natives in the interior in beads, linen, &c. In answer to inquiries, he said he had heard nothing of God

or religion, or any thing else of that nature existing there; that it was only from this quarter (New Lattakoo) such information was obtained. I explained to him the object which we, as missionaries, had in view, and the subjects of our preaching; but to all this he listened as to things in which he had no concern."

Some time after the visit of Tsousan, Mr. Moffat was invited to visit Makkabba, king of the Wanketzens; and as our missionary was equally desirous of ascertaining the real character of this chief, and of interesting him in favour of the promulgation of divine truth, he resolved to accept the invitation. With this design he quitted New Lattakoo, on the 14th of May, 1823, and on the 30th he came to a town called Nucuning. Immediately after his arrival at that place, however, he was alarmed by a report of the approach of the Mantatees, who are said to have originally inhabited Hambona, a place on the south-east coast of Africa, whence they were driven by two powerful chiefs, whose territories extend from Port Natal to Delagoa Bay. On their first irruption, they were joined by a tribe called the Mopootas, and, after destroying the Lahogas, by the Maqueans, and many others, belonging to the various conquered nations through which they passed in their way to the Bootchuana country. As these barbarians had already defeated and plundered the Barrolongs and several Bootchuana tribes, Mr. Moffat deemed it advisable to return immediately to Lattakoo; and, after giving the alarm there, he hastened forward to Griqua Town, in order to concert measures with the native chief, Waterboer, and another person, named Melvill, for averting the impending danger. It was determined immediately to dispatch some troops of armed Grikwas to Lattakoo; and from that town, on the 26th of June, this force, under the command of Waterboer, accompanied by Mr. Moffat, proceeded in search of the invaders. They were found encamped beyond the river Maklareen, to the number (including women and children) of about forty thousand. It was now attempted to induce the barbarians to retire peaceably; but, persuasion proving totally ineffectual, a battle ensued, in which from four to five hundred of them were slain, together with their two

things; whilst on the side of the Griquas no one was killed, and only one individual appears to have been wounded. The invaders, in their retreat, burned the town of Old Lattakoo, and afterwards proceeded in an easterly and north-easterly direction, having formed themselves into two divisions. One of these, however, sustained a second defeat from Makkabba, king of the Wanketzens.

In the last annual report communicated to the members of the London Missionary Society, the directors observe, "The expulsion of the Mantatees from the Bootchuana country, effected, under Providence, chiefly by the courage of the Griquas, and the promptitude and intrepidity of Messrs. Moffat and Melvill, has given an entirely new aspect to the mission at New Lattakoo. Mateebe and his people, aware that they owe their safety to the missionaries, are far more disposed to listen to their counsel. The king has consented to remove the town to a neighbouring valley, where, it is expected, many advantages will be obtained, and many evils obviated. Of this valley he has formally ceded a portion for the exclusive use of the mission. The chiefs, who formerly revolted from Mateebe, observing that New Lattakoo, where the missionaries reside, has been protected from the invaders, while the Old Town, where they themselves remained, has been destroyed by the barbarians, have again submitted to his authority, and engaged to remove with their people to the Krooman. Thus the inhabitants of Old and New Lattakoo will be re-united, under the same government, and all of them, more or less, with impressions favourable to the missionaries, naturally resulting, as to each party, from the late events.

"Subsequently, Mr. Moffat visited Cape Town, to obtain professional advice for Mrs. Moffat, who had been, for a considerable time, subject to serious indisposition. He was accompanied by Peclu, son and heir to king Mateebe, and Teycho, a distinguished Bootchuana chief. The astonishment manifested by these strangers, while surveying the works of art by which they were surrounded at Cape Town, can be better conceived than described. Being persons of rank and influence in their own country,

it may be hoped that the effect of their visit to the Cape will be to strengthen the favourable impressions which have been produced by the recent events in favour of the missionaries."

OTHER STATIONS IN SOUTH AFRICA.

As the limits prescribed to this work preclude the editor from giving, as he could have wished, an historical account of *all* the places occupied by the agents of the London Society in South Africa, he is under the necessity of closing the present chapter with some *brief notices* of those stations which have not been described in the preceding pages, but in which much good has been accomplished, both in a temporal and spiritual sense, by the introduction of the gospel of Christ, and by the persevering and unwearied labours of faithful missionaries.

At **STELLENBOSCH**, in the district of the same name, and about twenty-five miles eastward of Cape Town, Mr. Bakker commenced a mission in the year 1802, with a view to the religious instruction of the Hottentots and slaves, by many of whom his ministry was attended. In process of time, age and its attendant infirmities compelled him to relinquish the labours in which his soul delighted; his place was supplied, however, by Mr. Smith, formerly of Toornberg, whose labours, subsequently to his removal, appear to have been crowned with considerable success. A new chapel has been recently erected at this station, which is well attended; and a Sabbath school has been established, for the instruction of the slaves.

PACALTSBORP, formerly called Hoogte Kraal, is situated in the district of George, about three hundred miles eastward of Cape Town, and received its present name from the late Mr. Pacalt, who commenced a mission there in the year 1813. At that time, the natives were not only without gardens, but had no other houses than small huts constructed of reeds, in the form of bee-hives. The only clothing which they possessed consisted of a disgusting kross, which served to cover their bodies by day, and which supplied the want of bedding at night. They were,

also, so completely sunk in indolence, that they could scarcely be said to live, or to awake, except at the calls of appetite, and when these were satisfied, they again laid down to sleep.

Mr. Pacalt's first object was to induce these wretched creatures to erect more decent and commodious houses, and he set them an example by building one for himself. He then drew out a ground plan for the intended settlement, fixing the sites for the respective houses and gardens; and, notwithstanding the natural apathy of the people, and their aversion to labour, they were induced, by the persuasions and encouragements of their teacher, to build for themselves, and to lay out the ground according to his directions. "The village," says the editor of the *Transactions of the Missionary Society*, "now consists of two open streets, running parallel to each other, surrounded by a wall, which, including the enclosures for the cattle and gardens, measures upwards of fifteen thousand feet. A considerable quantity of land is cultivated, and two large artificial pools of water have been formed for supplying the cattle. The dress of the Hottentots has, also, undergone such a material change, that the sheep-skin kross is now seldom seen, even as an outer garment. The females appear at church decently attired in cotton clothing, and it is presumed, that at this, and other settlements of the Society within the colony, nearly as much woollen and cotton cloth is worn as in some English villages of an equal population.

"There is one circumstance connected with this settlement, which we deem it proper to introduce here. There are two kinds of grass in the colony, called sweet and sour grass, the produce of lands of different qualities. The sour grass, at a certain season of the year, becomes destructive to the cattle, which, if not removed, at the proper time, into the sweet grass pastures, die in great numbers. The farmers, therefore, find it necessary to have two farms, perhaps many miles distant from each other; which is, of course, attended with expence and many inconveniences. It has been discovered, however, that sour grass lands, by

proper cultivation, may be made to produce sweet grass; and we have the pleasure to add, on the authority of the colonial government, that Mr. Pacalt was the first person who communicated this useful secret to the farmers in this part of the colony."

The faithful and energetic labours of Mr. Pacalt appear to have been considerably blessed during the few years which he was permitted to spend there before his removal to the world of spirits; and when he was called to eternal rest, in the month of November, 1818, he was succeeded by Mr. George Messer, who removed hither from Bethelsdorp, about two months afterwards. He was succeeded by Mr. William Anderson; and both of these missionaries were constrained to acknowledge that "their labour was not in vain in the Lord."

During the last two or three years, the people at this institution have suffered greatly from excessive rain and from the failure of their harvest, and, in consequence of this, they have been compelled, for the preservation of their own lives, to slaughter many of their cattle. Several projected improvements in the village have, also, been delayed; though a few additional houses have been built, and some progress has been made in the erection of a new church. There are four services on the Sabbath, which are well attended, and the school contains from fifty to sixty boys, who attend regularly, and make good progress in their learning. And, although Mr. Anderson laments that the people do not evince more of the life and power of spiritual godliness, he acknowledges that there is among them "much that is exemplary and encouraging."

THEOPOLIS is situated in the district of Albany, about sixty miles north-east of Bethelsdorp. The spot was pointed out, and land granted for a mission, by his excellency Sir John Cradock, whilst he held the situation of governor of the colony; and the importance of the station was enhanced by its contiguity to Caffraria, in contemplation of a mission to that populous country. The first attempt of the Society among the Caffres at Cat River was, indeed, rendered abortive, by the death of Mr. Joseph Williams; but it has been

justly remarked, that, "at some future day, Theopolis may prove a useful link to a chain of missionary stations which shall unite Cape Town with Caffraria."

The mission at this settlement was commenced in 1814, by Messrs. Barker and Ulbricht; but, on the removal of the former to Bethelsdorp, at the beginning of 1819, his colleague was left to labour alone for a season. Mr. Barker afterwards returned; and, in 1822, he observes respecting his hearers, "Though I have no conversions to mention, I cannot speak or think of the manifest change in the general conduct of the people here, without emotions of gratitude. I trust that God has crowned my poor attempts; as great seriousness is apparent in our religious assemblies, and great attention is paid."

In the year 1823, in consequence of the violent rains, which fell in torrents, and the overflowing of the river, the whole of this settlement was unfortunately destroyed. The particulars of this dreadful visitation are contained in the following extract of a letter written by Mr. Peter Wright, the superintendant of the secular concerns of the institution.

"On Saturday last, about mid-day, the sky began to present an awful appearance—nothing was to be seen but tremendous black lowering clouds, which indicated a heavy fall of rain. In the afternoon the rain began to fall, and continued Monday and Tuesday, attended with a fresh breeze. On Wednesday the wind blew a hurricane from the south-east, and the rain descended in torrents, such as were never witnessed by any of the people of this place, and which continued without intermission till Thursday at twelve o'clock, when it began to abate.

"On Friday morning, as soon as it was light, I looked out, and saw that the river had risen to an amazing height, and had overflowed the ground where we had made bricks for the new village—all of which have been swept away.

"In the evening, about eight o'clock, I was suddenly alarmed by a great crash. I immediately took a candle, to go out and discover the cause; but while I was preparing so to do, Mr. Barker came in, and with uplifted hands, and a countenance bespeaking the greatest agitation and dis-

tress, exclaimed, 'We are all completely ruined!' I asked, 'What is the matter? Surely your house has not fallen, and hurt any of your family?' He replied, 'No: but our school—our noble school, is destroyed, and is completely down to the ground!' I immediately went out, and when I beheld it, I received such a shock, as I shall never forget.

"I can assure you that never since I have been here had I cast my eyes on that building, but it rejoiced my heart to think of the purpose to which it was devoted, and what facilities it would afford to the rising generation, by the introduction of the British system of teaching, for which it was adapted; and also that it would be used as a commodious place of worship, till the people should be able to build a church.

"The agitation and distress of our own minds, and the fearful apprehensions we entertained for the *mission-house*, would not suffer us to retire for rest that night. Reflecting on the circumstances of the people at the Old Village, Mr. Barker and I concluded to go over, though in a midnight rain, to examine the state of things there; which, you will not be surprised to hear, were in a dreadful condition. The reed-houses were drenched through with rain, the water streaming through many of them like a river; and the night was so excessively cold, that one man was with difficulty preserved from being starved to death. The kraal was become such a complete bog, that the cattle were not able to stand in it, and were permitted to ramble where they would, in danger of being stolen by the Caffres, who are just now very troublesome in our neighbourhood. When daylight returned, it presented to us additional cause of distress—every house building in the new village was washed down, so that not one brick was left upon another, with the exception of the house which we occupy, and that is much injured. We had about one hundred thousand bricks made for the village, and all in an unburnt state, except one small kiln,—these have all been laid under water, and are completely destroyed.

"Our present consternation and distressing circumstances you may more easily conceive than I can describe.

The people's old houses are all gone to ruin, and the old church is nearly down ! What we shall do, the Lord only knows, and it is only the exercise of faith in the providence of God, and in the belief of that infinite wisdom, goodness, and rectitude, which directs all his dispensations towards his church and people, that can support our minds under present circumstances !”

The other principal settlements in South Africa are *Bethany*, situate in Great Namaqua-land, about fifty-five miles north of the Orange River, where a mission was commenced in 1815 ;—*Steinkopff*, in Little Namaqua-land, where the gospel was introduced in 1817 ;—*the Paarl*, in the district of Stellenbosch, first occupied by Mr. Evans in 1819 ;—and *Cape Town*, where a number of heathens attend on the ministry of the Rev. Dr. Philip, and where a school has been established for their instruction. At each of these places the beneficial effects of the gospel have been, and still continue to be more or less apparent ; and whilst we feel inevitably constrained to express our thankfulness for this circumstance, we are encouraged to anticipate a wider diffusion of evangelic truth, and a more copious outpouring of the influence of that Holy Spirit, which is alone capable of transforming a moral desert into “ the garden of the Lord.”

CHAPTER IV.

Missions in the East Indies.

“The north gives up; the south no more
Keeps back her consecrated store:
From east to west the message runs,
And either *India* yields her sons.

“Auspicious dawn! thy rising ray
With joy I view, and hail the day:
Thou sun arise, supremely bright,
And fill the world with gospel light.”

VIZAGAPATAM.

IN the month of February, 1804, the Rev. Messrs. Ringeltaube, Cran, and Des Granges, sailed from England, with the intention of commencing a mission among the benighted heathen on the coast of Coromandel. On their arrival at Tranquebar, however, some difference of opinion prevailed with respect to the station which they should occupy; and after repeated conferences on this subject, Mr. Ringeltaube determined on directing his labours to the southern part of the peninsula, whilst Messrs. Cran and Des Granges thought proper to fix themselves in Vizagapatam, the capital of one of the five districts into which the northern circars are divided.

At this place our missionaries were received with every mark of kindness by the commander-in-chief of the forces in the northern circars, and by the judge of Vizagapatam; the latter of whom had been, for some time, in the habit of personally conducting divine worship in the Fort, on the Lord's-day, with the soldiers of the garrison, and such other persons as chose to attend. This service, however, he now committed to the brethren; and, at his instigation, the governor-in-council was pleased to allow them ten pagodas a month, as a remuneration for their labours. They were, also, encouraged by the liberal contributions

of many ladies and gentlemen in the town, to make a weekly distribution of rice among the poor natives, in consequence of the high price of grain and the prospect of an approaching famine.

Having expressed a wish to obtain a piece of ground, about a mile distant from the town, the missionaries received a grant of between nine and ten acres, in a pleasant and salubrious situation. Here, therefore, they erected a house and laid out a garden; and this gave rise to the idea of founding a charity school. They, accordingly, drew up and circulated a prospectus of their plan, and soon received between twelve and thirteen hundred rupees towards the building, besides some monthly subscriptions for the support of the scholars. In allusion to this subject, Mr. Cran observes, in a letter dated October 1, 1806, "I have now between thirty and forty young persons under my instruction, and some of them live in the garden, and are entirely committed to my care. Ten or twelve are children of cast; the rest are children of colour. The latter, being acquainted with the English language, have made some progress; and I consider it one of the chief blessings of my life to hear them repeating their catechism, and afterwards joining in a song of praise to the blessed Saviour in this foreign land."—"The good design of the mission," says the same writer, "will be best answered by instructing the natives gratuitously in the English language, for which purpose alone they attend the school. Though they are all professed heathens, yet they willingly hear the truths of the gospel, and have requested permission to form a class, to read the Bible and Testament. Among our native scholars we have all casts, from the bramin to the soodra; and several of them have come from a distance of ten, twenty, and even thirty miles. They are instructed by a native schoolmaster, of Christian parents, whom we brought with us from Madras."

In the month of May, 1808, the missionaries were joined by a converted bramin, named Ananderayer, of whom the following interesting particulars have been related:—This person was formerly an accountant in a regiment belonging to Tippeo Saib, and, after the death of that usurper, he obtained a similar employment under a British officer.

Having expressed an earnest desire to obtain eternal happiness, he was advised by an elder bramin to *repeat* a certain prayer *four hundred thousand times*. This task he willingly undertook, and performed it in a pagoda, with many fatiguing ceremonies, taking care to exceed the number prescribed. These laborious exercises, however, were productive of no comfort, and the disappointed devotee resolved to return to his family. In his way home he met with a Roman catholic, who conversed with him on religious subjects, and gave him two books in the Telinga language, which is spoken by all the Hindoos in the five northern circars, and in many other parts of the country. These he perused with great attention, and was so well pleased with their contents, that he began to entertain some thoughts of embracing the Christian religion. This was no sooner discovered by his friends than they were extremely alarmed at the idea of his bringing a reproach upon his cast; and, in order to avert such a circumstance, they offered him a considerable sum of money, together with the entire management of his own estate. These temptations, however, made no impression on his mind; as he observed that the salvation of his soul must be preferred to all worldly considerations. Regardless, therefore, of all the arguments and enticements of his relatives, he went to a Romish priest and received the rite of baptism, after voluntarily offering to prove the sincerity of his convictions, by delivering up his braminical thread, and to cut off his hair, which would render it impracticable for him ever to resume his cast.

A few months after his baptism, he was sent by the priest to Pondicherry, where one of the padrees was in want of a Telinga bramin. There he met with his wife, who, after suffering much persecution from her relatives, had determined on joining him; and with her he afterwards removed to Tranquebar, where he was much gratified to find that the Bible was translated, and that the ministers had *no images* in their churches, as this was a subject on which he had ventured to argue with the Romish priests. The ministers of Travancore were, at first, suspicious of him: but, after repeated conversations, they ad-

mitted him to the Lord's table. From this time he diligently studied the holy scriptures, which he had never seen before, and began to make some translations from the Tamul into the Telinga language, which he wrote elegantly, as well as the Mahratta. His friends would now have recommended him to some secular employment in Madras or Tanjore; but he declined their offers, being earnestly desirous of devoting his services to the cause of God.

Having heard of the missionaries at Vizagapatam, he expressed a strong desire to visit them, under the pleasing idea that he might be useful among the Telinga nation, either in the church or in the school. And on this desire being communicated to the directors of the London Society; together with the most satisfactory testimonials in respect to his character, Messrs. Cran and Des Granges were authorised to take him into their employment, and to allow him a competent salary. This was accordingly done; and the first evening that Ananderayer spent with the brethren, he offered up a solemn thanksgiving to God, before supper, and prayed most fervently that the distinction of cast might be universally abolished, and that all the heathen might be brought with one heart to glorify the Lord Jesus. In the month of October following, he went on a missionary tour to the southward, and preached the gospel with great zeal and acceptance to many hundreds of his countrymen; and about the same time his wife, having been satisfactorily convinced of the truth of the Christian religion, was admitted to the rite of baptism.

On the 6th of January, 1809, the mission sustained a severe loss in the death of the Rev. George Cran. In the preceding November he had experienced an attack of bilious fever, which, in a few days, reduced him to a very weak and low state of body. By the advice of his physician he undertook a journey to the northward, and appeared, for a short time, to have been benefited by that excursion. On his arrival, however, at a town called Chieacoli, about seventy-four miles from Vizagapatam, he became so much worse, that it was deemed advisable to acquaint Mr. Des Granges with his danger; and before that excellent minister

could arrive, the soul of his beloved colleague had bidden an everlasting adieu to all the things of time and sense.

Two new missionaries, Messrs. Gordon and Lee, who had been sent out to India by way of America, and who had been long detained in the latter country, in consequence of the hostilities between England and the United States, arrived at Calcutta on the 9th of September; and soon afterwards proceeded to Vizagapatam, to the great joy of Mr. Des Granges, who, by the death of his former coadjutor, had been left alone in his important work.

The next year, 1810, was marked by the removal of that faithful and devoted labourer who, during a residence of five years in India, had with much patience and diligence acquired the Telinga language, and had translated the gospels of Matthew, Mark, and Luke. On the 4th of July, he was attacked with a bilious disorder, which produced violent retchings, and severe pains in his head, accompanied by extreme heat and thirst. At the same time Mrs. Des Granges was lying ill in an adjoining apartment; but a few hours before the death of her husband, the physicians desired that she might be removed to another house. She was accordingly carried through the chamber of our dying missionary; and here the faithful pair, who had naturally felt desirous of seeing each other once more on earth, took their last farewell of each other till they should meet beyond the grave. The dear children were, also, brought to receive the benediction of their departing parent, and the scene which ensued was more affecting than can be easily described.

"The state of our brother's mind," say his surviving colleagues, "was calm and serene from first to last; though his words were few, owing to his great pain and weakness. When asked what he was most anxious about, he replied, 'The concerns of the mission, and particularly the translation of the Scriptures; but,' he added, 'God can carry on this without my service; so that my life is not necessary on that account.'" On the 12th of August, he entered into eternal rest; and his remains were attended to the European burial ground in Vizagapatam by most of the gentle-

men in the settlement, and a vast number of natives of every cast, together with the scholars and servants belonging to the mission. The corpse was carried in a palanquin, and Mr. Lee, with the little son of the deceased, followed in another; but Mr. Gordon was incapacitated from attending by severe illness, and had for some days been prohibited, by the physician, from visiting his beloved friend.

In the year 1812, the three gospels which had been translated by Mr. Des Granges were printed at Serampore, and the surviving missionaries undertook to go, by rotation, thrice a week into the populous villages around them; in order to read the blessed words of truth to the inhabitants in their vernacular language, to converse with them on the subjects read, and to distribute copies to those who were capable of reading, and inclined to accept of them. They also employed a bramin in the same important work; and it is a remarkable fact, that notwithstanding the professed attachment of this man to the Hindoo religion, he not only read among his countrymen that part of the sacred volume which had been placed in his hands, but even attempted, according to the best of his ability, to explain its meaning. Some of the people, indeed, ventured to remonstrate with him on the inconsistency of his reading in public a book so subversive of the faith of his forefathers; but he vindicated his conduct, by observing that he had undertaken a specific service, and that he merely executed the orders of his employer.

In the month of May, 1814, the brethren were, one day, induced to visit the garden of the goddess Ellama, and here the absurdity of idolatrous worship was made apparent indeed. "We found her and her brother," say the missionaries, "placed on a seat in front of a house; and, on our asking the people who they were, they replied, 'Ellama and Potana.' On being assured they were deities, we took up the images, and examined them very minutely, turning them about, and tapping them with a stick, as if to ascertain of what materials they were made. When we again asked, 'Are these really gods?' the people appeared confounded, and acknowledged that they were wood. We gave them suitable advice and departed; but, on meeting

a bramin, we entered into conversation with him respecting the images. He confessed they were formed of wood, but insisted that, by the power of the Muntra, they were made to possess the divine essence. We then requested him to return with us, in order to assist us in ascertaining the truth of this. He complied, and we examined the images as before. He seemed ashamed, yet said he could make the goddess speak. We challenged him to do as he said, assuring him that we would then worship the images, and remunerate him handsomely besides." This, of course, set the matter at rest, and the idolatrous heathen retired with the blush of confusion upon his cheek, but without the force of divine conviction in his heart.

In a letter dated January 28, 1817, Mr. Gordon says, "The last year has been better to me than any former one, and I have been enabled to enter fully into my labours. We are out every day among the people, who are evidently more disposed to make inquiries after the truth. I have lately held conversations with some singularly interesting characters, whose questions were uncommonly striking. The children in the schools, also, perform wonders, and by interrogating them, independently of the questions in their catechisms, we obtain satisfactory evidence that they make an actual progress in the knowledge of divine things. Our principal school is in the very heart of the town, and open to any person who passes by. The novelty of catechising the children, and the promptitude of their answers, never fail to bring numbers to hear them, and the questions afford a series of subjects for inquiry and conversation. In this way both the youth and those of advanced years have an opportunity of receiving instruction."

Mr. Pritchett, one of the missionaries at this station, devoted a considerable portion of his time to the translation of the New Testament into Telinga; and in 1819, his version was published at Madras, at the expence of the Calcutta Bible Society. He also translated several parts of the Old Testament, and indulged the hope of giving to the heathen by whom he was surrounded, the whole of "the oracles of God" in their vernacular language. In this pleasing anticipation, however, he was disappointed, being

called to rest from all his labours after an illness of short duration. The following particulars relative to this mournful event are extracted from a memoir of this excellent man, published in the Evangelical Magazine for December, 1821:—

“ On the 2d of June, 1820, Mr. Pritchett felt indisposed, and complained of the strong winds affecting him more than usually. On Sunday morning, the 4th, he arose very unwell, and, without being able to take any thing more than a cup of tea, went into the town to preach; but towards the latter part of the service, he was obliged to conclude rather abruptly, and returned home very ill. During the week, though in great bodily pain, and burning with fever, he manifested the most patient resignation, and several times he said, ‘ I do not know why a Christian, who lives, and has lived to God, should wish to stay here.’ On Sunday, the fever was very high, and his agony was so great that he was not able to say much; but while Mr. Gordon was standing by his bed, he said in a very impressive manner, ‘ My times are in thy hand.’ On Monday he was thought to be rather better, and at night he appeared more composed than he had been for some nights past; but about three o’clock the following morning he expired.”

In the last report of the directors, it is stated, that “ The hopes of the brethren (Messrs. Gordon and Dawson) as to the introduction of Christianity into this part of India, are chiefly founded on the effect of the schools gradually preparing, by the Divine blessing, a race who will more readily yield to the force of its obligations. There are, at present, five native schools, all of which are conducted with a strict regard to order and discipline. The aggregate number of boys under instruction is about two hundred and fifty, but the average attendance is not more than one hundred and fifty. The pupils have, in general, excellent memories, seldom requiring to be told the same thing a second time; and many of them evince a strong desire to understand the Scriptures. The principal part of Mr. Gordon’s time is employed in the Telinga translation of the Old Testament; but in the evening he usually visits

the schools and the neighbouring villages, where he reads to the natives, and converses with them on the Christian religion.

“Generally speaking, the prospect of usefulness at this station appears to brighten. The Scriptures are read with interest, and among such as attend to hear them explained, many inquiries are made as to their true meaning. The attention of the natives is particularly attracted by the parables of the New Testament; which may be accounted for, not only on the general principle of the parable being, in itself, naturally adapted to interest the human mind, but from their own Hindoo books abounding in allegory.”

TRAVANCORE.

It has been already stated that the Rev. William Ringeltaube sailed for India, in 1804, in the company of the Rev. Messrs. Cran and Des Granges; but as, subsequently to their arrival, he did not approve of that part of the country which they chose as the scene of their labours, he resolved to direct his attention to the southern part of the peninsula, whilst they were attempting to erect the standard of the Redeemer's cross in the northern circars. For some time he remained undecided with respect to the particular spot where he should commence his missionary work; but he was at length induced to fix on the Tinevelly country, in consequence of the affecting accounts which he received of the persecutions recently endured by the Christian converts in that part of India.

“The district called Tinevelly,” says Mr. Ringeltaube, in a letter to the directors, “is about ten days' journey in circumference; and it is supposed to contain nearly five thousand Christians, under the care of thirty catechists and schoolmasters. All these, it may be easily conceived, are not what we would wish them to be; but sincerity is said to be a leading feature among them. Most of them live in immense woods, unacquainted with the corruptions of the world, except what they feel from their oppressors. They meet on a Sunday afternoon, for instruction and worship, and conclude their meeting with a contribution for the poor

among them ; not in money, for this they do not possess, but in sugar, eatables, and other trifling articles.

Alluding to the persecutions of these people, Mr. Ringeltaube observes, in another part of his letter, " By the black underlings of the collectors they are frequently driven from their houses, put in the stocks, and exposed for a fortnight together to the heat of the rising sun and the chilling dews of the night ; merely because there is no European missionary to lay their complaints before the government. In some instances Christians have been severely flogged till they consented to hold the torch to an idol and to sweep a heathen temple ; and, one day, at a place called Hickadoe, a heathen mob surrounded the village, and not only plundered the houses of the Christians, but ill-treated their families, by kicking, flogging, and other cruel usage. Even the catechist, who partly through illness, and partly from timidity, had shut himself up in his house, was stripped, robbed, and miserably beaten ; and from his account it seems that the manikar, (a black peace-officer of the place,) had contrived the whole affair, with a view to vex the Christians."

Notwithstanding the strong desire which our missionary felt to hasten to the district of Tinevelly, a variety of circumstances precluded the possibility of going thither till the month of February, 1806 ; and he was then equally grieved and disappointed to find that the persons on whose behalf such a lively interest had been excited in his bosom, were merely Christians in name, being evidently unacquainted with the nature of personal religion, and incapable of answering the most simple questions on the great subject of their eternal salvation. Considerable numbers were anxious to be baptized ; but when Mr. Ringeltaube inquired *why* they preferred such a request, the best instructed among them could only reply, " For the good of my soul." At one place an applicant said, " My two brothers, while coming down from a palmyra tree, received a mortal blow on their chests, from the devil ; and I wish to be baptized, in order to escape a similar fate." And on another occasion, a person ingenuously acknowledged that

his object in embracing Christianity was to obtain relief from a trifling tax which he paid to the government.

One day a Mahometan weaver in the neighbourhood of Palamcotta applied to Mr. Ringeltaube to be admitted into the church by baptism. "I liked his honest thoughtful face," says our missionary, "and hoped for a true convert; but on further inquiry, he acknowledged that his aim was to get a trifling sum of money in his present distress. I advised him to desist from his intention, as his desire could not be gratified; but, at the same time, I preached to him Christ crucified, the stumbling block of the Mahometans as well as of the Jews."

After some time, Mr. Ringeltaube was permitted to extend his labours into Travancore, and that kingdom now became the principal seat of the mission. Here several congregations were formed, and great numbers of the inhabitants were baptized; but too many of them, like those in the Tinnevely country, seem to have been actuated by an expectation of some immunities or worldly advantage. Many persons, indeed, of high cast, both Hindoos and Mahometans, intimated their readiness to embrace Christianity, provided their debts were to be paid, as a remuneration for the change of their religion. "For two hundred rupees," says Mr. Ringeltaube, "I could have bought them all; but as I declined to pay their debts, they never called on me again."

After labouring faithfully and assiduously at this station for several years, Mr. Ringeltaube was compelled, by ill health, to relinquish it, in 1816, and from that time till the close of the following year, the London Society had no missionary in Travancore. In December, 1817, however, Mr. Charles Mead arrived at this station, and found no fewer than ten congregations of professed Christians, with as many schools for the instruction of the children. And in September, 1818, he was joined by Mr. Richard Knill, whose health required that he should quit Madras for a more temperate climate.

The former of these brethren, in a letter dated October 26, 1818, says, "My time has been occupied, during the

present year, in acquiring the language, travelling to the churches, inspecting the schools, and occasionally giving such instructions as my present progress in Tamul enables me; and, also, in the administration of justice among all classes of the natives, to which office I have been nominated by the rajah's government. The natives are so fully sensible of the advantages now enjoyed by them, in the impartial administration of justice, that bramins and sooders, high cast and low, come forward, exclaiming, 'You are our father,—our saviour,—our only protection!' They sometimes bring their children, and throw them at our feet, saying, 'These are no longer our children, but yours.'—These expressions of obligation certainly far exceed their weight, being couched in the impassioned language of the East; yet they are calculated to show how this people would admire the gospel merely for the temporal blessings which it brings with it, were they but acquainted with its nature, influence, and tendency."

About the same time, there seem to have been some pleasing evidences that the gospel of Christ had not been preached, in this part of India, altogether in vain.—"When conversing with the people," says Mr. Knill, "on the importance of being prepared to die, one man said, 'My father was prepared.' By what means? 'Through the merits of my Saviour.' Did he live a good life? 'Yes, after he knew the good way.' Who made him good? 'It was God.' Did your father say much when he was dying? 'One sentence I remember!' What? 'He said, O Jesus, receive my spirit!'"

"Another evening, when conversing with the people, a man said, I frequently used to beat my idol, when matters did not go well with me; but it was very foolish, as the idol could neither do me good nor harm.' 'No,' said I, 'that is true; but what have you done with your idol?' 'O,' said he, 'I have beaten it to pieces, and God shall bruise Satan under our feet shortly.' These sayings," Mr. Knill observes, "did me more good than thousands of gold and silver would have done; and it is only from such things that missionaries must look for comfort and delight."

During the years 1818 and 1819, nearly three thousand

of the natives of Travancore placed themselves under religious instruction, in addition to about nine hundred formerly connected with the mission, when under the superintendence of Mr. Ringeltaube; and though, in respect to many of these, it cannot be said that they were, at this time, the genuine disciples of Christ, it seems evident from their conduct, that none of them had renounced their ancient superstitions from selfish considerations.

In the last annual report of the directors, it is stated, on a general survey of the Travancore mission, that the native congregations, though not so large, are more select than formerly, and that these contain persons, though their number be not great, whose attendance on the means of grace is regular, and who appear to be growing in the knowledge of the gospel, and in the fear of God. It is also stated; that, in consequence of the establishment of a printing-office, and the formation of a Travancore religious tract society, the schools are much better supplied with books than formerly, and the tracts are generally perused with attention by such persons in the congregations as are capable of reading. Besides the two principal stations of Nagercoil and Quilon, there are, at present, no less than *twenty-eight* out-stations, in most of which schools are established, for the instruction of the rising generation; and public readers of the scriptures dispense, either statedly or occasionally, the word of life.

In the same interesting document it is stated that an English and Tamul spelling-book has been compiled, for the use of those schools in which the English language is taught; that several useful theological treatises are in a state of forwardness; and that the brethren devote two hours daily to a careful examination of the new Tamul version of the holy scriptures.

BELLARY.

In the spring of 1810, the Rev. John Hands arrived in India, with the hope of commencing a mission in the city of Seringapatam; but as no access could then be had to that place, he was induced by the brethren at Madras to direct

his attention to Bellary, situated in the most northern part of the province of Mysore, and surrounded by numerous populous towns and villages. He accordingly set out on the 25th of April, and on his arrival was treated with great respect by the European residents, among whom he soon began to celebrate divine service. He had, at first, some great difficulties to contend with, in acquiring the language of the natives, called the Canara, which is spoken from the borders of the Mahratta nearly to the bottom of the Mysore. He applied himself, however, so patiently and perseveringly to this study, that he not only soon collected several thousands of words, which he formed into a vocabulary, but also began preparing a grammar, with the assistance of his moonshee, who appeared to be a very learned man.

The bramins in this place are said to be comparatively few in number. Some of these, however, visited our missionary in a friendly manner; and a considerable number of country poor, or "half-cast" persons, attended his ministry, and, in some instances, his labours appear to have been blessed among them. One man, in particular, informed him that he had been constrained to commence family worship, both morning and evening.

In a letter, dated January 15, 1811, Mr. Hands observes, "I now preach thrice every Lord's-day, to my countrymen and the Portuguese half-cast. In the morning, at the Kutcheree, to the soldiers and inhabitants; in the afternoon, at the hospital; and in the evening, at my own house. A considerable stir begins to appear among the soldiers, and eight or ten of the young Portuguese seem very serious and promising. Much good is, also, done by distributing tracts and lending books, which are read with great avidity. Previous to my arrival, a religious book was seldom seen; the poor soldiers being entirely destitute, and the respectable inhabitants little better. I have given a Bible and Baxter's Call, for the use of the convalescents in the hospital, and their appearance demonstrates that they are in common use.

"God has been pleased to give me favour in the eyes of the principal people here. One officer, high in the civil department, condescends to visit me and attend divine ser-

vice ; and has invited me to take a short journey, to the great feast held by the natives, near Bisnagur, the ancient capital of the Hindoo empire. Another gentleman has given me a useful little horse,—a very welcome present in a hot country, which will not admit of much walking ; and several of the natives, on certain festival days, have sent me presents of fruit sufficient for a fruiterer's shop. My residence was formerly a pagoda ; but part of it will be now devoted to the public worship of the ever blessed God. O, that many of Satan's temples may be thus consecrated ! Several huge gods of stone are lying about the premises, like Dagon before the ark. I purpose digging large holes near them and rolling them in ; as they are too unwieldly to be dragged away."

In the spring of 1812, with the assistance of a young friend from Madras, Mr. Hands opened a native school, which was soon attended by about fifty children. Speaking of this institution, he says, " As the school is yet in its infancy, and many of the parents of the children are rather suspicious, I have hitherto done little more among them than occasionally talk to them in a familiar manner about the works of God, their obligations to him, and the sin and folly of giving worship to stones, &c. If I take a walk in the evening, when the school is over, I am almost sure of being found by some of the children, who always seem pleased to accompany me, and some of them occasionally put in a word to help me. I hope soon to be able to introduce Christian instruction more openly ; but it requires much prudence, and, in the beginning, the work must be gradual."

At this time our missionary preached every Sabbath evening, and once in the week in the school-room, which was fitted up with lamps and other conveniences by an unsolicited subscription among the hearers, who also kindly agreed to defray the expences of lighting, &c. Many of these, indeed, appear to have known and loved the truth ; and of the soldiers belonging to one regiment, upwards of twenty professed to have been made acquainted with the things pertaining to their eternal salvation, since they attended the ministry of Mr. Hands. These, with a few others, were formed into a society, which met weekly for

Christian conference, and the accounts which most of them gave, on their admission, relative to a work of grace upon their hearts, were highly pleasing and satisfactory. Several of them, also, were able to engage in prayer at the public prayer meetings, and one individual appeared to possess a considerable talent for exhortation.

In 1816, Mr. Hands was joined by the Rev. William Reeve, who preached his first sermon on the 29th of September, to a very crowded and attentive congregation, from Romans i. 14, 15, "I am a debtor both to the Greeks and to the Barbarians, &c." Several schools had, by this time, been established; and this missionary states that he felt great pleasure in seeing the children come and sit on the floor in the virandas, to repeat various catechisms which they had previously committed to memory. He also observes that he was much impressed and profited whilst listening to the experience of a number of soldiers, who were admitted into church fellowship shortly after his arrival, and of whom several appeared to have been brought to the knowledge of the truth, under the ministry of a pious and faithful clergyman at Trichinopoly. "The interesting scene," says Mr. Reeve, "was closed by my being chosen co-pastor with my dear brother Hands, who has long been a solitary but not unsuccessful missionary."

In the month of March, 1817, Messrs. Hands and Reeve took a journey to visit the spot once occupied by the famous city of Bisnagur. From the top of a pagoda on a high mountain, and with the aid of a good telescope, they had a fine view of the extensive scene of desolation, comprising the ruins of palaces, pagodas, and other public buildings, the architecture of which appeared to have been of a very superior kind. This city, when in its glory, must have been extremely large; as it is said, that if all the buildings which now remain were placed close together, they would occupy a greater extent of ground than that on which London now stands.

"Here," says Mr. Reeve, "we met with many people who had visited the mission-house at Bellary, for the purpose of receiving religious instruction; and we were much pleased with one man, who told us that he had been with

some of our books into the Mysore country; that he had written twenty copies of them, and distributed them among his friends, who appeared much interested in their contents; and that our Saviour's sermon on the mount had been turned into poetry, part of which he repeated to us with much animation."

The same evening they paid a visit to the aged rajah of Anagoody, who seemed to be about ninety years of age, and was undergoing a severe course of penance, to propitiate his deity, whom he conceived to be angry with him. "We found him," says Mr. Reeve, "at a short distance from the city, performing his devotions in one of his pagodas, surrounded by servants, musicians, and bramins, in abundance. He had already fasted *nine* days, besides undergoing other mortifications; and from what we saw and heard, we considered him as a complete devotee. Brother Hands spoke to him for a considerable time on the inefficiency of his penances to obtain the favour of heaven; but he seemed to hear with reluctance what was advanced against his infatuating idolatry."

At Bisnagur, on the last day of the annual festival, our missionaries beheld a grand religious procession, in which two ponderous cars of the idols were dragged along by the multitude. "I counted nearly a thousand people," says Mr. Reeve, "who were drawing one of them, and on measuring one of the wheels, I found it to be fourteen feet in diameter. The height of the car, including its trappings and ornaments, was, I suppose, not less than two hundred feet; so that it was very fatiguing work to make it move at all. Indeed, I believe, that if the peons and soldiers had not come with their swords and spears, the poor god would have been forsaken, and left in the road."

After their return to Bellary, the brethren had the satisfaction of adding to their little church ten candidates, who had been previously proposed and examined; and they were particularly gratified with the experience of one individual, who stated that he was the son of an aged Moravian missionary, still labouring in the West Indies. It seems he had run away from a boarding-school, and enlisted for a soldier; by which means he had been brought to India, and

under a sermon at Bellary, he was led to discover his own vileness and helplessness as a sinner, and the suitability and preciousness of Jesus as a Saviour.

In the course of the summer, Mr. Hands was induced, by the unfavourable state of his health, to take a journey to Madras, and, after an absence of some weeks, he found himself considerably benefited by his excursion. He accordingly set out on his return in the commencement of September; and whilst proceeding homewards, he embraced every opportunity of attempting to enlighten the minds of the heathen population through which he passed, by distributing among them religious tracts and portions of the holy scriptures, and by occasionally reading and speaking to the people respecting the way of salvation. He, also, embraced every opportunity of preaching to the soldiers, among whom his labours appear to have been peculiarly acceptable.

One evening, after addressing a considerable number of the troops at Bangalore, a West Indian, named Roger, said, with a flood of tears, "O, sir, when I was at Bellary, you do much good for my soul. Now, sir, what can I do for you? Is there any thing I can get for you?" On Mr. Hands replying in the negative, he earnestly asked, "Is there *nothing* I can do for you?" "Nothing, Roger, but to pray for me." "Oh, sir, I never forget to do that, but I must give you *something*." The poor fellow then ran off, and soon returned with a large cake, which he had purchased as provision for our missionary by the way. His heart, indeed, appeared to overflow with gratitude for the mercies he had received under the sound of the gospel, and he expressed an ardent desire, in the course of conversation, to love the Redeemer more, and to serve him better.

At a place called Hossa-pettah, the attention of Mr. Hands was excited by a circumstance, which, occurring shortly after this interview with the pious West Indian, seemed to place in a striking contrast the effects produced by an acquaintance with Jesus, and those resulting from obedience to the will of Satan.—"Observing a great crowd before one of the houses," says this gentleman, "I was informed that the owner had just stabbed himself, after mur-

dering a wretched woman with whom he had cohabited. On going into the house, I found the principal men of the house assembled, and several native surgeons sewing up a large and deep wound, which the unhappy man had inflicted upon himself. I was then shown into the place where the murder had been committed. It was a little close room in the interior of the house, into which a ray of light could scarcely enter ; and here lay the mangled body of the woman, covered with blood, her throat being cut almost from ear to ear. So shocking a sight I never before beheld, and shall not soon forget. Before I left the house I addressed the dying murderer, who appeared to be in great agony, and asked him how he came to commit such an atrocious deed. He just opened his eyes, and, looking at me, put his finger upon his forehead, to intimate that it was his *destiny*; as the Hindoos imagine that all which befalls them is written by the hand of Fate upon their forehead. I endeavoured to impress his mind with the dreadful nature of the crime he had committed, and the danger to which it exposed him ; and then spoke of that Redeemer whose blood cleanseth from all sin, and can wash away the foulest stains ; but the poor wretch was in too great pain to pay much attention to my discourse. I then approached the door, where a great crowd of people had assembled, and addressed them for some time, endeavouring to improve the awful circumstance which had just occurred. After I had concluded my address, I distributed among the people several copies of our Lord's sermon on the mount, and other tracts, which were eagerly and thankfully received."

On the 4th of October, just before our missionary entered the island of Seringapatam, his attention was directed to a spot, where, about fourteen months before, the wife of a native officer had burned herself with part of the body of her deceased husband. When her determination was made known, a British magistrate resolved, if possible, to prevent it ; and, as he conceived he had not sufficient authority positively to prohibit it, he endeavoured to gain his purpose by delay, hoping that time would assuage the woman's grief, and reconcile her to life. Unfortunately, however, her intention had been communicated to the bramins, who

would by no means suffer her to break her engagement. They, therefore, preserved one of her husband's fingers, and with this she was, some months afterward, burned, on a spot of ground to which the magistrate's authority did not extend. A hole five or six feet deep was dug on this occasion, and a large fire kept burning from the morning until the evening, when the hole was nearly filled with embers. The widow, after walking round it a certain number of times, and performing other prescribed ceremonies, threw herself into it; and immediately a quantity of combustible matter, which instantly flamed up, was thrown in upon her. For a short time she was seen to struggle in the flames, but was soon consumed. "I saw several gentlemen," says Mr. Hands, "who witnessed this horrid sacrifice, and who described the shock which their feelings received from such a spectacle. It seems that the poor creature was not in readiness quite so soon as the bramins desired; in consequence of which they hurried her; and one of them actually, with a harsh voice, bade her be quick, or the European gentlemen would be obliged to return home in the dark!! Such are these *humane* and *harmless beings*, who, while they consider it a heinous sin to destroy an ant or a fly, can thus inhumanly trifle with the lives of their fellow creatures!"

The day after he quitted Seringapatam, Mr. Hands arrived on the banks of a broad and very rapid river, which had been much swollen by the rains, and, for some time, he almost despaired of getting across. At length, however, several of the villagers offered to swim across with his palanquin on their heads, and then paddle him over in a large *chattee*, or earthen pan, which they had brought with them. "As they told me," says our missionary, "that they had conveyed over others in the same way, and no accident had ever occurred, I committed myself into the hands of Him who was able to preserve me, and determined to venture. After fastening a number of dried gourds about their bodies, ten or twelve of them descended into the river, and the empty palanquin being put upon their heads, they launched, and, for a time, proceeded favourably; but when they arrived in the middle of the stream, they were carried down with such rapidity as to be almost overpowered, and

I feared that the palanquin, at least, would be lost. However, at last, though a great distance down the river, they gained the opposite side. The poor fellows, having rested themselves, now returned to convey me over. After fastening several short bamboos and a few gourds round the *chattee*, they lifted me into it, and four of them, swimming alongside, safely conveyed me over, and afterwards transported my palanquin-bearers across, in the same manner. I deeply felt my obligations to these poor men, who, when they understood that I was a goroo or teacher, and heard me speak in their own language, were ready to do or venture any thing for me. As, in paddling me across, they frequently invoked several of their helpless deities, I embraced that opportunity of telling them of the true God, who alone could assist them, and to whom I was myself looking and praying for help, whilst crossing the river.

About a week after this occurrence, Mr. Hands arrived at a village called Holgoor, where he took up his abode in the temple of the monkey Hanamunta, whose gigantic figure, six or seven feet high, carved on a stone, was standing in a little *sacred* place within the temple. "Soon after I arrived," says Mr. Hands, "a bramin came up with holy water, paint, and flowers, to wash and decorate his god. During the ceremony, which took up half an hour, he continued repeating his *muntras*, or prayers, with a rapidity that scarcely allowed him time to breathe, until, at last, he appeared completely exhausted. When the ceremony was finished, and he had locked up this uncouth monster in his den, I asked him what advantage could arise from worshipping such a lifeless block of stone as that, and said I was surprised that a sensible man, as he appeared to be, could be capable of such folly. He confessed that he knew it was no god, and that no spiritual advantage could be derived from the worship of it; but as he was the officiating bramin of the temple, he did it for the support of himself and his family. I then warned him of the misery he was bringing upon himself, by deluding the poor villagers, and teaching them to believe that to be a god, which he knew to be nothing but a senseless block. I afterwards spoke to him, and to several others who had

assembled round us, of the true God, and of his Son Jesus Christ ; apprising them of the awful consequences of persevering in idolatry, and beseeching them to seek after God, and to worship him in spirit and in truth."

On the 23d of October, our missionary returned to Bellary with his health happily recruited, but on his arrival he found that of his beloved wife on the decline. During the whole period of his absence, she had suffered severely from bilious obstructions, and about four months after his return, these produced the yellow jaundice. The medicines that were deemed necessary to remove this complaint reduced her to a state of extreme debility ; but, in the month of May, she was so far restored as to be able to accompany her husband to a celebrated Hindoo festival, which was held at a place about forty miles distant from Bellary. From this journey she derived so much benefit, that the re-establishment of her health was now anticipated. Scarcely, however, had that pleasing hope been indulged, when the fatigue and anxiety occasioned by the illness of her youngest child, together with the excessive heat of the weather, occasioned a relapse ; and in the month of July, she was confined entirely to her bed. From this time she continued gradually to decline, until the 1st of August, 1818, when her disembodied spirit entered into "the house not made with hands, eternal in the heavens." She was one of the oldest missionaries connected with the London Society in India ; having been employed in the work twelve years, first as the wife of the excellent Des Granges, and afterwards as the beloved partner of Mr. Hands. Her remains were interred in the burial-ground belonging to the garrison at Bellary ; and the high estimation in which she was held by all who knew her in life was particularly manifested at her funeral.

In the month of January, 1819, a juvenile Bible Society was formed at Bellary, principally through the zeal of the master of the charity school, and the activity of one of the scholars, who was formerly notorious for his wickedness and audacity. About the same time the missionaries prevailed on a native merchant to sell them a house situated at the confluence of several streets, and likely to collect

pretty large congregations, to whom it was intended, on the evenings of the week days, to read and expound various portions of scripture, in connexion with the catechisms and religious tracts. In the same month, also, the attendance at the mission chapel became so numerous, that an enlargement was considered indispensable. The expense of this, together with additional seats and lamps, was computed at fifty pounds; but the pious soldiers and other friends, who were in the habit of attending on the means of grace, felt so deeply interested in the object, that they collected nearly the whole sum in the course of twenty-four hours.

On the 2d of March, the missionaries received a visit from the rajah of Harponully, who had arrived at Bellary, on the preceding evening, seated upon a very large elephant, and followed by three others, amidst an immense concourse of people. "He came to us," says Mr. Reeve, "with all the pomp and parade of the oriental princes, and our garden was almost filled with his splendid retinue. He requested to see the different parts of the mission-house, but showed no disposition to enter into any particular conversation. As he entered one of the studies, he was much struck with the number and bindings of the books, and expressed great admiration at their external appearance, but this was all. He took his leave in a very condescending manner, and expressed himself highly gratified with the attention which had been shown to him."

About four months after the rajah's visit, a person of very plausible character called upon the missionaries, stating that his parents had renounced heathenism, and were employed in the mission at Tanjore, and that he himself had been baptized in his infancy. He also said that he had been appointed to assist in the establishment of a school at Poonah, where some persons were in connexion with the mission at Tanjore, and that on setting out for the scene of his intended labours, he had been well furnished with clothes, books, and testimonials; but whilst sleeping in a lodging on the road, some persons had stripped him of every thing, and he was now in the greatest distress, not having tasted food for several days. He requested the

bretaren to let him have some large books in the Tamul language, such as the Old and New Testament, and also solicited a few pence, to purchase a little rice; but as his story did not appear credible, he obtained only a few tracts, and was dismissed. "He afterwards," says Mr. Reeve, "paid us another visit, but it was at midnight, when we were all asleep. He entered the house, proceeded up stairs, broke into the upper hall, and took away a very large English Bible, two large New Testaments, and two copies of the Telinga gospels; but, just as he was slinking away with his booty, our watchful dog raised an alarm. This led to the detection of the thief; who, the instant he perceived that he was observed, threw away the books among the bushes in the garden, and said that he had merely come there to gather a few flowers. He was kept in close confinement till the morning, when he appeared before us again, not a little chagrined and ashamed. After breakfast, on our pointing out to him his awful character and wretched condition, he wept much, and, in a variety of particulars, contradicted his former statements. Indeed, he appeared an affecting compound of hypocrisy and wickedness. We did all we could, however, in the way of faithful admonition, and the impostor was sent about his business."

At the close of 1819, Mr. Reeve observes, "During the progress of this year, the gospel has been carried several hundred miles through the dark villages, and several thousands of tracts have been distributed. The translation and revision of the scriptures in Canara have, also, been proceeding. A new edition of Dr. Watts's First Catechism, in that language, with numerous improvements and corrections, has been prepared for the press. A copy of the same has also been prepared in the Tamul. The progress of the native schools has been favourable, and several hundreds of the pupils know perfectly the First Catechism, and the greater part of our Lord's sermon on the mount."

Towards the latter end of the following year, Mr. Hands determined to commence a missionary tour through the Balaghaut ceded districts and Mysore to Seringapatam,

and to return by the way of Sera and Chitteldroog. He accordingly set out on the 15th of November, well furnished with religious tracts and small portions of the scriptures in the Telinga and Canara languages; and in upwards of twenty large towns, in most of which a missionary had never been previously seen, he and a native assistant proclaimed the glad tidings of salvation, and distributed the books with which they were provided. "In almost every place," says he, "we were heard with great attention, and our tracts, &c. were received with the greatest eagerness. It was highly gratifying to see the poor people coming to us with the books in their hands, requesting explanations of some things they could not understand, and sometimes entreating us to stay longer, that they might hear more of the new and important things which we brought to their notice."

On his return from Bombay, where he had entered a second time into the marriage state, Mr. Hands determined on spending a few days at Goa, where he saw much that surprised and much that distressed him. "The magnitude and splendour of the churches," says he, "very far surpassed all that I had anticipated; and those who have seen the spacious and glittering temples of Goa, the gaudy vestments of its priests, and the pomp and parade of its worship, cannot feel surprised that such numbers of the poor Hindoos, who are so fond of noise and show, should have been brought over so quickly from paganism to popery. But, alas! they seem to have gained little by the change, as few pagans are more ignorant or more superstitious than the greater part of the native Christians at Goa.

"The ancient city, containing most of the churches and monasteries, with the late prison of the inquisition, is now almost deserted, except by the ecclesiastics; and we were obliged to reside, during our stay, at the new town, which is built near the entrance of the river, about three miles from the old one, and contains a very large population. We spent the greater part of one day, however, in the old city; and, on observing one of the out-houses of the inquisition open, where some workmen were employed,

I obtained an entrance, and, with considerable difficulty, found my way from one apartment to another, and through several courts, till I reached the interior of the prison, and discovered a staircase leading down to the dungeons. Here I had a serious difficulty to encounter, the staircase being broken, evidently to deter persons who visited the place from seeing the cells. By a little contrivance, however, I managed to lower myself down, and proceeded to explore those dreary cells where hundreds have probably groaned out a miserable life. They consist of two stories built one upon the other, and are all about nine feet square. The upper cells have a small opening in the roof, which admits a little light and air; and the lower ones have an opening over the door in front. I suppose I looked into about forty or fifty cells, all of which were open, except one, where the instruments of torture were probably locked up. In the lower part of the prison I observed a dark narrow staircase, which I had not courage sufficient to explore, and near it I observed a larger cell, which probably was the usual place of torture. I was afterwards told, that this secret passage led up to the chamber of the resident inquisitor, and that when the torture was inflicted on the wretched victims, he came down to listen to their confessions. In the passages of the prison I observed several very deep walls, and could not help thinking that some of these were the receptacles of those who had died in this place of confinement. Whilst traversing these gloomy passages, exploring the dungeons, and recollecting the cruelties and murders which had been there committed, my feelings may be much better conceived than described. I had no small difficulty in finding my way back again, and getting up the broken staircase already mentioned; and I left the prison with a heart full of gratitude to God, for effecting the destruction of the inquisition at Goa."

On the 14th of March, 1822, our missionary and his wife, accompanied by their relative, Mrs. Skinner, left Bombay for Bellary. On their journey, Mrs. Hands became seriously indisposed, and after her arrival at her husband's residence, she grew much worse, and gradually

declined till the 25th of May, when she bade an everlasting farewell to the partner of her affections, to the mission, and to the world. Mr. Hands, while suffering under this afflicting bereavement, wrote to the directors as follows :—

“ I had just entered anew into the marriage state, and was fondly anticipating much comfort to myself, and great advantage to my dear family, and the mission in general, from the society and aid of my beloved partner, and her sister, Mrs. Skinner; but, alas! how uncertain are all earthly comforts! What a painful reverse have I experienced! He who is infinite in wisdom and goodness has seen it necessary, in this respect, to disappoint all my expectations.

“ This mysterious dispensation has been to me a most severe trial; but, blessed be God, He has not forsaken me: while in the furnace He has stood by me; and, while with one hand He has corrected, with the other He has graciously comforted and upheld me. May this correction be greatly sanctified, so as to render me more meet for my Master’s service, and more like Him who was made perfect through sufferings.”

The precarious state of Mrs. Skinner’s health requiring the benefit of the sea air, she proceeded, shortly after the death of her sister, to Vizagapatam. Her brother-in-law, Mr. Hands, accompanied her part of the way; and, in order to improve this journey to missionary purposes, he took with him a catechist and two men well supplied with tracts, &c. for distribution by the way. At one place they met with a bramin, who stated that he had renounced the Hindoo religion about fifteen years before, and that, having recently perused a New Testament in the Telinga language, he was desirous of becoming a follower of Christ. This person accompanied the travellers a considerable part of the way, and attended, with much apparent devotion, on their Canarese services, as if really desirous of receiving further instruction. Mr. Hands, in allusion to this journey, says, “ I have lately experienced much delight among the poor Hindoos. Indeed, I know not that on any previous occasion I ever felt such enlargement and affection in praying for them, or so great liberty and comfort in speaking to

them; while the attention with which, in many places, they heard the word, and their eagerness to obtain books, exceeded any thing I had ever before seen."

In the annual report of the directors, communicated to the Society in 1824, it is stated, that the services, both in the Tamul and Canara languages, are continued at Bellary with a prospect of success; and that the enmity formerly manifested against the converts from heathenism, at this station, by their relations and friends, has, in a great degree, subsided. It is also said, in regard to the English services at the Fort, that instances of conversion occur from time to time, and that those who are united in Christian communion afford pleasing evidence that they are advancing both in knowledge and grace. The schools are said to be fifteen in number, and to comprise about five hundred scholars; and the tracts issued from the Bellary Auxiliary Tract Society, from its establishment in 1817, to the month of September, 1823, are said to have exceeded twenty-seven thousand six hundred. It likewise appears that these little messengers of mercy were not only circulated with zeal, but received with pleasure and perused with avidity, both by Europeans and the heathen. "We know several officers," says Mr. Reeve, "who have been brought to the saving knowledge of the truth, by means of the books we have put into their hands; and we have been much gratified by receiving very pleasing accounts of the eager and diligent manner in which the natives, in the neighbouring towns and villages, are studying the tracts and the sacred scriptures. A gentleman passing through a large town, saw the natives sitting in groups, and reading to one another. And some of them are known, after the toils of the day are ended, and the shadows of the evening have closed in upon them, to light up their lamps, and consume the midnight oil in studying the glorious gospel of the blessed God."

"Beside the ordinary opportunities," say the directors, "which occur for putting into circulation religious tracts and portions of the holy scriptures, the brethren avail themselves of those which periodically offer at Bellary, when the *ryots* or landholders assemble from various and

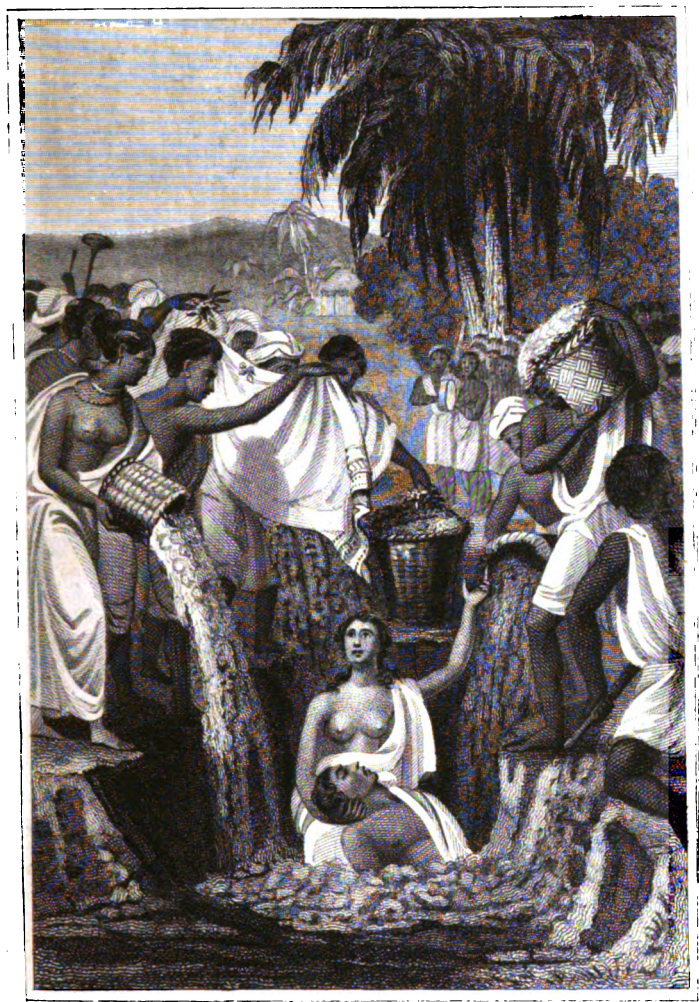
distant parts of the country to pay their rents to the government collector; and on the last occasion of this kind, they not only engaged in the distribution of books, but were enabled to preach to the strangers the word of eternal life."

Messrs. Hands and Reeve are said to be advancing with the Canara version of the Old Testament, though their progress has been considerably impeded by unavoidable hindrances; and as they proceed, they reciprocally revise each other's translations. Mr. Reeve has also undertaken a compilation of a Canarese and English Dictionary; which, when completed, will, no doubt, be of considerable use to missionaries and other Europeans who may be stationed in those parts of the country where the Canara language is spoken.

Besides the stations already noticed, others have been established by the London Missionary Society, in various parts of the East Indies; particularly at Chinsurah, Madras, Surat, Calcutta, Bangalore, Benares, Belgaum, Quilon, Cuddapah, and Seringapatam; and in all of these every practicable method has been and still continues to be adopted, with a view to the distribution of the scriptures, the conversion of the heathen, the spiritual benefit of the European residents, and the education of the rising generation. As their history, however, presents nothing materially different from that of other missions, which have already been narrated, the editor will not attempt to detail it; but, in closing the present chapter, he will direct the reader's attention to a few remarkable circumstances, which occurred, some time ago, in India, and which are too replete with interest to be passed over in silence.

The first of these singular facts relates to the death of a *yogee*, and the burying of his widow alive with the corpse, the particulars of which are as follow:—

One morning, in the month of March, a sick man, of the sect called *yogees*, was brought by his relatives to the river side, about nine o'clock, and was laid on the wet mud, in expectation of his soon expiring. In this situation he



*Burying of a Hindoo Widow alive.
with her deceased husband.*

L O N D O N .

Printed for Tho:^s Kelly & Rich:^d Evans. 17, BERNARD STREET, JAN. 22. 1825

remained exposed to the scorching rays of the sun, till about four in the afternoon, when he was immersed up to the breast in the river, and, whilst in this position, one of his relatives vociferated in his ears the names of some of the Hindoo deities. After some time, on finding the poor creature was not so near death as they anticipated, he was again replaced on the wet beach. The next morning the same ceremony commenced of immersing the invalid, and repeating the names of their idols, and this was continued till five o'clock in the afternoon, when the unhappy man breathed his last, having been literally murdered by his near relations.

It being the custom of this sect to bury their dead, preparations were now made for the interment of the deceased, as also of his wife, who was not above sixteen years of age; she having signified her intention of being buried alive with the corpse of her husband. "At nine o'clock," says the missionary to whom we are indebted for this affecting relation, "I went to the place of interment, and found a large concourse of people of both sexes collected; and some were employed in digging a circular grave, which, when finished, was thirteen or fourteen feet in circumference, and about five feet and a half in depth.

"I could scarcely believe that persons in their senses could voluntarily consent to terminate their existence in such a horrid manner, and had supposed that, on these occasions, something of a narcotic nature was used, to deprive the victims of their reason; but on conversing with the widow, I found her free from any such effects. All efforts to dissuade her from the desperate purpose of rushing, as a suicide, into the presence of her Creator, were entirely unavailing. And when I asked her mother, who stood by, how she could divest herself of that feeling which is discernible even among the most ferocious inhabitants of the jungles, which risk their own lives to save their offspring? she replied, 'It is my daughter's determination, and what can I do?' Perceiving that all remonstrances were ineffectual, I remained a silent spectator of this horrid scene.

"The dead body was now placed in a sitting posture at the bottom of the grave, and the young woman was

brought forward. She held a small basket, having beetel leaves in it, with one hand, and with the other, whilst walking seven times round the grave, she distributed sugar-plums, and shells, called cowries, among the crowd, who appeared extremely anxious to catch these consecrated donations. After walking round the sepulchre the seventh time, she stopped, and was addressed in a few words by one of the bramins. She then lifted up her right hand above her head, with her fore-finger erect, waving it in a circular manner, and pronouncing the words *Hurre bol*, in which she was joined by the surrounding multitude. She now descended, without any apparent dismay or reluctance, to the bottom of the grave, and placed herself behind the dead body of her husband; her left arm encircling his waist, and the other resting on her own head, which she reclined between his shoulders. The mother was next called (as I suppose) to resign her daughter, or to sanction her conduct, by applying a wisp of lighted straw to the crown of her head. And, on this being done, the grave was gradually filled up by the by-standers, whilst two men trod the falling earth around the living and the dead; and thus deliberately proceeded, till the earth rose to the surface, leaving the bodies about three feet beneath; when the multitude dispersed."

The same species of fanaticism which unhappily influenced this young widow, has, on some occasions, induced the native females of India to rush into the devouring flames, instead of submitting, as is usual, to be placed on the funeral pile, and covered with combustible materials before the fire is kindled. This was illustrated, on one occasion, in Bengal, by the two wives of a physician named Nilloo; one aged twenty-three, and the other only seventeen. Before any sacrifices of this kind can take place, notice must be given to the police; and in the present instance, the officers of that establishment humanely attempted to dissuade the females from their determination. As all their endeavours, however, proved unavailing, it was suggested, by a converted native, that in the actual mode in which widows were burnt with the bodies of their husbands, there was a wide departure from the method



Burning of a Widow in India.

L O N D O N

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prescribed by the holy books of the Hindoos, and that the correction of this irregularity might not only lead to the saving of the intended victims, but, also, many others on future occasions. According to the usual method, the widow not only lies down by the corpse before fire is set to the pile, but, as we have already stated in a preceding part of this work, she is held forcibly down, with strong bamboos, to prevent her from attempting to escape when the flames reach her. It seems, however, that, according to the directions in the shasters, fire is first to be applied to the pile on which the body is laid, and while it is in a state of ignition, the wife, if she thinks proper, shall go and lay herself down upon it. A gleam of humanity, altogether uncongenial with the ritual itself, is discernible in this regulation; as it is evident the Hindoo legislator intended that the female should have, as it were, a foretaste of the horrid sufferings she was about to undergo, and, if intimidated, she might have the power to recede.

Agreeably to this view of the law, it was determined that the wives of Nilloo should have the full benefit of this latter mode of sacrifice; and, after some time, the bramins were persuaded to give their consent. The hopes, however, which were entertained from the experiment, in respect to a change of determination on the part of the victims, were altogether disappointed. The flames had no sooner begun to rise, than the senior female walked into the midst of them. The other, with great animation, addressed the spectators to the following effect: — “You have just seen my husband’s first wife perform the duty incumbent on her, and you will now see me follow her example. I beg, therefore, that you will not, in future, endeavour to prevent Hindoo women from burning; otherwise our curse will be upon you.” This deluded young creature then flung herself into the flames, apparently with the same unconcern as she had been accustomed to plunge into the Hoogly, in order to perform her morning ablutions and devotions.

A striking contrast to this remarkable instance of infatuation appears in the following account of a most cruel and atrocious murder, committed under the name of

a religious sacrifice, about a day's journey to the south of Calcutta, and related in Dr. Buchanan's *Apology for promoting Christianity in India*. "A bramín of Mujilupoor dying," says our author, "his wife went to be burnt with the body; and, the previous ceremonies having been performed, she was fastened on the pile, and the fire was kindled. The funeral pile was by the side of some brushwood, near a river; the hour was late, and the evening was dark and rainy. When the fire began to scorch the poor woman, she contrived to disentangle herself from the dead body; and, creeping from under the pile, concealed herself among the brushwood. In a little time it was discovered that only one body was on the pile. The relations immediately took the alarm, and began to hunt for the victim, who had made her escape. After they had found her, the son dragged her forth, and insisted upon her throwing herself upon the pile again, or that she should either hang or drown herself. She pleaded for her life at the hands of her own child, and declared that she could not embrace so horrid a death. She pleaded, however, in vain; as the son urged that he should lose his cast; and therefore, he said, he was determined that she should die, or he would terminate his own existence. At length, finding it impossible to persuade the unhappy woman either to hang or drown herself, her unnatural son and his companions tied her hands and feet, and threw her on the funeral pile, where she quickly perished!!"

From these painful and heart-rending scenes we now turn to a circumstance which was noticed, some time ago, in the *Bengal Government Gazette*; and which exhibits, in a striking point of view, the arts by which the poor Hindoos are deluded by the crafty bramíns, and the facility with which their pagan impostures may be detected and exposed.

"The papers of the week," says the editor, "have already described the monstrous stratagem of the bramíns in Calcutta, to impose upon the people a new deity, for the purpose of filling the coffers of the votaries of Kali; and all who refused to propitiate the offended goddess, were threatened to be afflicted with the prevailing disease. The

circulation of the proclamation, on the part of Kalima, which enjoined this observance, was ingeniously provided for. It was the express duty of each individual who received it to write *three* copies, and distribute them in *three* different places. A subsidiary experiment was then resorted to, and a *cowrie* was left at the doors of several of the inhabitants, in different quarters of the town, by some unknown agents of the goddess, with written directions to convey it, with suitable donations, to the temple at Kalighaut, and to distribute *three* other cowries, with similar instructions. Thus had the bramins formed a regular combination of devices to secure the success of their avaricious views; and the whole scheme appears to have been conducted with admirable cunning and vigilance. The name which has been given to the newly erected divinity is Ola Bebee, and the following account of her appearance in a human form is copied from the India Gazette.

“Ola Bebee and her priests have not failed to adopt the boldest measures to maintain her influence on the minds of the terrified and distracted population; and, a few days ago, a pretended incarnation of this deity appeared at the village of Sulkeah. There she sat for two days, in all the state of a Hindoo goddess, having a young braminee to attend on her as priestess, and she was reaping a rich harvest from the terror she had infused into the minds of the people; when, unfortunately, her fame reached the ears of our indefatigable first magistrate. That gentleman gave orders to his native officers to seize her, and bring her, with her coadjutor, to his residence. This command they obeyed, but not without much fear and trembling, and some artifice. They took it upon themselves to present the magistrate's respects to the goddess, and to request the honour of an interview. As she had not sufficient confidence in her own power to offer any resistance, she affected a ready acquiescence. The moment she rose up to depart, the crowd, who had assembled to worship her, fled in terror in all directions; and not a little astonished were the native officers of the court to hear the worthy magistrate accuse her of *imposture*; and, after listening to all she had to say for herself,—commit her to the House of

Correction for six months !—Not perceiving, however, any marks of her vengeance for such an indignity, but hearing her, on the contrary, sue for mercy like any common criminal, the peons, at length, gathered courage to lay hands on her, and conveyed her to the place of punishment, where she is, at present, employed in pounding bricks for the benefit of the public, from whom she was lately receiving peace-offerings ! !”

CHAPTER V.

Ultra Ganges Mission.

To China's wide empire and vast population
The gospel of Christ has been given ;
In Malacca and Java the news of salvation
Has open'd a path-way to Heaven.

Penang, Singapore, and Amboyna have heard
Of the Lamb, for lost sinners once slain ;
Nor does it appear that the life-giving word
Has been preach'd or translated in vain.

CHINA.

DEEPLY impressed with the necessity and importance of conveying the glad tidings of salvation to the immensely populous but lamentably benighted empire of China, the directors of the London Society resolved on attempting the translation of the Holy Scriptures into the Chinese language, as a measure prelusive to the introduction of Protestant missionaries into that extensive country. The person deemed most suitable for this station was the Rev. Robert Morrison, whose studies, at Gosport, had been peculiarly directed to a preparation for so important an undertaking; and who was subsequently assisted, in London, by a native of China, in learning the language, and in transcribing a Harmony of the Gospels and other parts of the New Testament, from a manuscript copy in the

British Museum. His attention was, also, directed, under a suitable tutor, to the mathematics and astronomy, and he attended on the lectures at the Royal Institution; this course of studies having been determined upon, in consequence of some valuable information received, by the directors, from an intelligent correspondent at Macao.

In the month of January, 1807, Mr. Morrison sailed from England, and, under the gracious protection of that adorable Being who holds the winds in his hand, and restrains the impetuous waves within their prescribed limits, he arrived in safety at Canton, where he applied himself with unwearied assiduity to the study of the language; though, in doing this, he was obliged to observe the greatest possible secrecy, and the persons who assisted him, intimated that they trembled for their own safety, under the anticipation of being discovered.

Besides reading the scriptures with his inmates, and engaging with some of them in prayer, Mr. Morrison endeavoured, under the pretence of explaining the words law, promise, threatening, resurrection, &c. to communicate the important truths connected with these; as the law of God contained in the decalogue; the promise of life; the threatening of death; man's violation of the divine law, and the consequent introduction of human woe; the promise of forgiveness; the resurrection, and eternal life through Jesus Christ. "I was, at first, perplexed," says he, "what words to make use of, to express, to the Chinese with whom I conversed, the Supreme Being; whether to adopt the *Tien-chu* of the Romish missionaries, or to make use of words which are commonly understood by the heathen to denote spiritual and superior beings. I, at length, resolved to use both modes of expression, generally giving the preference, however, to their own *vir xin*, which is the most generally understood. When I make use of other names, they imagine that I bring to them a new deity—the god of my own country; and from this notion, which is perfectly in unison with all heathen ideas of gods, I keep as far distant as possible. I do not bring to them *another* god, but endeavour to convince them that their ideas of *xin* are erroneous; as there are not many

but *one*, and He is the same to every nation under heaven. I even let them retain the word *tien*, or heaven, but attempt to engraft upon it proper ideas, as we do in our own language. It is of small importance to give to the heathen new words without correct ideas of things. The Roman missionaries have made much noise about forcing the Chinese to receive the term *Tien-chu*, the Lord of heaven, which is certainly a good expression; but then they have presented to them, at the same time, numerous objects of worship (saints and martyrs,) perfectly in consonance with their old heathen ideas of the semi-deified spirits of departed good men. I was looking, the other day, into the prayer-books of the missionaries, translated into Chinese, and was grieved to find that they had been at so much labour to render all the unscriptural jargon which is addressed to the mother of our Lord, together with prayers to holy men and holy women, and for the souls in purgatory."

Toward the latter end of January, 1808, Mr. Morrison paid a visit to the temple of Pak-ti-pu-saat, or the great northern deity. Here he found a large concourse of worshippers, who brought, in small baskets, fowls, pork, fish, and vegetables; which, after the prostrations were over, they took away with them. Their offerings of candles, paper, and fragrant matches, however, were all consumed, and part of the wine with which they were provided, was either poured into a trough before the altar, or thrown on the ground. When the worshippers threw their flaming paper on the metal altar, one of the attendants began beating a large drum and striking a bell, as if to draw the attention of the god to the presentation of the offering. This ceremony, however, was omitted when one poor woman came with an offering of pork and green peas, but without either fowl or fish. Several of the worshippers muttered a prayer on their knees, and afterwards took up a crooked piece of wood, like a cow's horn divided lengthwise, which they threw down again and again, till it fell in a posture which they considered to be ominous of good.

When inquiring their fate in the temples, the Chinese, among other methods, have in a box a few slips of wood

numbered. On their knees they shake the box in their hands, till one of the slips fall out, and after ascertaining the number, they receive, in the temple, a paper with a corresponding mark, and in this their future fortune is written. Mr. Morrison remarked that here, as in all other idolatrous countries, there appeared to be favourite deities, as well as particular times for the worship of one in preference to another. "Hence," says he, "many of the temples were now quite deserted, while that of Pak-ti-pu-saat was crowded with worshippers, and smutted with the smoke of their offerings, till the god was almost burnt out of his dwelling."

The next morning about two o'clock, the noise of fireworks announced the commencement of the new year. The Chinese had dressed themselves for the occasion, on the preceding evening, and waited for its approach; and between two and three o'clock, the suburbs were thronged by persons carrying various offerings, and repairing to the temples.

In the course of the same month, our missionary had an opportunity of witnessing the Chinese mode of attesting the truth of an assertion, by cutting off the head of a fowl. This they consider as a very solemn ceremony, and do not like to do it but on special occasions. There is nothing similar to an oath exacted by the magistrates when they take evidence. Appeals to the gods are only made among private individuals, when they question each other's veracity; and this is done not only in the manner already stated, but, also, by dashing an earthen vessel to pieces, and wishing that, if they speak falsely, they may be destroyed in a similar manner; or by blowing out a candle, and wishing that their life may also be extinguished. On some occasions, they go to the temple, and utter imprecations before their idols. But Mr. Morrison observes, there is nothing here among the heathen that is a thousandth part so bad as the constant and irrational profanation of the names of the Divine Being, and of sacred things, so common in Europe. "They do not," says he, "whether in good or bad humour, in jest or earnest, call upon Heaven to render

them miserable in time and eternity, as wicked men, informed, but not influenced, by the gospel, do, in countries which are called Christian."

In a conversation which our missionary held, one evening, with his assistants, relative to the nature of the soul, it appeared that the Chinese scarcely distinguish it from the body till the period of death, when they suppose that a kind of manes passes into another state, and is united either to good men or beasts, as the deceased person has acted virtuously or viciously whilst on earth. They also observed, with respect to the paper, with gold and silver leaf on it, which is burnt on the altars of their deities, that the paper is designed to represent raiment, and the gold and silver leaf, money; and that all these, when sent up in flames, are caught by the surrounding spirits. On Mr. Morrison asking if they imagined the spirits had need of clothes, or were gratified by such offerings, they replied, with a laugh, that they could not tell, but they observed it was the prevailing custom, and that not only the magistrates, but the emperor himself attended to it. With respect to the contempt of the Chinese toward foreigners, and their aversion to inform themselves respecting them, they stated that it was altogether useless to desire information beyond the boundaries of their own country. "The celestial and central empire," said they, "contains every thing within itself that it is desirable either to possess or to know. The most learned persons never acquire the whole of the literature of China. Why then should they concern themselves about that which is exotic? And as to religion and morality, the depths of knowledge contained in the books of Kung-fu-tsi have never been fathomed; and until that be done, it is folly to attend to any other."

In consequence of a temporary misunderstanding between the European residents at Canton and the Chinese government, the latter prohibited all intercourse with foreigners, and the commencement of hostilities was seriously anticipated. Mr. Morrison, therefore, retired, in the beginning of November, to Macao, where he applied himself unremittingly to the study of the language. Matters, however, were soon amicably arranged, and our missionary

returned to Canton; where, in 1809, he was appointed Chinese translator to the English Factory. Alluding to this circumstance in a letter to the directors, he says, "My reasons for accepting this situation were, briefly,—that it secured my residence;—that its duties contributed to my improvement in the language;—and that the salary attached to it would enable me to make my labour in the gospel less chargeable to the churches of Great Britain. The situation, however, whilst it has the advantages which I state, has also its disadvantages. It occupies a great part of my short life, in that which does not refer to my first object. Whilst I am translating official papers, I could be compiling my dictionary, which I hope will be of essential service to future missionaries."

In the same letter which contains these remarks, Mr. Morrison says, "There has been, during the whole of this summer, a fleet of Chinese pirates on the coast, sometimes ten, twenty, or forty miles from Canton, committing the most cruel depredations; and, when they land, if the villagers refuse to comply with their demands, the pirates proceed to murder them. Several thousands have been put to death on different occasions, and, in one instance, their firing could be heard from the viceroy's palace in the city. In autumn they went on shore, and cut down the ripe grain. They have about seven hundred vessels, and whenever they see a hope of plunder, they invariably make an attack. This year they succeeded in taking a small American vessel and a Portuguese brig; and the boat of the honourable Company's ship *Ely*, with an officer and eight seamen, unfortunately fell into their hands. These pirates are not properly insurgents, disaffected to the government, but a banditti of wicked and cruel men, who threaten the destruction of commerce, and every thing beside.

"All pirates taken prisoners are beheaded, and, in some instances, instead of being hand-cuffed, their hands are nailed together. In return for these severities, they generally put to death those whom they take, particularly the officers, whom they cut to pieces."

In the course of his reading with his assistants, our missionary embraced every opportunity of speaking of the Lord

Jesus, and salvation through him ; as well as of the existence of the one only living and true God. " On this latter subject," says he, " their ideas are exceedingly obscure. The Chinese people, according to what I have seen, have no idea of one intelligent, independent, and perfect Being, the Creator and Governor of the world. They have, however, lords many and gods many, before whose images they worship, and to whom they offer sacrifice. The word *heaven*, in their language, is exceedingly vague, and it seems impossible to determine its precise signification, as they ever vary in their definition of it. An atonement my people do not think necessary, at least for small sins ; and of the pardon of great sins they have no hope."

In September 1810, Mr. Morrison sent the Acts of the Apostles, carefully revised with the Greek text, corrected and pointed, to a Chinese printer ; and, after seeing a specimen of his workmanship, agreed to pay him five hundred and twenty-one dollars for a thousand copies, including the cutting of thirty thousand characters, the wood on which they were to be cut, the paper, printing, binding, &c. This charge subsequently appeared to have been very enormous ; but our missionary knew that, in consequence of his being a foreigner, the risk, both to himself and the workman whom he employed, was extremely great, and he had therefore no alternative.

It was a pleasing circumstance when this little work was completed, that three ambassadors from the Le-ki-yo islands, who had come with tribute to China, arrived just in time to be presented with some copies. The vernacular tongue of these islands is a dialect of the Chinese language, which is read by all their literati ; and our missionary observes, " I could communicate with the ambassadors by writing Chinese, though I could not understand their spoken language. The population of the islands I could not ascertain, as they merely said that it consisted of a few times ten thousand. Their women are employed in weaving, and their present king is about twenty-five years of age. On my asking if he allowed foreigners to trade, the ambassadors wrote in reply, ' Our territory is small, and our produce poor ; we cannot trade.' They have Kung-fu-tsi, and all

the gods of China ; but I could not obtain a sight of any of their books, as the ambassadors had none with them."

In a letter addressed to the directors, and dated April 2, 1812, Mr. Morrison says, "By the last fleet, which sailed about a month ago, I wrote and enclosed you a copy of my translation of the Gospel by Luke, and a Chinese tract on the Way of Salvation, which I hope would reach you in safety. I now enclose you a translation of a Chinese edict ; by which you will see that to print books on the Christian religion in Chinese, is rendered a capital crime. I must, however, go forward, trusting in the Lord, though I will be careful not to invite the notice of government. Indeed, notwithstanding my consciousness of my own weakness, I am not discouraged, but am thankful that my most sanguine hopes have been more than realised ; as the practicability of acquiring the language in no great length of time,—of translating the scriptures,—and of having them printed in China, has been demonstrated. I am grateful to the Divine Being for having employed me in this good work, and, should I die soon, it will afford me pleasure in my last moments."

The Chinese edict against Christianity, to which our undismayed and laborious missionary alludes, will, no doubt, be perused with interest by the pious reader, and is to the following effect :—

"The Criminal Tribunal, by order of the Emperor, conformably to a representation made by Han, the imperial secretary, (in which he desired that the promulgation of the Christian religion might be obviated,) decrees as follows :—

"The Europeans worship God, because in their own country they are used to do so ; and it is quite unnecessary to inquire into the motive. But why do they disturb the common people of the interior, unauthorisedly appointing priests and other functionaries, who spread this through all the provinces, in obvious infraction of the law ? The common people, deceived by them, succeed each other from generation to generation, unwilling to depart from their delusion. This may approach very near to a rebellion ; for as the said religion neither holds spirits in veneration, nor ancestors in reverence, this is evidently to walk contrary to

sound doctrine; and the common people, who follow and familiarise themselves with such delusions, in what respect do they differ from a rebel mob? If some punishment be not decreed, how shall the evil be eradicated, and how shall the human heart be rectified?

“ From this time forward, such European as shall privately print books and establish preachers, in order to pervert the multitude,—and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers, shall have this to look to :—The chief or principal one shall be executed ;—whoever shall spread their religion, not making much disturbance, nor to many men, and without giving names, shall be imprisoned, waiting the time of execution ;—and those who shall content themselves with following such religion, without wishing to reform themselves, shall be exiled. As for Tartars, they shall be deprived of their pay.

“ With respect to Europeans at present in Peking, if they are mathematicians; without having other office or occupation, this suffices to their being kept in their employments; but those who do not understand mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the mandarins, in charge of the Europeans, inquire and act. Excepting the mathematicians, who are to be retained in their employment, the other Europeans shall be sent to the viceroy of Canton, to wait there, that when ships arrive from their respective countries they may be sent back. The Europeans in actual service at the capital are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been propagated. In Peking, where there are no more Europeans than those employed in mathematics, they will not be able clandestinely to spread false religion. The viceroys and other magistrates of the other provinces shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice; in order, by such means, to exterminate both root and trunk.—You shall conform to this decision of the Criminal Tribunal.”

In laying this edict before the religious public, the

directors of the London Missionary Society express their satisfaction with the firmness and intrepidity evinced by their missionary. "He is resolved," say they, "to go on in the strength of the Lord, to whose omnipotent care we cheerfully commit him; assured that the set time to favour China is approaching, when this edict, (which will act, at present, as a most extensive proclamation of the publication of the scriptures, and thereby excite the curiosity of the millions of China to peruse them,) shall be not only revoked, but followed by another in favour of Christianity; and it is pleasing to perceive, that, while the translator is proceeding in his important labours, the conquest of Java has opened a wide door for the circulation of the scriptures among thousands of native Chinese, who are thus, in the arrangements of Divine Providence, and, perhaps, principally for this purpose, brought under British dominion."

In the summer of 1814, Mr. Morrison travelled in the suite of the British embassy, through six provinces of China, and some of the circumstances which occurred in the course of that journey we shall take the liberty of transcribing, for the information of our readers.

"On the 9th of July," says our missionary, "I embarked, with several other English gentlemen, at Macao, and the next day his Majesty's ship the *Alceste*, having on board his excellency the right honourable Lord Amherst, ambassador from the Prince Regent to the emperor of China, arrived off the Leeward Islands. There I left the honourable Company's cruiser *Discovery*, in which I had embarked, and went on board the frigate.

"We had a very favourable passage to the Gulf of Chih-le, by which latter term the Chinese denominate that province in which Pekin is situated. On the 28th, the five vessels of which the squadron was composed, were safely anchored off the mouth of the river called Pei-ho, or the North River, on which, at the distance of two days journey by water, the famous town called Teen-tsin, or 'the heavenly confluence of streams,' is situated. The village which stands at the mouth of the river is called Takoo. The land all around is a perfect plain; and so low as to be scarcely dis-

tinguishable from the anchorage, which, owing to the shallowness of the water, is eight or ten miles from the shore.

"On the first of August, I went on shore, at the request of the ambassador, to see an imperial commissioner, appointed to receive the embassy. And in a temple dedicated to Fuh-too, which is the Chinese pronunciation of Buddah, I found a European print of the head of our Saviour. He was crowned with thorns, and held a reed in his hand. This print was pasted on a large scroll of paper, which was hung up in one of the rooms of the priests, and incense vessels were placed before it. Observing some Chinese writing on the scroll, I was anxious to read it, but the priest said the picture was there dedicated, and he could not take it down. He showed me a book containing the service, which he said was used when they worshipped this picture, but it was in such a mystical style, that I could not make out the scope of it. This picture, and the name Teen-choo-Keaou, by which the Romish religion is known, were the only vestiges of Christianity that occurred to me during the whole of our journey."

After mentioning a banquet, given by two imperial commissioners, at Teen-tsin, on the 13th of August, Mr. Morrison observes, "The general principles of our religion give a tone of elevation and dignity to the human mind which is not felt here. Associating at stated periods for worship, and to receive religious instruction, when the infinite greatness of the Deity is held up to the view of princes, nobles, and people, and the idea is often suggested that all earthly distinctions must soon terminate,—naturally moderates a tendency to domination among the higher classes, and, at the same time, raises to a manly feeling the hearts of the poorest and most abject. In China the people never meet under similar circumstances, nor do they associate under something approaching to equality for the worship of their gods. The priests occasionally inculcate the practice of morality, and piety to the gods, by means of the press; but they never preach or teach orally. I am now writing in a temple, containing upwards of a hundred priests and as many idols. About fifty priests worship images of Buddah, with morning and evening prayers, which occupy

neatly forty minutes. There are three images placed in a line; and, before these, the priests burn tapers, offer incense, and recite prayers; sometimes kneeling, and repeating over and over again the same invocation; and sometimes putting their foreheads on the ground, in token of adoration, submission, and supplication. Day after day, and year after year, this is gone through; but they never associate the people of any rank or age, to deliver instructions to them. Indeed, they are not qualified, being generally illiterate and uninstructed themselves. They are the mere performers of ceremonies, and should never be denominated by the same name that is applied to the ministers of the Christian religion. The multitudes of people in this country are truly, in a moral and religious point of view, 'as sheep without a shepherd.'

"Without referring to the peculiar and important doctrines of Christianity, but speaking merely of its general aspect in protestant countries, with the qualifications and duties of its ministers, how vastly superior is it to the system of paganism which prevails here. The contrast struck me very forcibly during divine service in this very temple, as performed by the chaplain of the embassy. We have heard much here about sitting or not sitting in the presence of great men. The Chinese carry their objections to a ridiculous height in respect to persons sitting, who are of a rank a certain degree inferior to themselves; and on no occasion, religious or ceremonial, do superiors dispense with this usage. Hence, when looking round the congregation, during sermon, and seeing English noblemen, gentlemen of inferior titles, officers in his Majesty's service, merchants, mechanics, soldiers, and servants, all sitting in the same room, and listening to the same instruction, the idea which I have already mentioned of the general administration of the Christian religion being so very far superior, occurred with the greater force."

The real cause of the failure of the embassy, and of the abrupt dismissal of Lord Amherst and his suite from Peking, is stated by Mr. Morrison to have been as follows:—

"Having arrived at Tung-chow, which is one day's

journey from the capital, we remained there eight days, discussing with a person of the rank of a duke, (to whom I shall give that name,) a question considered of vital importance by both parties, though it all turned on a ceremony. High-officers of state in China, and dependant Tartar kings and princes all submit to the *great emperor* a ceremony, which is the strongest external expression of devotedness and submission which this people, who abound in external forms of submission, have been able to invent. To kneel on the ground,—to place the hands on the floor, whilst bowing forwards,—and to strike the forehead against the earth once,—seems an abundantly apparent mark of veneration, devotion, or submission. They, however, require the person to strike his head against the earth thrice; and they increase this as Europeans do their three cheers, by three times three; the worshipper rising and standing erect between each three, and then kneeling down again. This ceremony is called by a name which signifies ‘three kneelings, and nine knocks;’ and, by tributary princes and foreign ambassadors, it is performed to the emperor as an expression of homage. This, which by way of eminence is called *the ceremony* was what the Tartar negotiators required from the British ambassador. That he should hesitate, few persons will wonder.

“The duke, at last, pretended to give way, and on the afternoon of the 28th of August we set off to the palace of Yuen-ming-yuen, and, after travelling all night, arrived at day-break the next morning. The Tartars rise very early, and the hour appointed by the emperor for giving audience to the ambassador had already elapsed. We were, therefore, hurried, after travelling the whole of the night, unwashed, and undressed, to the door of the palace. A British nobleman representing his sovereign, and who had come fifty thousand miles to the court of China, demurred, as was natural, to enter thus into the imperial presence, and pleaded with the duke, who came out to urge him into the hall of audience, that the fatigue of the night had made him unwell; at the same time intimating a hope that his majesty would graciously defer seeing him that morning. The duke immediately went in and said, the ambassador

was so ill, that he could not stir a step. This produced a gracious order that Lord Amherst should retire to the house provided for him, with an intimation that his majesty's physician would attend upon him. He did attend accordingly, but what report he made is not known; though he certainly could not say, with truth, that the ambassador was dangerously ill. The emperor, however, thought he was imposed upon, and called a special meeting of his cabinet; and as no one apprised him of the fact of our travelling all night, till two or three days afterward, when it was too late, his imperial majesty in the heat of his displeasure decreed that the ambassador should be required to depart immediately. This decree was carried into effect the same day. At four o'clock in the afternoon we left Yuen-ming-yuen, and, after travelling all night a second time, arrived at Tung-chow on the 30th, by break of day.

"The emperor afterwards discovered the real state of the case; and though the duke is brother to the empress, he removed him from some high situations of trust which he had previously held. Three other persons of the first rank were, also, removed from their offices; and an edict was published, chiding the courtiers for their indifference to the public welfare, and lamenting that selfishness should be carried to such a degree, as could hardly have been supposed possible. The duke's most intimate friends (as his majesty stated it himself,) who, in ordinary cases, professed the utmost attachment and cordiality, smiling and fawning upon him, when they saw him perplexed and embarrassed by the questions put to him, would not, though it was fully in their power, set him right, or state the truth for him; every one observing, 'It is not *my* business.' 'Alas!' said the emperor in his edict, 'on what a dangerous rocky eminence does a statesman tread!' And, in the next line, he asks, 'If you had no regard for the duke, had you none for your country?'

"Notwithstanding all this, the emperor's notions of dignity would not allow him to give an explanation to the British ambassador. He ordered his officers, however, to treat him with politeness whilst passing through the country; and the night after our departure, he sent three arti-

cles as a *donation* to the king of England, and took from our presents three articles under the name of *tribute*."

On the 6th of October, our missionary and his companions crossed the Yellow River, which, however, at that time, did not present so magnificent a spectacle as had been anticipated. Its width was not so great, nor its current so rapid, as most of the party had supposed, nor were its waters so yellow. Still it had a fine appearance; and the recollection of the great length of its course, and the frequent ravages made at certain seasons, by its impetuous waters overflowing or washing away its soft alluvial banks, gave considerable dignity and importance to the prospect.

At a place called Kwa-chow, Mr. Morrison entered into conversation with a Mahometan gentleman, who was lodging for a day or two in one of the temples of Buddah; those sacred places being often used, in China, as temporary inns for travellers. From this person our missionary learned, that there are considerable numbers of mussulmen in different parts of China, and that they are not only tolerated in the exercise of their religion, but are, also, admitted into the service of the government. In Keang-nan, they have thirty-six mosques, which, in the Chinese language, they call "temples of worship:" all of them, however, are generally locked up, except on Friday, which is the Mahometan sabbath. They have a teacher, who recites their service in Arabic; but it is said that neither their doctrines nor devotions are translated into Chinese.

By the same person, who proved to be an officer of government, Mr. Morrison was informed, that at Kae-fung-foo, in the province of Ho-nan, there were a few families designated as "the sect which plucks out the sinews" from all the meat which they eat, and said to observe the eighth day as a sabbath. "This statement," says our missionary, "corresponds with what is related in Grosier, respecting the persons considered Jews; and I think the account here given strengthens the probability that they are so.

"A copy of a Hebrew letter, sent out by some Jewish gentlemen in London, was, last season, forwarded by a native to Ho-nan, with a promise, that if he could find any person capable of reading the letter, and answering it in

the same language, he should be remunerated for his trouble. He, accordingly, went to Kae-fung-foo, and, as he stated, found a person who said he understood the letter, and undertook to procure an answer in a few days; but the times were so troublesome, in consequence of various rumours of rebellion, that the messenger became apprehensive, and left the place, before the person who had taken the Hebrew letter brought him any answer."

In Shau-tung Mr. Morrison passed near the birth-place of Confucius; and, in a most romantic spot on the Po-yang lake, he had an opportunity of seeing a college, at which Choo-foo-tsze, a highly esteemed commentator among the Chinese, taught about six hundred years ago. "This college," says Mr. Morrison, "is situated at the top of a glen, through which a clear stream winds its way over a rocky bottom. Near the stream are cultivated spots, and up the sides of the hill a variety of timber grows. At the top of the glen, the 'Mountain of Retreat' lifts its dark rocky summit, and defends the 'College of the White Stag Valley' from the northerly blast. Here Choo-foo-tsze taught. They show the rock on which he sat to angle; and a tree, yet bearing flowers, which he planted with his own hand."

On the first of January, 1817, the embassy arrived at Canton; and on this occasion our missionary observes, "Nearly six months had elapsed from the time that I embarked at Macao. In the course of my journey I visited a great many temples, but they were generally in bad repair, and some were in ruins. These religious structures, which Europeans call pagodas, were, in many places, falling down; having been chiefly built during the last dynasty. Priests do not reside in them, but idols are placed in the different stories; and from an inscription which I saw on one, I am inclined to suppose that an idea of placing the idols as near to heaven as possible, was part of the motive for building them so high. The loftiest consist of nine stories, and they are often built on the tops of mountains, where the labour and expense of erecting them must have been immensely great."

Two months after our missionary's return to Canton, twenty-four persons were beheaded, in one day, at the

usual place of execution, and eighteen more suffered, in a similar manner, within four days afterward. Such spectacles, indeed, occur so frequently, that the attention which they excite is comparatively trifling. The government does not even give publicity to the crimes of the delinquents, but the daily paper merely notices the fact of their decapitation. No account of their conduct on the verge of eternity is presented to their fellow subjects, nor do any of the ministers of religion attend them, even in their last moments, to excite them to repentance.

The posture of execution is very singular. The criminal is obliged to kneel, with his face toward the imperial residence, and bending forward, in the attitude of submission and thanksgiving, his head is severed from the body, by a skilful blow with a sword.

The prison in which malefactors are usually confined, is such a loathsome and horrible place, that it is called *te-yah*, or hell; and from their sufferings during the period of their incarceration, or from excess of fear, it sometimes happens that the culprits cannot support themselves in the position required. Others, however, evince a dauntless effrontery, and go out of the world threatening vengeance against their prosecutors in the life to come; that is, when having undergone their destined transmigrations, they shall live as before in this world.

"It has been generally thought," says the editor of the *Anglo Chinese Gleaner*, "that, considering the vast population of China, few criminal executions take place. This, however, is a great mistake; as more than *one thousand* criminals suffer death annually, in the province of Canton alone! A learned Chinese asserts, that, on an average, one hundred are put to death in this province every month!" Justly indeed has it been remarked, that "paganism is not adapted to cherish the nobler feelings of the human heart."

In the following month (April), an alarming earthquake happened at a place called Chang-kuh, on the western frontier of China, where a persecution of the Christians had occurred about two years before. On this lamentable occasion, about eleven hundred houses fell, and crushed to

death beneath their ruins upwards of two thousand eight hundred persons, including Chinese and foreigners, old and young, men and women, and a number of the lama priests. In an edict relating to this sad event, his imperial majesty expressed the most lively feelings of commiseration for the sufferers, and granted a sum of money, in addition to that already given by the viceroy of the province, to be distributed among the houseless survivors; peremptorily enjoining that it might be applied to the relief of the people, instead of being embezzled to a certain extent, as had sometimes been the case. About three months afterward, the river Pih-Keang, in the neighbourhood of Canton, overflowed its banks in the night, and inundated the land, to the west and the southward, so completely, that about nine hundred persons were unfortunately drowned, and a considerable number of houses were destroyed.

In a letter from our excellent missionary (now Dr. Morrison), dated September 4, 1817, he says, "I have translated the Morning and Evening Prayers, just as they stand in the Book of Common Prayer, altering only those which refer to the rulers of the land. These I am printing, together with the Psalter, divided for the thirty days of the month. I intend them as a *help* to social worship, and as affording excellent and suitable *expressions* for individual devotion. Mr. Milne wished to modify them, so as to render them more suitable to our peculiar circumstances; but as they possess here no *authority* but their own general excellence, and are not binding on the practice or conscience of any; and as they are not *exclusive*, I judged it better to preserve them as they are. Additional helps may be afforded, if they shall not be fully adequate. The heathen, at first, require helps for social devotion; and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus Christ, were so many excellences, that a version of them into Chinese, as they were, was better than for me to new model them. The church of Scotland supplied us with a catechism;—the congregational churches afforded us a form for a Christian assembly; and the church of England has supplied us with

a manual of devotion, as a help to those who are not sufficiently instructed to conduct social worship without such aid. We are of *no party*. We recognise but two divisions of our fellow-creatures,—the righteous and the wicked—those who love our Lord Jesus Christ, and those who do not.”

On the 19th of May, 1818, a storm suddenly arose at Peking, which almost darkened the heavens, and filled the air with clouds of sand and dust. The emperor, conceiving this occurrence to be an indication of divine displeasure, was naturally much alarmed, and convened his ministers of state, to endeavour to discover, if possible, the cause and real meaning of so terrific a phenomenon.

In a public document, published on the occasion, his imperial majesty reprimanded his astronomers for not having previously informed him when the hurricane was to take place; and for having stated to him, but three days before, that the most benignant stars were shedding their felicitous influence around his person, and indicating the enjoyment of long life and uninterrupted prosperity. “All this,” however, the emperor judiciously observes, “was evidently the language of flattery; as they either could not or would not tell him what evils were about to happen.”

In the course of the preceding year, his imperial majesty had displaced and degraded Sung Ta-jin, his prime minister, for having presumed to advise him not to visit certain tombs of his ancestors. Three of the astronomers who were now consulted, gave their opinion that the cause of the hurricane was the dismissal of the late premier, and suggested the expediency of recalling him; but this suggestion was by no means agreeable to the emperor, who reproved his advisers for their presumption in daring to interfere with the exercise of his royal prerogative.

Another opinion was presented by the Mathematical Board, who intimated, that if this kind of hurricane, accompanied by a descent of dust, continue a whole day, it indicates perverse behaviour, and discordant counsels between the sovereign and his ministers, together with great drought, and scarcity of grain. If the wind blow

up the sand, move the stones, and be accompanied by a noise, inundations may be expected. If the descent of dust continue but an hour, pestilence may be anticipated in the south-west regions; and in the south-east, half the population will be diseased.

The Gazette published on this occasion expresses the emperor's painful anxiety on account of the long drought which had been experienced, and states that he had appointed his sons to fast, to pray, and to offer sacrifices to heaven, to earth, and to the god of the wind.

The 20th of May was to be observed as a solemn fast; and on the day of sacrifice, the princes, nobles, and ministers of state were to appear in a peculiar cap and upper garment, indicating deep contrition.

From these facts it is obvious that the minds of the highest classes of the community in China are exercised on the important subjects of *sin*, and *Providence*, and *punishment*; and, as the light of unassisted reason is too feeble to conduct them into the paths of truth, how desirable is it that the truths of the gospel should be introduced into their country, which are alone capable of rendering the inhabitants "wise unto salvation!"

In a letter dated March 18, 1819, Dr. Morrison observes, that he had recently written a small book called a "Voyage round the World," with the design of enlarging the minds of the Chinese poor, in respect to mankind generally, and to introduce the essential truths of Christianity. "To this," says he, "I added a map of the world, which so greatly delighted the Chinese printer, that he made some copies for himself; but in copying that part in which I mentioned *Judea*, where Jesus, the Saviour of the world, was born, he obliterated the name of Jesus, I believe, through fear."

To prove that Dr. Morrison's idea was well founded, and that the printer had cause of apprehension, it may be proper to glance at the persecutions which were experienced by the Roman catholic converts, in the course of the same year.

"Every European priest whom they discover," says one of the Catholic missionaries, "is arrested and put to death on the spot; and a similar fate is reserved for the

Chinese Christian priests. The other Christians, when they will not apostatise, suffer the most dreadful torments, and are afterwards banished to Tartary. In this year (1810) there are in the prisons in the province of Sutchuen alone, two hundred persons, who wait the moment of exile. A Chinese priest has been strangled, and two others are to die in the same manner. In the whole empire there are but ten missionaries, five of whom are at Peking; where they can have no correspondence with the inhabitants but in secret. The emperor has declared that he will have no more printers, watch-makers, nor even mathematicians. The bishop of Peking has in vain attempted to introduce himself into his diocese, under that title. The only means of penetrating into the country, of which the missionaries can avail themselves, is to join the couriers, who go from Peking to Macao; but if this be discovered, both the missionary and the courier are put to death on the spot."

On the 25th of November, in the same year, the translation of the Holy Scriptures into the Chinese language was happily brought to a complete termination. And on this interesting occasion Dr. Morrison wrote to the directors as follows:—"To have Moses, David, and the prophets,—Jesus Christ and his apostles,—using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world; and I trust that the gloomy darkness of pagan scepticism will be dispelled by the day-spring from on high; and that the gilded idols of Buddah, and the numberless images which fill this land, will one day assuredly fall to the ground, before the power of God's word, as the idol Dagon fell before the ark.

"These are my anticipations, although there appears not the least opening at present. A bitter aversion to the name of our blessed Saviour, and to any book which contains his name or his doctrines, is felt and cherished. This, however, does not induce me to despair. I remember *Britain*,—what she was, and what she now is, in respect of religion. Three hundred years have not yet elapsed since national authority said, that 'the Bible should *not* be read

openly in any church, by the people, nor privately by the poor;—that only noblemen and gentlemen, and noble ladies and gentlewomen, might have the Bible in their houses.—I remember *this*, and cherish hope for China.

“Tyndal, whilst being fastened to the stake, exclaimed with a fervent and loud voice, in reference to Henry VIII. ‘Lord, open the eyes of the king of England!’ and his prayer seems to have been heard and answered. Let us be as fervent in a similar petition, in reference to the sovereign of this empire.”

During the summer of 1820, Dr. Morrison opened, at Macao, a Dispensary for the Chinese sick poor, and continued it till what is called the close of the Macao season. It became very popular, but after the return of his family from Europe, our missionary found his time inadequate to its continuance.

“We have had many deaths around us,” says this faithful labourer, “which have shocked the minds of those who reside on the spot. A Chinese magistrate in Macao, who had attacked the press, died miserably in August; and in the northern part of this province and the adjoining one, an epidemic is prevalent, which has carried off some thousands of the Chinese. In the spring of the year, the Yellow River overflowed its banks, and deluged the country; and on the 4th of August, an earthquake took place in the province of Ho-nan, which threw down twenty thousand houses and cottages, and crushed a great number of persons to death. The government Gazette reckons them at about four hundred; but they always underrate these calamities. Upwards of five hundred were also bruised or otherwise injured.”

The 2d of September was marked by the death of the emperor Kea King, who expired suddenly, in the sixty-first year of his age. This event was succeeded by a contest between two of his sons for the imperial diadem, and several of the provinces were, for some time, in a state of revolt, in consequence of the dispute relative to the succession. At length, however, the emperor’s second son (the eldest living) ascended the vacant throne, under the title of Taoukwang, or “Reason’s glory,” by which he designed to in-

minate that his reign would be a glorious age of reason in China.

Among many other instances of human depravity which have induced our missionary in China to remark, in some of his communications to the directors, that "iniquity abounds" in that extensive but benighted empire, the following are particularly calculated to excite every pious reader to importunate prayer and unremitting exertion, on behalf of a people, whom nothing but the gospel of Christ can render amiable in this life, and completely blessed in that which is to come.

At Canton, in the spring of 1822, two cases occurred of children murdering their parents. When seized by the officers of government, both the wretched criminals refused all sustenance, with the design of starving themselves to death. Being at a considerable distance from the residence of the governor, (where, according to law, they should have suffered a slow and ignominious death, by being bound to a cross and cut to pieces,) they would certainly have died of want, before they could have reached the place. The local magistrates, therefore, ordered them to be bastinadoed till they expired.

In the course of the same year, a young woman at Pekin murdered the father of her husband; but it appears that the victim of her fury had, for some time, cohabited with his son's wife, and had at length murdered his son, to facilitate this adulterous intercourse. The incestuous widow, to avenge this action, then killed her own paramour, the parent and assassin of her unfortunate husband!!

In the annual report, communicated to the general meeting of the London Missionary Society, in 1823, the directors observe:—"The completion of Dr. Morrison's Chinese and English Dictionary, (which has occupied more or less of his time during a period of fifteen years,) as well as that of the Chinese version of the Holy Scriptures, forms a kind of epoch in the history of the mission, and seems to present a suitable occasion for taking a brief retrospect of what has been accomplished in this interesting section of the Society's operations.

"The important part taken by Dr. Morrison in the

Chinese version of the scriptures, had he been able to accomplish nothing more in furtherance of the Society's designs in the East, would have amply compensated for whatever expenditure of labour, time, or money has taken place in this department. And although we cannot but place a high value on his philological labours, it is unquestionably on his services as a *translator* of the sacred records, that we are compelled to rest his strongest claims to the esteem of the Christian world, and the gratitude of future ages.

"It is, however, due to Dr. Morrison to observe, that by means of his Chinese and English Dictionary, in conjunction with the Chinese Grammar, compiled by him, and published about twelve years ago, he has furnished, for the use of English students of Chinese, highly valuable facilities for attaining a knowledge of this very difficult language; and, at the same time, he has contributed to open more widely the door of access to the stores of Chinese literature and philosophy. But his labours in this department are chiefly important, as they supply the Christian missionary with the means of attaining with accuracy, and, as far as possible, with ease, the language of a people who compose about a fourth part of the entire population of the globe.

"It may further be observed, in reference to the philological labours of Dr. Morrison, that they have also contributed to prepare the way for the future dissemination of European learning and science, through the medium of the English language, among the natives of China. The introduction of these into the empire, as objects of study, in the first place to the more learned, and gradually of education to others, would naturally tend to loosen the fetters of superstition and prejudice; to substitute for a contempt, perhaps more feigned than real, a degree of respect and veneration for the inhabitants of Europe; and thus, at length, to procure a candid attention on the part of the more inquisitive Chinese at least, to the doctrines and evidences of Christianity.

"Ever since the year 1813, the gospel has been more or less regularly preached, both in English and Chinese,

either at Macao or Canton. Nor has this small portion of the Christian ministry, thus insulated, as it were, and conducted almost to the extremities of the eastern world, been wholly destitute of effect. Besides the advantages derived from these religious services, by European and American residents, 'there are some Chinese,' to use the language of Dr. Morrison, 'on whose consciences divine truth has made an impression.'

On the 9th of December, 1823, Dr. Morrison embarked in the *Waterloo*, Captain Alsager, for England, where he arrived in safety, on the 20th of March, in the ensuing year. Previous to his departure from China, however, he dedicated, by prayer and imposition of hands, a native convert to the work of an evangelist among his own countrymen; securing to him a small annual stipend, for the duties to be performed in discharge of his sacred obligations; and, at the same time, permitting him to pursue his secular calling, as the principal means of his support.

Shortly after our excellent missionary's arrival in England, he had the honour to be introduced at court, by Sir George Staunton, bart., as the first Protestant missionary to China; and was presented to the king by the president of the board of control, the right honourable Charles Wynn. Dr. Morrison was permitted to lay before his majesty a copy of the Chinese version of the Holy Scriptures, made by himself and the late Dr. Milne; and, also, to present to the king an account of the Anglo-Chinese college and Singapore institution, to which the attention of our readers will hereafter be directed.

In an official communication to Sir George Staunton, dated April 12, 1824, Mr. Peel, the secretary for the home department, stated, that, in laying the Chinese Bible before the king, he had mentioned the very singular and meritorious exertions made by Dr. Morrison, for the promotion of religion and literature in the east; and that he had it in command to communicate his majesty's marked approbation of that gentleman's distinguished and useful labours.

Another letter was subsequently addressed to Dr. Morrison himself, by his majesty's librarian; in which the writer observes, "I have received his majesty's commands

to convey to you his acknowledgment, and to express his sense of your attention in presenting, through Mr. Peel, a copy of your Chinese Bible. And his majesty has been pleased to direct me to take it into my particular care, as an important and valuable addition to his library."

Dr. Morrison had intended to return to China in the latter end of 1824; but, in compliance with the wishes of the directors, he has consented to remain in England one season longer, for the purpose of communicating elementary instruction in the Chinese language, and of conferring with those who may be desirous of obtaining some acquaintance with it, whether for pious purposes, or with a view to objects of general knowledge and literature.

MALACCA.

In the autumn of 1812, the Rev. William Milne sailed from England, with the design of assisting Dr. Morrison in his missionary labours in China. On his arrival, however, at Macao, which belongs to the Portuguese, the Roman catholic priests exerted their influence with the governor, to effect his removal; and he was ordered to quit the island within eight days. He accordingly retired for the present to Canton, whilst the European vessels were taking in their cargoes; and he afterwards visited Java, with the design of circulating the New Testament, and different religious tracts, among the Chinese emigrants residing there and in the adjacent islands. After distributing great numbers of books in Batavia and the vicinity, he made an extensive tour through the eastern parts of Java and the island of Madura, to which he alludes in the following extract of a letter, dated July 1, 1814:—

"During this journey, I have travelled about fourteen hundred miles over land, without injury;—have visited Bencoolen, the seat of the sultan of Madura, and slept a night in the palace;—also Solo, the metropolis of the emperor of Java, to whom I was introduced. I have, also, visited all the towns and villages of importance where there are Chinese, from Batavia, near the west end of Java, to Sumanap, on the farther extremity of the

island of Madura. At all these places I have distributed Chinese New Testaments, Catechisms, Tracts, &c. to a considerable amount, and have made arrangements for sending some to the Chinese residents in the island of Borneo.

After his return to China, Mr. Milne determined, with the concurrence of his excellent colleague, to settle at Malacca, as the seat of a branch of the Chinese mission. Accordingly, on the 15th of April, 1815, he and Mrs. Milne embarked in the *Lady Barlow*, and on the 22d of May they arrived safely at their place of destination; where they were received with every mark of kindness and attention by Major Farquhar, the resident and commandant, who, having previously heard of their intended visit, ordered a house to be prepared for their accommodation. He, also, expressed his entire approbation of the objects of the proposed mission, and generously allotted eighty dollars per month to Mr. Milne, for such services as his missionary engagements might permit him to perform in the Dutch church, which happened, at that time, to be destitute of a minister.

Shortly after his arrival, our missionary intimated to the resident that he felt anxious to establish a charity school for poor Chinese boys; and, having obtained the approbation of that gentleman, he fitted up an apartment in his own garden for the purpose of a school-room. A notice of his design having been circulated among the Chinese in their own language, fifteen boys were induced to give in their names, most of whom had never read a word before. These were instructed in the elementary books common in China, together with writing and arithmetic, according to the Chinese method.

Speaking of his different avocations, at this time, Mr. Milne observes—"My daily engagements exhibit but little variety; being chiefly confined to learning the language,—composing,—and translating passages of the Old Testament, hymns, anecdotes, and miscellaneous pieces. Part of every day is spent in reading the scriptures and prayer, with the Chinese domestics. This exercise is now held in the school, and a few practical remarks are made on the chapter or paragraph read. Few days occur in which some

Chinese do not call, either to ask for tracts, or to converse; and this affords frequent opportunities of speaking to them respecting the things of God. Convinced of the importance of frequent intercourse with them, I have had a little room fitted up, in the Chinese style, with seats, small tables, rolls of characters hung up, &c. Here those that come sit down, and we converse together; and this apartment answers, also, as a chapel. In this way, one day is spent after another, except that now and then a visit is paid to the Chinese in their own houses."

In describing his mode of spending the Sabbath, Mr. Milne says, "At ten o'clock, I preach a short discourse, in English, in the church, to a congregation of from thirty to fifty people.—At one, I pray with my Chinese domestics, read a portion of the scriptures, and give a short discourse on the passage read.—At half past three, I examine the boys in the Chinese school, and hear the elder pupils repeat Mr. Morrison's catechism.—In the course of the afternoon, I generally go into the town, and talk with any China-men whom I happen to meet; sometimes sitting down in their shops, and conversing with eight or ten at one place, and then going on to another. Sometimes I give them a tract to read, and endeavour to explain it; and with those with whose dialect I am but imperfectly acquainted, I converse by writing, and, in this way, introduce to their notice some of the most important doctrines of Christianity.—In the evening, about eight o'clock, we read a chapter in Mr. Morrison's translation of Genesis, upon which a few remarks are made; and then my teacher and printer bring forward a few verses of a hymn, which they have composed during the day, on some passage of the New Testament, pointed out by me for that purpose. Their poetical performances are often very imperfect; but I hope good will result from their attention being thus directed to the words of eternal life."

In January, 1816, our missionary paid a visit to Penang, or Prince of Wales's Island, where he was received with equal kindness and urbanity by several gentlemen connected with the government. And he embraced every opportunity, during his stay, of distributing tracts, Testaments, &c. among the Chinese, and of explaining their

contents to all who were inclined to give him their attention.

“One day,” says he, “I met with Sabat, the Arabian. formerly a convert to Christianity, under the labours of the Rev. Henry Martyn, and subsequently employed by the Bible Society in Bengal. His aspect appeared interesting in the highest degree, and his conversation discovered a very acute intellect. I had previously heard of his conversion and labours; but knew nothing of his apostacy, till he himself mentioned it. The causes which led to this unhallowed step he endeavoured to explain, but I could not clearly comprehend him. The fact of his apostacy, and of his having written a book professedly in favour of Mahometanism, he did not attempt to conceal; but appeared to be deeply affected with the sin and folly of his conduct. On my putting some pointed questions to him, he replied, ‘I am unhappy! I have a mountain of burning sand on my head! And when I go about, I know not what I am doing!’ He then added, ‘What I did in renouncing Christianity and writing my book, (which I call *my evil work*,) was done in that heat of passion which is so natural to an Arab; and my chief wish now is, that God may spare me to refute that book, page by page. I know it contains all that can be said in favour of Mahometanism; and should I live to refute it, I shall render a greater service to the gospel than if it had not been written.’

“He spoke with rapture of the Rev. H. Martyn, and said that if every hair on his body were a tongue, he could not fully describe the worth of that excellent man. He also alluded to the Rev. Messrs. Cran and Des Granges as amiable and lovely characters; and observed that the Baptists at Serampore were very worthy men, though he could not receive their doctrine of adult baptism.

“The case of this poor man,” says Mr. Milne, “deeply affected me and Captain M’Innes, who was also present. We afterwards visited and conversed with him, and, as he understood English, I wrote a letter to him, previously to my leaving Penang, exhorting him to a speedy repentance and turning to the Lord.

“After a little time he went over to Acheen, with the ex-

king, but for what purpose I know not. On his way back to Penang, he unfortunately fell into the hands of the usurper, who seized all his property, and put him in irons. A few days ago, I received a letter from him, from which it appears that he is confined day and night in the gun-room of a piratical brig belonging to the usurper, and that, during the night, he is always put in irons. He says, 'When I was first brought before the usurper, he examined me, and found no fault; but he afterwards asked, 'What is thy religion?'—I replied, 'My parents were Mahometans.'—'But what is *thy* religion?' To this I merely answered, 'God knows.'—'Then,' said the usurper, 'thy parents were Mahometans, but thou art a *Serance* (a Christian) and must be put to death.' Since that time he has been in confinement; nor does it appear that he denied his being still a Christian. I immediately dispatched the letter to Captain M'Innes, entreating him to endeavour to procure Sabat's release, and earnestly prayed the Lord to grant that in his captivity his backslidings might be healed."

On his return to Malacca, in the month of February, our devoted and laborious missionary opened two new schools, containing about forty boys, and, in a short time, the number increased to eighty. On removing, however, to the mission-house, without the western gate of the town, the pupils began to decrease; partly in consequence of the augmented distance, and partly from the prevalence of the measles in the neighbourhood. The method of writing in sand was now first introduced among the lower classes, and a number of painted boards were prepared, instead of slates, for those boys who were further advanced. It was with considerable difficulty that the Chinese teachers, accustomed so long to their own mode, could be brought to adopt this new plan. They were gradually convinced, however, of its utility, and when the scholars were brought on so far that one whole school, consisting of nearly sixty boys, could all write the same characters at once, they seemed completely overwhelmed with astonishment.

In the beginning of April, Mr. Milne had a favourable opportunity of distributing some tracts and New Testaments on board some junks from Siam and Cochin-China,

the crews of which were almost entirely Chinese. He had, indeed, considerable difficulty in making himself understood, in consequence of the difference of their dialect; but when he wrote, they easily comprehended his meaning. Some of them never having heard of such a thing as the gratuitous distribution of books to strangers, at first could scarcely believe that the tracts, &c. were really designed for their acceptance; and, when convinced of the fact, they received them with evident symptoms of astonishment. It afterwards appeared that some of these men, in compliance with our missionary's request, had circulated some copies of the New Testament in Cochin China; and, though a Romish priest had earnestly endeavoured to dissuade the people from receiving them, the curiosity of many had been excited to know what the prohibited contents were, and an anxious inquiry after the books had taken place.

On the first Sabbath in November, a Chinese named Leang-Kung-Fah was baptized in the name of the adorable Trinity. The service was performed privately, in a room in the mission-house; all possible care having been previously taken, by conversation and instruction, to prepare him for this sacred ordinance.

"He belongs," says Mr. Milne, "to the province of Canton; is a single man, about thirty years of age; and has no relations living, except a father and a brother. He can read a plain book with ease, but has received only a common education. He is of a steady character, and frugal habits; but his temper is less sociable and engaging than that of many of his countrymen. He was formerly very obstinate, and occasionally troublesome; but, of late, there has been scarcely any thing of this kind to complain of. He told me, some days since, that he was employed in perusing my Treatise on the Life of Christ; but whether he had been seriously impressed with the contents of that book I am not able to say.

"With respect to his former life, he observed, 'I was never much given to idolatry, and seldom went to the temples. I sometimes prayed towards heaven, but lived in careless indifference. Although I rarely went to excess in sin, yet I have been occasionally guilty of drunkenness and

other vices. Before I came hither, I knew not God; but now I desire to serve him.' He wished to be baptized exactly at twelve o'clock, 'when,' to use his own words, 'the shadow inclines neither the one way nor the other.' What his view was in fixing on that precise time I cannot tell, but I suppose it arose from the remains of that superstitious regard to 'times,' which prevails so generally among the Chinese. I told him that God had not distinguished one hour from another, and that he, as a disciple of Christ, must, in future, regard every hour and day alike, except the Sabbath, which is to be specially devoted to the service of God. Aware, however, that some superstitious attachments may, for a considerable time, hang about the first converts from paganism, and that it is in the church and under the ordinances thereof, that these attachments are to be entirely destroyed, I did not think it advisable to delay administering the initiatory ordinance."

In the course of the same month, our missionary opened a Thursday evening lecture in the temple of Ta-peh-Kung, to which he gained admission through the influence of two of his most regular hearers. "Being a public place," says he, "though small, it seemed better adapted to my purpose than a private house, though larger; because quarrels and contentions, which often prevent neighbours who do not agree, from going to a private house, do not prevent them from visiting the temple. The place is sometimes full. I sit down before the altar, preach the gospel of the Son of God, and often condemn idolatry in the presence of the idol and its votaries. On great days, I am obliged to sit before pots of smoking incense, cups of tea, and burning candles of an immense size, placed on the altar, in honour of the deity whose worship it is my aim to overthrow. I will not presume to say a single word, which may lead to a supposition that great things are doing; but I think it would not be a little gratifying to the members of the Bible Society, to see half a dozen New Testaments taken out and opened in this idol's temple by the heathen, in order to search for the text, or to look over the passage explained. The people bring their books from their houses, and carry them back, when the service is over. How great a bless-

ing will the Bible Society, which furnishes this precious volume, prove to the world, and how important is its assistance to Christian missionaries!"

On the 11th of November, 1818, Major Farquhar, late English resident and commandant of Malacca, laid the foundation-stone of an institution called the Anglo-Chinese College, in the presence of the Hon. J. S. Thyssus, governor of the colony, since its restoration to the king of the Netherlands. Several medical gentlemen belonging to the honourable East India Company's establishments in Bengal, Penang, and Bombay, also attended on this occasion, together with the commandant of the Dutch troops, the members of the college of Justice, and the principal Dutch inhabitants of Malacca.

This institution, the chief objects of which are the cultivation of Chinese and English literature, and the diffusion of Christianity in the countries and islands which lie to the eastward of Penang, owes its origin to the Rev. Dr. Morrison, who generously devoted the sum of one thousand pounds sterling to the erection of the building, and promised an additional sum of one hundred pounds annually, for the first five years, commencing from the opening of the college.

In reference to this establishment, Dr. Morrison thus writes to the directors of the London Missionary Society:—

"It is my anxious wish to see the Ultra Ganges mission well arranged and consolidated, or that there may be a succession of co-operation in the same line, and directed to the same point. The desirable thing is so to arrange matters, that there shall be present co-operation and continued effort. The work is too great for much to be done in a single lifetime. May our blessed Saviour direct to such plans as he will eventually own and bless. The Anglo-Chinese college appears to be a very important mean; as I am persuaded that the more we can bring Christendom and China in contact with each other, the more probable is the diffusion of divine revelation in this quarter of the world. Let me beseech you, therefore, by the tender mercies of God our Saviour, to continue your paternal care of these missions, and particularly to deal

kindly, with this infant seminary. It is the offspring of the Missionary Society; and its ultimate end, and the ultimate end of all connected with it, is the reign of Christ upon earth. Literature is the means, not the end. Its principle is borrowed from that of the Missionary Society; as it is devoted to the cause of one common Christianity, and not to the interest of a party. God grant that it may prosper; that it may be an honour to my country, and a blessing to China; and that it may thus unite, in its name and in its benefits, the West and the East; and finally blend in peaceful intercourse the extremities of the world, the islands of Britain and Japan."

In the month of March, 1819, Mr. Milne was bereaved of his pious and affectionate wife, in whom he had found a "help meet," in the strictest sense of that expression. About two years before this trying event she had been visited by a very serious illness, during which her life was despaired of. At that time she made a solemn surrender of herself, her husband, and her beloved children, to God her Saviour, and her enjoyment of the consolations of the gospel was so great, that she afterwards said, in reference to her recovery, "Your intimation, that my complaint had taken a favourable turn filled me with sorrow, and I felt an unspeakable disappointment in being sent back again, as it were, from the gates of heaven, to spend a little more time in this sinful and dreary state."

A voyage to China, and the kind attentions of friends in that country, were, under the divine blessing, the means of restoring her to such a measure of health as enabled her to resume the duties of her family. She did not, however, recover her former strength; but, though her life was spared, she had a presentiment that it would only be for a short period.

She was present at the commemoration of her Redeemer's death, on the first Sabbath of January, 1819; and it proved to be a season of peculiar interest and edification, not only to herself, but to all with whom she united on that occasion. She afterwards observed, with tears, to some of her female friends, that "she thought it was very likely to be the last time she should partake of the fruit of the vine

with them at the table of the Lord ;” and this remark proved prophetic, as some circumstances prevented the public celebration of that ordinance again, whilst she was yet in the body.

On the 6th of February, she gave birth to a son, and, for nearly a fortnight, she seemed to be going on so well, that she began to anticipate the pleasure of soon carrying her little one to the house of God. An alarming relapse, however, having occurred, she requested that her child might be baptized in her chamber. When she had thus devoted him to the Lord, she expressed her satisfaction with the performance of a duty which she considered as imperative on a Christian parent. As her weakness now rapidly increased, and the hour of her dissolution evidently drew near, she employed every interval of exemption from pain in commending herself and her family to God. She did not now experience any of those rapturous and joyful emotions which she had felt in her former illness, but her hope of salvation was steady and immoveable, being fixed upon the eternal rock of ages.

On the 17th of March, she removed to the country-house of a gentleman of Malacca ; and in this peaceful retreat she could enjoy the attentions and prayers of her husband, without those interruptions which were unavoidable in the town. She repeatedly called her children to her bedside, that she might see and bless them ; and, two days after her removal, she took an affectionate leave of several friends, and gave them her parting benediction. The next morning, when a friend engaged in prayer, she manifested evident symptoms of pleasure, but was able to say little ; and afterwards, when her children were introduced for the last time, she was no longer able to speak. It was now obvious that the time of her departure was at hand, and, about nine o'clock in the morning, she exchanged the sorrows and infirmities of life for the joys and glories of the upper and better world. This event occurred in the thirty-sixth year of her age ; and her remains were interred in the Dutch burial ground at Malacca.

In the autumn of 1820, the building of the Anglo-Chinese College was finished, and the important work of tui-

tion commenced. Seven persons were now admitted for the purpose of studying the Chinese language, but only five were considered as regular students. Of these, one was a missionary belonging to the society, and two others were designed to act as native teachers, or schoolmasters, in subserviency to the great object of the mission.

In the beginning of 1822, the mission at Malacca and the London Missionary Society sustained a severe loss in the death of Dr. Milne, of which the following account is given, in the report for 1823:—

“ Dr. Milne had for several years suffered much from occasional indisposition; and the directors had, in consequence, given him permission to visit the Cape of Good Hope, or his native country, with a view to his restoration; but a temporary improvement in his health, and his earnest desire to promote the interests of the mission, and particularly to complete his portion of the Chinese version of the Holy Scriptures, induced him, from time to time, to decline the proposal.

“ In the beginning, however, of last year, the symptoms of his disorder returned with so much violence as to render it advisable that he should immediately take the benefit of a sea-voyage. He therefore proceeded, about the end of February, to Singapore, in the *Margaret*, Captain Allan, who kindly gave him a free passage, and who, as well as the passengers on board, not only manifested towards him the most friendly disposition, but made the greatest possible sacrifices in order to promote his accommodation and comfort. At Singapore he enjoyed, at the house of his friend Colonel Farquhar, the resident of the Hon. East India Company, every advantage that could tend to promote his recovery; and it appears that, during this visit, he found himself in some respects better than he was on his arrival at the island.

“ After remaining a few weeks at Singapore, Dr. Milne proceeded to Penang, in the ship *Jemima*, commanded by Lieut. Watt, R. N., who also kindly gave him a free passage. He arrived at Penang on the 11th of April, but without having experienced any sensible benefit from the voyage. After residing about a fortnight with the brethren

at George Town, he was invited to the country house of David Brown, esq., where he received the most kind and hospitable attentions. Finding, however, that he did not get better, but rather grew worse, he signified his wish to return to Malacca, with the intention, after arranging the affairs of the mission there, to proceed on a voyage to the Cape of Good Hope, in conformity to the recommendation of Dr. Alexander, of Penang.

"As no immediate conveyance offered, Mr. Brown applied to his excellency governor Phillips, who, with the greatest kindness and promptitude, gave orders that the *Nautilus*, government cruiser, should proceed with Dr. Milne to Malacca, and that Mr. Beighton, one of the society's missionaries at Penang, should be permitted to accompany his friend and fellow-labourer thither.

"Every possible attention was paid to Dr. Milne during the passage by Mr. Boyd, the surgeon of the *Nautilus*, as well as by Mr. Beighton; but it was apprehended that he would not be able to survive the voyage. Happily, however, he was spared for a few days. He was landed at Malacca, on the 24th of May, in a state of extreme weakness, and early on the morning of the 2d of June, he calmly resigned his happy spirit into the hands of his Redeemer."

The following additional particulars are extracted from a letter written by Mr. Beighton, and dated June 10, 1822:—"On the Sabbath we spent at sea, Dr. Milne appeared to be a little more composed than usual. I was near his couch, and he appeared to be frequently engaged in prayer. On one occasion, his petition was, 'O God, prepare me for life or death;' adding, with peculiar emphasis, 'but death—death! that is the thing!' Many expressions dropped from his lips, intimating that he thought his earthly course was nearly finished. The Lord, however, was pleased to spare his dying servant to see his family at Malacca, where we arrived on the 24th.

"Dr. Milne had previously made his will, so that his worldly affairs were speedily settled. It soon became apparent that the time of his departure was at hand. The Dutch physician attended him, and pursued the same course of medicine which had been commenced by Mr. Boyd. The

hicough came on, and continued several days. Dr. Milne did not appear to experience those raptures with which some are favoured on the near approach of death; but his confidence in Christ was thus expressed:

If I am found in Jesus' hands,
My soul can ne'er be lost."

"About five o'clock on Saturday afternoon, June 1, he was in extreme pain, and exclaimed, 'My God, my God, help me!' He was afterwards somewhat more easy, but became gradually weaker; at half past two o'clock on Sunday morning (June 2,) our highly respected friend and brother was released from all his sufferings; and his happy spirit fled to enjoy a glorious Sabbath in the paradise of God.

"Thus has the society lost a faithful and laborious missionary, and four dear children are deprived of a tender father.

"Upon the inspection of the body, it was found that his disease was wholly pulmonary, and not that of the liver. He had attained his 37th year, on the 27th of April last."

"By the death of Dr. Milne," say the directors, "the society sustains no ordinary loss. The firmness and decision of his character; his intellectual energy; his enlarged views; his habits of application; his devotion to the cause of the heathen, and his enlightened and fervent piety, constituted him a most valuable and efficient missionary. If we are compelled to lament that his course of service was short, we would, at the same time, remember with gratitude that his labours were abundant, and that his life was spared until the plans for giving effect to the important mission at Malacca, were in a great measure consolidated, and carried out into vigorous and extensive operation."

"In consequence of the decease of Dr. Milne, the Chinese services at Malacca were, for a short time, necessarily suspended; as neither Mr. Humphreys nor Mr. Collie, who had been sent out as missionaries to that station, were then sufficiently familiar with the language to qualify them for delivering public addresses. On the arrival of Dr. Morrison, however, who came over from Canton in the beginning

of February, 1823, for the purpose of erecting a monument to the memory of his beloved colleague, and of rendering various services to the mission, the Chinese congregation were privileged with the dispensation of the gospel as formerly; and, after that gentleman's departure, Mr. Collie was enabled to deliver a short discourse to them every Sabbath.

Numerous copies of the Chinese scriptures and religious tracts were, about the same time, put into circulation; and, at the celebration of a Chinese festival, the brethren were invited into the principal temple, by the most respectable residents of that nation at Malacca, and permitted to give their Chinese books to every one in the assembly who could read. The priests alone refused to accept of them.

Speaking of the youths admitted on the foundation of the Anglo-Chinese College, amounting to fifteen, who had professedly embraced Christianity, and entered with cheerfulness upon their religious exercises, Mr. Collie observes, "We are reading regularly through the Old and New Testaments, and I am happy to say that the students sometimes appear much interested in the truths of this blessed book. The knowledge of the great fundamental truths of Christianity, which they manifest in conversation, and in their essays, often astonishes and delights us; and, although we cannot say that any of them have as yet manifested decisive evidence of conversion to God, yet there is much heavenly truth lodged in their minds, and they are so far cast into the Christian mould, as entirely to have given up idol worship, and have externally become the daily worshippers of the living and true God. We have not, for a considerable period, observed one of them join in the religious ceremonies of their nation; and though we have heard, that, in consequence of the circulation of some sheet-tracts in Malacca, some of the Chinese have attempted to hold up our religion to ridicule; yet our students, to a man, most cheerfully assist us in the distribution of tracts, sometimes travelling for hours together, under a burning sun, in order to put the bread of life into the hands of their countrymen. Almost every week, also, some of them ask for tracts, to give to their parents and relations."

PULO PENANG, OR PRINCE OF WALES'S ISLAND.

In the month of January, 1819, Mr. Medhurst, who had previously assisted Dr. Milne at Malacca, embarked for Penang, with the design of commencing a Chinese and Malay mission in that island. Having explained his object to the governor in council, he was kindly encouraged to commence his operations, and was informed that he might expect from government an allowance of twenty dollars monthly, towards the expense of the Chinese schools, and half that sum towards the support of a Malay seminary. The Chinese residents, also, cheerfully granted the gratuitous use of one of their temples as a school-room; and a considerable number of religious tracts were accepted by them with readiness, and perused with attention.

"Mr. Medhurst having thus," as the directors express it, "broken the ground, returned to Malacca; and, in the beginning of April, was succeeded by Mr. Thomas Beighton, who had, for several months, been prosecuting the study of the Malay language at that station. This missionary and his wife had a free passage granted them by Captain Snowball of the *Britannia*; and, on their arrival, they were hospitably received into the house of W. J. Cracroft, esq. assistant secretary to the government. They also experienced the kindest treatment from the governor, Colonel Bannerman, who promised to do all that lay in his power to promote the objects of the mission. Mr. Beighton now erected, among the dwellings of the Malay inhabitants, a shed, as a school for their children; and though the parents were evidently apprehensive that the ultimate design of this was to induce them to change their religion, they were much pleased with the idea of persons voluntarily seeking their welfare, and instructing their offspring free of expense. Another Malay school was subsequently commenced in a Mahometan mosque; and in each of these places Mr. Beighton intended to introduce the reading of the Holy Scriptures, in conjunction with other books in the Malay language.

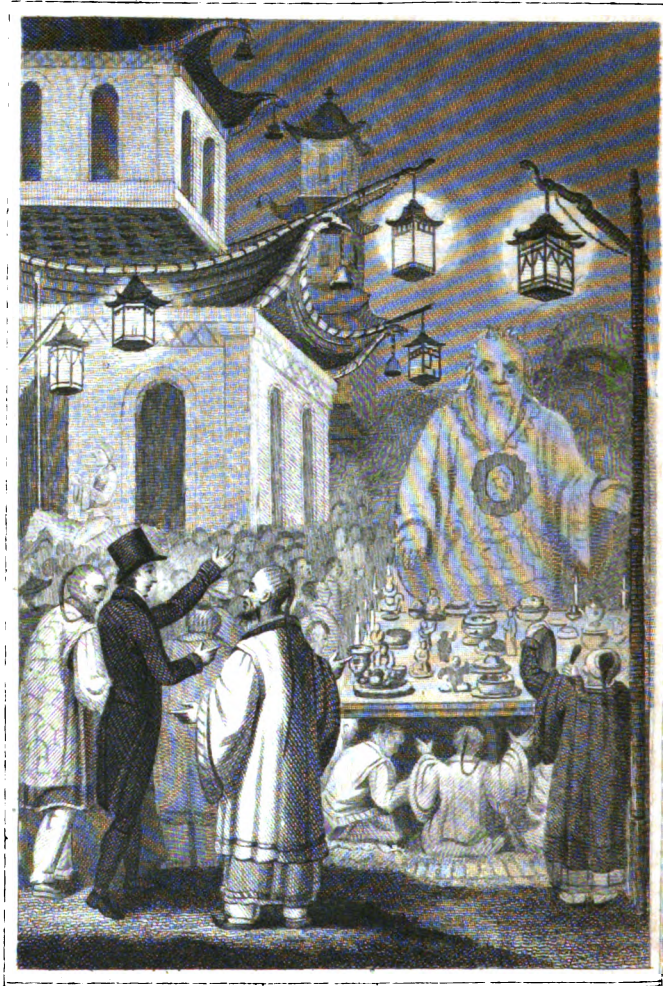
Mr. John Ince, the associate of Mr. Beighton in this mission, remained at Malacca a few months after the de-

parture of the latter, in order to prosecute the study of the Chinese language, under the peculiar advantages enjoyed at that station. Towards the latter end of July, however, he embarked for Penang; and, on his arrival, undertook the charge of the Chinese schools commenced by Mr. Medhurst, into which the national system of education was now introduced on a limited scale.

Shortly after the arrival of Mr. and Mrs. Ince, the mission was deprived of the valuable patronage of the highly respected governor, Colonel Bannerman. Ten days before this event, he had attended the funeral of a European gentleman, who died after a very short illness. Upon his return from the funeral, he complained of a pain in his chest, and though all was done that the skill of his medical attendants could devise, his indisposition increased, till, at length, on the 9th of August, death put a period to his mortal existence. He was attended to the grave by an immense multitude of pensive followers, deeply regretted by all, and by none more than the missionaries whom he had so kindly patronised.

The first time Mr. Ince went out, at Penang, for the purpose of distributing religious tracts, the Chinese, to whom he introduced himself, expressed much surprise on hearing him address them in the mandarin dialect. "Their usual salutation," says he, "was, 'From what place have you come, sir?—from Macao?'" They then received the books with apparent pleasure, returned me thanks, and requested that I would sit down with them, to drink tea and partake of their beetel nut. May the silent messengers thus sent forth, be the means of leading many to inquire concerning the truths which they contain, and, finally, may they be brought to know the Saviour, and to renounce their false systems of religion!"

On the 4th of September, this missionary went to witness the great idolatrous festival of Shaou and Tseau, which is considered as a feast of pure benevolence; being celebrated on the behalf of those poor bereaved spirits who have no relations to mourn for them,—to supply them with clothes, money, and other necessities,—to rescue them from Tartarus,—and to exalt them to higher and more felici-



*Mr Ince showing the Chinese the folly
of their idolatrous worship!*

LONDON.

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tous regions. On Mr. Ince's arrival at the temple, he found it surrounded by a vast concourse of people, whose general appearance reminded him of the crowds which usually attend a fair in England. On one side of the temple was a large paper idol of a most uncouth form, and about fourteen feet in height, with uncommonly large glass eyes, and painted with various colours. Immediately before this hideous deity, was a long table, set out with all kinds of provisions, interspersed with small paper idols. At one end of the table were a number of carpets spread on the ground, on which sat half a dozen priests, worshipping their god, chanting an unintelligible jargon, and bowing themselves to the ground. There were many other smaller paper idols, represented as riding on animals of the same material; and the whole scene was illuminated by a profusion of lanterns and candles. Behind the great idol was a large quantity of pieces of paper, many of which were covered with gold leaf. These papers were burned by the idolators, under a firm persuasion that they are transformed into money in the world of spirits.

After remarking to some of the persons around him that there was but one true God, and that such things as these were displeasing in his sight, Mr. Ince inquired what their god was made of. Without hesitation, they replied, "paper." He, of course, expressed his astonishment at the folly of worshipping a piece of painted paper; adding, that the deity they were worshipping had eyes, but could not see,—ears, but could not hear,—hands, but could not handle,—and feet, but could not walk. The truth of these remarks they candidly acknowledged, and as ingenuously confessed, that when the feast was over, their idol would be committed to the flames. Yet so completely were they blinded by the power of Satan, that they were unable to discover the absurdity of idolatrous worship, and incapable of asking, "Is there not a lie in our right hand?" On a second visit to the same festival, Mr. Ince observes, "Thousands of people were assembled, and the noises made by the beating of drums, gongs, &c. were of such a horrid description, that it appeared as if the gates of the lower regions had been thrown open, and all the infernals had

issued forth at once, to terrify mankind. These people spare no pains nor cost in the worship of their idols ; but if *they* are so zealous in the cause of error, what ought Christians to be, in the glorious cause of truth?"

About this time, the *cholera morbus* made its appearance in the island, and many of the boys were in consequence detained from the schools ; as their parents, considering this disease as resulting from the resentment of devils, were fearful they would be afflicted for reading in the scriptures.

One morning, after catechising such of the pupils as were permitted to attend, Mr. Ince made some inquiries respecting a man who had died, the preceding day, in a jungle behind the temple ; and requested the teacher to point out the spot where the poor creature had expired. It was amidst the ruins of a house which formerly stood in the jungle, and surrounded by trees, which had grown to a considerable thickness. In answer to some questions relative to this sad event, the teacher stated, with the greatest unconcern, that the man had been sick, and the persons with whom he had lived, had turned him out of their house, lest they should catch the disease ;—that being unprotected, he had retired to this spot, where, during the day, he cut a little fire-wood for his subsistence, and slept as well as he could at night ; but that being, at length, seized with the *cholera*, he had died, no one knowing of the circumstance, till his corpse was discovered in the jungle.

"While I was talking with the teacher," says Mr. Ince, "some of the boys belonging to the school came up, and pointed to another poor creature, who lay only about ten yards distant from the place where we stood, but whom the jungle had prevented us from seeing. I immediately went to the spot, when an object presented itself which chilled my blood ; the body of the man being completely covered with sores. I asked him whence he came, why he remained in that place, and why he did not go to the General Hospital ? He said he felt himself cold, and therefore had come thither, that he might lie and warm himself in the sun. I offered to send him to the hospital, but he said he had a home, and had only come out for fresh air. What a

miserable wretch was here!—a man with his body eaten up by disease,—only a step between him and death,—and no hope beyond the grave! I was obliged to leave him lying on a broken pillar of the ruined fabric, and returned home affected to illness with the sight.”

On the 27th of December, 1820, Mr. Medhurst, who was then at Penang, went to the house of an old man, who had recently died, with the design of improving the solemn event, by addressing the surviving relations. None of these, however, could find leisure to attend to him; and his mind was deeply affected by the shocking carelessness which they evinced respecting the things of eternity, notwithstanding the forced and mechanical kind of sorrow and weeping in which, at times, they appeared to indulge. The body, when laid in the coffin, was dressed in a complete suit of new clothes, though the relatives were very poor, and an abundance of gilt paper was kept continually burning near the corpse. After the coffin was nailed down, an incense pot, with eatables, was placed before it; and the relations, beginning with the eldest son, bowed down nine times, with their faces toward the earth, before the deceased. The mat and pillows belonging to the late occupier of the house were then taken out, to be thrown away; and all the friends, who had assisted in the ceremonies, washed their hands in oil, in order, as they said, to prevent any noxious influence from adhering to them.

Early in the ensuing month (January, 1821,) Mr. Medhurst paid a visit to a dilapidated temple, where he found the altar neglected and the idol removed. On inquiring why this sacred place had been deserted, he was told that the god had selected another spot for his residence; and when he urged the impossibility of a log of wood exercising any choice, or expressing his desire to others, his informant stated, that there was no difficulty in the case; for when they were carrying the deity round the village, in his chair of state, which was usually borne by four persons only, it suddenly became so heavy, that twenty men could not have removed it from the spot which the idol had evidently selected as the place of his future residence! The person who made this assertion did not pretend to have

witnessed the fact, but he evidently believed what he related, notwithstanding its monstrous absurdity.

A few days after this conversation, a person applied to our missionary for some medicine; and, on being asked whether he ever thought upon the family which he had left in China, he replied in the affirmative, and added, that he intended, in the course of the ensuing year, to return and visit them; as he had three sons, and one daughter, who was married. "I had another daughter," he observed, "but I did not bring her up." "Not bring her up!" exclaimed Mr. Medhurst; "what then did you do with her?" "I smothered her," he replied; "and on hearing, by letter, that another daughter was born, I sent word to have that smothered also; but the mother has preserved it alive." "I was shocked at this speech," says Mr. Medhurst, "and still more at the horrid indifference with which he uttered it. 'What,' said I, 'murder your own children! Do not you shudder at such an act?' 'O no!' he replied, 'it is a very common thing in China. We put the female children out of the way, to save the trouble of bringing them up:—some people smother five or six daughters.' My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China, with impunity, which must be the case when they are related without fear of detection, as the common occurrences of life. I felt that I had a murderer by my side, who, without repentance, must inevitably perish; and I told him plainly, that he had committed a most dreadful sin, and was in danger of eternal wrath. But though I said this with the greatest seriousness and earnestness, he, at first only laughed, and it was some time before he would acknowledge that he had done wrong: however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the *celestial empire*, loaded with crime, deluged with blood, and ripe for destruction! O that God would translate them from darkness to light, and from the power of sin and Satan unto himself!"

During the year 1823, the brethren at Penang issued proposals for erecting a chapel by subscription, to be used

indiscriminately for Chinese, Malay, and English worship. The expense was estimated at six thousand Spanish dollars, and, in consequence of this application, nearly half that sum was soon raised on the spot, including a donation of four hundred dollars from his excellency, governor Phillips. The directors, also, voted two hundred pounds in aid of this object, on condition that the building should be regularly vested in the society. The foundation-stone was accordingly laid on the 11th of June, and in the course of the ensuing summer the chapel was opened, and attended by large and respectable congregations. And though it does not appear, from the latest accounts, that any instances of genuine conversion have, as yet, occurred among the heathen on this island, the great truths of the gospel have been widely circulated, and the missionaries express an anxious desire to "go forward" in the prosecution of their important labours, remembering that their adorable Master despiseth not the day of small things.

JAVA.

In the year 1812, the directors of the London Missionary Society felt a strong desire to communicate the blessings of the gospel to the inhabitants of the great and populous island of Java; especially as there were said to be not less than a hundred thousand Chinese residing there, among whom it seemed probable that the Holy Scriptures, translated into their language by Dr. Morrison, might be freely circulated. And, for the accomplishment of this pious desire, suitable instruments were soon and providentially furnished. Joseph Kam, a native of Holland, John Christopher Supper, and Gotlob Bruckner, natives of Germany, had been educated as Christian missionaries at Berlin and at Rotterdam, and were intended to have been sent out by the Netherland Missionary Society to India; but obstacles, occasioned by the war, prevented this design from being carried into execution. They came over to England, therefore, and were gladly received by the directors of the London Society; and, after spending some time very advantageously in the seminary at Gosport, it was determined that

they should proceed to Batavia, the principal city of Java; where they might be usefully employed in preaching to the Dutch residents, while preparing to evangelize the native heathen. They were accordingly ordained at the Dutch church in London, by the Rev. Dr. Werninck, on the 14th of November, 1813, and embarked for Java, on the 31st of the ensuing month.

It is particularly worthy of notice, that whilst the directors were employed in preparing this mission, two gentlemen of fortune, who were on a visit, for their health, to the Cape of Good Hope, called on the Rev. Mr. Thom, at that place, and expressed an earnest desire that some missionaries might be sent out to Batavia. One of these gentlemen even offered six thousand rix dollars for this purpose, and a bill to that amount was actually transmitted, by Mr. Thom, to the directors. Thus the Lord of missions was graciously pleased both to raise up labourers for the intended station, and a handsome donation towards the expense which would be necessarily incurred.

By the good providence of their God, the brethren were favoured with a safe voyage across the great deep; and, on reaching their place of destination, they were received in the kindest manner, by the Rev. Dr. Ross, the only surviving minister of the Dutch in Batavia. This pious man evinced the utmost joy at their arrival, and immediately made arrangements for placing them in such situations as he considered would be most useful, and most congenial with the views of the directors. It was, accordingly, determined that Mr. Kam should go to Amboyna, to take charge of the Dutch church there, and to apply himself to the study of the Malay language;—that Mr. Bruckner should officiate at Samarang, the minister of that place being incapacitated for labour by age;—and that Mr. Supper should remain at Batavia, as the colleague of Dr. Ross. All these appointments were authorised by his excellency, governor Raffles, by whom the missionaries were treated with every mark of urbanity and kindness.

In a letter dated November, 1814, Mr. Supper speaks of an increase in his congregation, and states that several persons had appeared to be convinced of their sins under

the ministry of the word, but they had encountered much opposition from their gay connexions, and many others were offended with the faithfulness of the discourses which had been delivered in the church. In the same communication he observes, that the books which Dr. Milne had distributed among the Chinese in this island, seemed to have produced a good effect. "I now and then take a morning ride," says he, "on purpose to inquire whether the Chinese read their testaments and tracts, and I find that they not only do so, but are pleased with what they read. They are desirous, however, of having a living interpreter; and indeed I earnestly wish that some faithful missionaries might come hither, and attend solely to the Chinese language; as, in that case, they would soon be able to preach to the people. It is true that this would prove exceedingly expensive to the society; yet, without this, I think that much cannot be done."

In another letter, dated August 12, 1816, and addressed to the Rev. Dr. Steinkopff, Mr. Supper says, "The German, French, Dutch, and English bibles and testaments, as well as the Portuguese New Testaments, which, through your goodness, I carried out with me, or received from you afterwards, have almost all been expended, and I can assure you, that they have fallen into hands where they are daily made use of. The Chinese New Testament, which the zealous missionary, Mr. Milne, distributed among the Chinese, and those which I had the means of distributing, have been visibly attended with blessed effects. I mention only a few instances: A member of my Portuguese congregation came to me last week, and said, 'I am acquainted with some Chinese who generally come to me twice a week, when the word of God is the theme of our conversation; they have read the Chinese New Testament, and find the contents of it of far greater excellence than that of any other book they have ever read, but yet they do not understand every thing that is said in it, and consequently apply to me to explain and clear up some passages which they cannot comprehend; I then give them such illustrations on the subject as I have remembered from your discourses.'

"This Portuguese is one of my pupils, and, thanks be

to God, I may truly say, that he is my crown and the first fruit of my labours among the nominal Christians here. The Chinese have already turned their idols out of their houses, and are desirous of becoming Christians.

“ Another of my Portuguese pupils, a man of fifty-eight, came to me a few days ago, and told me that a certain Chinese, who had read the New Testament in his mother tongue, visits him three times a week, to converse about the doctrines of Christianity; he seems to love Jesus Christ better than Confucius, and expressed a wish for a few more books in the Chinese language. He likewise turned his paper idols out of his house, and is ardently desirous of becoming a Christian.

“ I was lately on a visit to a certain gentleman, where one of the richest Chinese in this country was also a guest. He spoke to me in Dutch, and said,—‘ I have read Mr. Morrison’s New Testament with pleasure. It is very fine, and it would be well if every one led such a life as Jesus Christ has taught people to lead.’ I cannot describe to you what effect these words, spoken by the mouth of a Chinese, had upon me. I commenced a discourse with him about his idols, and said,—‘ You believe, according to the doctrines of Confucius, that there is but one God, who made heaven, the earth, man, and every living creature.’ ‘ Yes,’ he replied, ‘ but God is so far above us, that we dare not address ourselves to him, without the intervention of the demi-gods.’ I then said, ‘ As God is the Creator of mankind, should we not call him our common Father?’ ‘ Yes, certainly,’ was his reply. ‘ Well, if this be admitted, are not children obliged to place confidence in their father?’ ‘ Most assuredly.’ ‘ In what consists this confidence and trust?’ No answer. ‘ Are not you the father of five sons?’ ‘ Yes.’ ‘ Now, what would you think or do, if three of your sons took it into their heads to paint images upon paper, or carve them upon wood; and, when finished, pay them all the veneration, and put that confidence in them, which is justly due to you as their father? Would you quietly submit to such conduct in your sons?’ ‘ No, I would certainly chastise them, and place them in a mad-house, as labouring under a fit of insanity.’ ‘ But if they

stated, by way of exculpation, that from the great veneration they had for you, as their father, they could not venture to approach you, but through the intercession of images which they themselves had made, what would you say then?' 'I should answer, I have chastised you for your want of confidence in me, and on account of your conduct in preparing images, and paying them the respect which is alone due to me, they being unable to hear, move, or help themselves, I pronounce you to be out of your senses.' 'But,' said I, 'do you act more wisely, on this supposition, than your children would have acted, when you worship the idols in your temples, and pay every honour to them in your houses, which is only due to your heavenly Father?' 'Ah!' replied the Chinese, 'we have never directed our view so far; but I am convinced, that our idolatry can never be pleasing to the only and true God, and that by so doing we provoke his vengeance upon us.'

"The conversation being ended, he went home, seemingly dissatisfied with himself; and on his arrival there, *tore all the painted images from the walls, and threw them into the fire.* He has never since frequented the Chinese temples, and contents himself with reading the new testament, and other religious writings, with which I supply him from time to time. Is it unlikely that this Chinese is far from the kingdom of God? Is not the grace of God and the power of the Holy Spirit able to convert even the Chinese to the true Christian faith? Many of the Europeans here are inclined to doubt this, and therefore look upon my labour as an unnecessary waste of time, but their seemingly repulsive doubts animate me to greater zeal, and strengthen my faith and hope that God will convince such unbelievers by the evidence of facts, that the labours of his servants among the Chinese will not be 'in vain in the Lord.'

"You will rejoice with me when I tell you, that the Lord has signally blessed the labours of my catechumens. Four of them have solemnly made a confession of their faith, and have been accepted as members of our community; as their conduct is a sure testimony of the true Christian life they lead, and they continue to give proofs, that they act under the influence of the Holy Spirit and the gos-

pel of our Lord Jesus Christ, the power of which unto salvation they have already an experience of. One of my catechists reads the holy scriptures with some Mahometans three times a week, converses with them upon what they have read, and they join in prayer in his house afterwards. One of the upper servants of a Mahometan mosque told him the other day, 'I have served many years in our temples, but have never yet heard so many agreeable truths from the priests, as are contained in your Christian koran. I look upon the Christian worship as the best and most intelligible; and since you have taught me to pray, I always feel a peculiarly agreeable repose to my mind, when I have offered up my morning and evening prayers, such as I never experienced before.' Some of the priests have applied to me, through this my beloved pupil, for an Arabic bible, which, after repeated requests, I shall send them. I do not in general give the bible, particularly to people of that class, on their first application, nor on the second, or even third; and I hope that my plan of proceeding will be approved of by those, who have been attentive to the way in which God deals with his children. God does not give us in an instant what we desire or pray for, but wisely exercises us in the duty of patient waiting, until the time arrives when we are prepared to set the proper value upon the gifts he in his mercy bestows upon us. I consider it my duty, in imitation of the example which the Lord has set before me, to act in this manner; particularly when I reflect, that I have been thought worthy of being his steward, and the dispenser of the Bible Society's most precious gifts; which are of infinitely greater value than all earthly kingdoms, for the bible is the key to the kingdom of eternal felicity."

The faithful and excellent servant of Christ, by whom this interesting communication was penned, was, in the course of the same year, summoned from the scene of his labours to the mansions of eternal rest. And from the period of his decease, the London Society had no missionary in Java until the summer of 1819, when Mr. John Slater, who had been for a considerable time occupied in the study of the Chinese language, at Canton and Malacca, arrived there. On his landing he was much indebted to the friendly

attentions of the Rev. Mr. Robinson, the baptist missionary, who kindly received him into his house. He also received much kindness from the Dutch clergy in Batavia, and his reception among the people was more favourable than he had anticipated. They listened to him with attention, though, perhaps, rather from motives of curiosity than a desire for religious improvement. The following extracts of a letter from this missionary, dated 29th of July, containing some account of his voyage, cannot fail to be gratifying to the Christian reader.

“We left Malacca on the 27th of April, with the instructions, prayers, and tears of our brethren. Our principal baggage consisted of Chinese tracts, new testaments, and such parts of the old testament as were printed, to the amount of 11,999 books. Our brother Thomsen furnished me with Malay tracts in the Roman character, and Malay tracts, catechisms, and spelling-books in the Arabic character, printed by himself, which increased my stock to about 15,000 books. These, I hope, it will be my happiness to distribute among the heathen, and that they will afford me many opportunities of preaching the gospel amongst them. Perhaps an account of my voyage may not be uninteresting, as we touched at several places on the way. The first was Singapore, an English settlement newly formed, and at present in a very prosperous state. Here I spent a day on shore with major Farquhar, the late English governor of Malacca, who has always been our patron and friend; and had thus an opportunity of distributing a box of Chinese tracts among the new settlers. Major Farquhar received me with his usual kindness, and expressed a hope that he should soon see a Malay and Chinese missionary settled there, and assured me that he felt much interested in the Ultra Ganges mission. We next touched at Rhio, a Dutch settlement, where I went on shore to inquire into the number and state of the Chinese, taking with me several hundred tracts and testaments. These I soon found an opportunity of putting into the hands of the people, who were all assembled at the Pasar, and within an hour their attention seemed to be drawn from their merchandise to my tracts. As I returned, I felt unspeakable pleasure in seeing every

one reading the word of God, either in a tract, or in its part state. I suppose the number of Chinese here to be about the same as at Malacca. We came next to Lingén, an independent settlement near the straits of Banca. Here also I went on shore, and spent two days in distributing tracts and conversing with the people. As I supposed no Christian missionary had ever been here before, I endeavoured, as far as possible, to furnish every family with a new testament, and such parts of the old as I had with me. I likewise went on board three Chinese junks, lying in the harbour, and gave the seamen a few tracts and several testaments for each vessel. I also sent by each vessel three new testaments, and tracts in proportion, for their friends in China, with a promise on their part that they would deliver them. It is in this way that the sacred scriptures must enter China; and I hope the numerous copies that we have already sent will be like leaven hid in meal, gradually leavening the whole mass. Leaving Lingén, we sailed for the island of Borneo, and touched at Pontiana. Here I found much difficulty in getting on shore, as we were lying at anchor sixteen miles off. At length, however, I succeeded; and taking with me two hundred new testaments, three hundred catechisms, which contain the substance of the Christian religion, and a number of tracts, I committed myself and cargo to a native boat, which, after pulling nearly twelve hours, brought me safe to land. I felt very anxious to visit the people at Sambass, but I found it impracticable, and I could only spend two days on shore among the people at Pontiana. I followed my usual plan of giving the scriptures to those who have families, that every house might possess the word of God. During my stay here, I was entertained at the house of a respectable Chinaman, who had, by some means, obtained a Chinese new testament; and, from the many questions he asked respecting it, I inferred that he must have read it with some attention. He inquired particularly concerning Adam's sin, and all men being sinners in consequence of it; also, whether all the nations of the west worship Jesus. He was much pleased with the objects of the society, and assured me, if the directors would send one of those good men, as

he expressed it, to Pontiano, he would give him a house to live in. My host also took me with him to visit the sultan, with whom he is very intimate, who also made many inquiries respecting the Christian religion, and approved much of the proposal the other had made to obtain a missionary, to be settled among them. I inquired of them concerning the people of Sambass, who work in the gold mines, and others who dwell among the mountains of the interior, and who are employed in obtaining diamonds, and was informed by them, that at the former place, which lies near them, there were at least fifty thousand Chinese; the others, they said, were very numerous, but they could not exactly say how many; they might, however, amount to twenty thousand. I regretted much that I could not visit them. I, however, sent them some tracts and catechisms. Thus, during my voyage to Batavia, I distributed several thousand tracts and testaments; and I hope the seed sown will be 'as bread cast upon the waters, to be seen after many days.' "

Shortly after his arrival in Java, Mr. Slater took under his instruction four Chinese children, as the commencement of a school designed to be conducted, as far as circumstances would permit, on the Lancasterian plan. He, also, employed himself sedulously in circulating copies of the new testament and religious tracts among the heathen; and, with the assistance of a native teacher, devoted a considerable portion of his time to the study of the Chinese language. A few months only had elapsed, however, when his labours were suspended by a calamity at once alarming and destructive. On the 2d of October, 1819, his house was burnt down, when his Chinese books, with various articles of furniture, were consumed. This calamity, however, was considerably alleviated by the kindness of several friends, and particularly by that of one family with whom Mr. and Mrs. Slater found an hospitable asylum for several weeks.

After this accident, a piece of ground was purchased, on account of the society, for a mission-house and garden; and, by the liberal subscriptions of such of the inhabitants as appeared to take an interest in his object, Mr. Slater

was enabled to build a convenient habitation, capable of accommodating two or three missionaries besides his own family. On the adjoining premises a school was afterwards erected, and opened with twenty-six pupils. The situation appears to have been judiciously chosen, being about half-way between Batavia and the village Cornelis, and nearly in the centre of three other villages, one of which contains a very numerous population.

In the course of his endeavours to diffuse the light of divine truth, our missionary paid a visit, one day in the month of December, to one of the Chinese temples, and, taking his stand as near to the idol as possible, commenced reading a tract, in Chinese, on the subject of idolatry. Some of his auditors appeared willing to acknowledge the truth of what they heard, but seemed to think that the custom of their country was an all-sufficient reason for continuing their observance of ceremonies, which, in reality, they know to be unavailing.

Of the various idolatrous ceremonies which were performed in this place, at the time of his visit, Mr. Slater has given the following description :—

“ Within the temple-yard, which prevents the idol from being seen from without, is an elevated stage, on which the Chinese players perform their exploits, to the astonishment of the crowd below. On passing this, the attention is excited by the gaudy appearance of golden ornaments, and various coloured paper cut in shreds ; but principally by the quantity of painted candles burning in front of the idols, the smoke of which, together with the incense, is intolerable at first entering. The candles are about a hundred in number, and of various sizes, from one foot to three feet in height, and measuring from two to six inches in circumference. These are kept burning during the whole time of worship ; but, as every worshipper brings two candles, they are constantly changing them, so that I suppose the entire number is changed every twenty minutes. Two men are employed to keep a few places vacant, that no one may be prevented from placing his candles, and that the worship may go on without interruption. The candles

which are removed are for the benefit of the temple, and they must amount to a considerable sum, as the smallest of them cost about two dollars a piece.

“ On entering the temple, every worshipper presents his lights, and receives six sprigs of incense. Three of them, after bowing to the imaginary deity, as an intimation that he is about to worship, he places close to the image, and the other at a short distance : then retiring to a cushion in front of the idol, he pays his homage, which consists in kneeling down, and bowing the head thrice to the ground, and this is repeated three times. He then goes to a large table on the left side of the idol, where there are persons to enrol his name and receive his contribution ; and here the devotees appear anxious to exceed each other in the sums which they give toward the support of this abominable worship.

“ During all this time, one's ears are stunned by a large drum, and a gong, used to rouse the idol ; and these are beaten with increased vehemence when any person of note comes to worship. Several females, most richly dressed, brought offerings of fruit and sweetmeats. These, I am informed, were the wives of the rich Chinese, who were glad to embrace such an opportunity of appearing abroad ; as probably they had not seen any man, nor been seen by any but their own husbands, since they visited this temple, on a similar occasion, in the preceding year.

“ Another part of this scene is performed by about a dozen cooks, chopping up pork for dinner, and I had many pressing invitations to sit down, and dine with the worshippers, many of whom appeared astonished at my refusal ; as, on other occasions, whilst distributing tracts from house to house, I readily ate and drank with them, for the sake of an opportunity to discourse with them respecting Christ and his gospel. In the temple-yard there were as many gaming-tables as could be conveniently placed.”

On the 7th of January, 1822, Mr. Medhurst and his family arrived at Batavia, where they were received with great cordiality by Mr. and Mrs. Slater ; and shortly after their arrival, a dwelling-house was built for them on the mission premises. The contiguous land belonging to the

society was, also, brought from the wildness of nature to resemble the cultivated grounds in the neighbourhood.

Mr. Medhurst now commenced preaching in Chinese four times a week; on the Sabbath morning, at seven o'clock, in the mission chapel; on Tuesday evening, at a dwelling-house in Batavia; and on the evenings of Thursday and Friday, at two other places. It seldom happened, however, that either of the congregations exceeded thirty persons, and the only apparent effect produced, at this time, by the public dispensation of the truth, consisted in the temporary conviction of gainsayers, and in the extended concessions of the heathen to the veracity, consistency, and consequent obligations of what was advanced on moral and religious subjects. Still the brethren were not discouraged, but resolved to go on in their important work, leaving the result to the great Head of the Church: and, in addition to their other labours, they established a Malay service, in which they preached alternately every Sabbath evening. A few Mahometans attended on these occasions, and our missionaries were consequently led to pray that these deluded followers of the Arabian impostor might be speedily and savingly led to Him who unites in his own person the important characters of prophet, priest, and king.

Towards the autumn of this year (1822) the health of Mr. Slater was so much impaired as to render it necessary that he should take a voyage for its recovery. This he accordingly did, with the desired effect; but as he afterwards thought proper to dissolve his connexion with the society, the entire weight of the mission at Batavia was thrown upon Mr. Medhurst. That valuable missionary, however, continued to labour with unremitting assiduity and unabated zeal in the cause of his Divine Master; and, during the year 1823, he established a printing-office, which will, no doubt, prove of essential benefit to the mission at this station. The necessary supply of paper and printing materials was obtained from Canton, through the kind intervention of Dr. Morrison; and type-cutters were procured from Singapore.

In the last annual report of the directors, it is said, that "Mr. Medhurst steadily visits the Chinese Kampon.

and the two adjoining Pasars, to converse with the natives, distribute tracts, and inspect the mission-school in that quarter. He has engaged a small house in the centre of the kampong, where he meets the Chinese, and discourses with them on the contents of the books of the mission, copies of which are placed before them on a table. On these occasions he usually gives an epitome of Christian truth, under the impression that some of his auditors may not attend again. In order to promote attendance, Mr. Medhurst issued fifteen hundred handbills, stating his object, and the situation of the depôt; and he observes, as a proof of the decline of prejudice among the Chinese, that some of them had exposed those bills to public view, in their shops, and front apartments.

AMBOYNA.

It has been already stated, that the Rev. Joseph Kam, who accompanied two other missionaries to Java, was induced, in the year 1814, to fix upon the island of Amboyna as the scene of his ministerial labours. And, in this station, after a short time, his pious exertions were crowned with considerable success. Early in 1816, indeed, his congregation in the Dutch church, on the Lord's-day, amounted, in general, to eight hundred or a thousand persons; and, when he preached in the Malay language, he had usually from five to six hundred hearers.

Speaking of the inhabitants of Amboyna, this missionary says, "The great body of Christians residing here are not Europeans, or half casts, but persons whose ancestors have resided here from generation to generation. Among them I will venture to say there are thousands who would part with every thing they possess to obtain a copy of the Bible in their own tongue; and if they hear that I am to preach in the Malay language, which is, at present, more my business than preaching in Dutch, many collect together two hours before the service commences."

In respect to the slaves, he says, "Many of their masters did not, formerly, approve of their coming to receive instruction, and some came to me without having previously

obtained permission ; but now several of the masters request me to teach their slaves, having found, by experience, that those who are religiously instructed are more faithful and diligent than others."

In the same communication Mr. Kam states, that he had paid a visit to the island of Banda, upwards of a hundred and twenty miles distant from Amboyna ; and here he continued about a month, preaching twice every Sabbath, and every other day in the week. He also held a regular prayer-meeting, and frequently catechised the people, who had among them some places of Christian worship, but who, for a considerable time past, had been sadly neglected, in respect to religious instruction.

In the month of September, in the same year, (1816,) Mr. Kam visited the island of *Harucko*, where he found the people very desirous of hearing the gospel ; and the word of God was so abundantly blessed to them, that a considerable number made a solemn profession of the faith of Christ by baptism, and were admitted as communicants at the table of the Lord.

Our missionary next went to the island of Seram, where he found many of the inhabitants literally hungering and thirsting after righteousness ; and it is probable that the seriousness with which his message was heard by others, was considerably augmented by an alarming earthquake occurring a few minutes after he reached one of the *negeries*, or villages. Previous to his quitting this island, a person came to him from Nalaliwu, a place to the north of Karuko, containing about four hundred inhabitants, earnestly entreating him to go thither, and preach the gospel among them. It seems that these people had, in former times, been professedly Christian, but, having been long since conquered by their Mahometan neighbours, who had burnt their church and destroyed their bibles, they had subsequently lived in a wretched state of ignorance and idolatry. With this request Mr. Kam readily complied, and, on his arrival, he was received with the greatest demonstrations of joy. Such an effect was produced, also, by his preaching, during the three days which he spent among them, that they brought out and destroyed their idols with one con-

sent, and burnt down the houses which, in the time of their blind infatuation, they had erected for the worship of the devil.

"From this place," says our missionary, "I went to the island of Saparuwa, where I found a great number of people collected on the shore, and singing psalms, to express their gratitude to God for my visit. In this island many of the poor heathen have received Christ by faith; and some of them were introduced to me by their masters, to signify their willingness that they might be baptized. There is a great want of bibles, however, and other books suited for religious instruction. I have, therefore, sent a useful catechism in the Malay language to be printed at Batavia, and have ordered ten thousand copies of it, as the population, including Christians, and Mahometans who have recently embraced Christianity, is very great."

In October, Mr. Kam visited the island of Nusalout, where he found the inhabitants of seven negeries very anxious to hear the gospel; and, on his going to the negery of Aboro, in Karuko, he says, "the joy of the people was as great as if an angel had come down to them from heaven with the glorious news of salvation."

On his return to Amboyna, the word of the Lord continued to be abundantly owned and blessed, especially among the heathen, who, like those to whom we have already adverted, destroyed the houses formerly erected for the worship of devils, and put away from them every vestige of idolatry. Such, indeed, was their zeal in the cause of divine truth, that when Mr. Kam intimated his intention of erecting a new church for the separate use of the slaves, they cheerfully volunteered their services in cutting timber in the forests for erecting the proposed structure, and thus precluded the necessity of our missionary's applying to the directors for pecuniary assistance.

In the spring of 1817, in consequence of the Dutch government attempting to take some troops from the Molucca islands for Java, the natives of the island of Lupperwaro, near Amboyna, rose in insurrection, and murdered the Dutch resident and his family, together with the garri-

son, and a great number of the Christian inhabitants, who refused to join the revolt.

In writing to the directors on this subject, Mr. Kam observes, "Every means have been employed to keep down the spirit of revolt, by offering remission of punishment, &c., but we are yet in great danger. My faith is often at such a low ebb, that I am constrained to cry out, 'O! my God, my soul is cast down within me.' Neither my body nor my soul, however, has been injured, though I have experienced many dangers both by land and by sea; and, therefore, I have confidence that there will again appear a glorious light, perhaps greater than before. Surely the mercy of the Lord has accompanied my poor labours from the time of my arrival in Asia:—surely the time of salvation is at hand, and will be accomplished in favour of the poor heathen, who are so numerous in this colony."

About the time of this revolt, Mr. Kam had designed to make a voyage to the islands of Celebes and Sangir, two of the Moluccas, in compliance with a desire expressed by some of the inhabitants of those islands that he would pay them a visit. At the request of the government of Amboyna, which required his assistance in writing and translating letters in the Malay language, he, at that period, laid aside his intention. In the autumn of the same year, however, he was enabled to carry it into execution; and the principal incidents which occurred during his absence from Amboyna are communicated in the following interesting narration:—

"On the 22d of August, 1817, I left Amboyna, in the *Swallow*, Captain Wilson, for the purpose of visiting the island of Ternate, the north-west coast of Celebes and Sangir island, the latter of which lies about six degrees north of Amboyna.

"On my arrival I was kindly received by the native Christians, and also by the resident of the island. I found there a large Dutch church, at which I was informed a good minister formerly officiated. During my stay I preached in it twice every day to crowds of people, who seemed eager to hear the joyful sound of the gospel of Jesus Christ. I

could not, however, remain with them long, Captain Wilson being anxious to expedite his departure for Manado, the principal town of Celebes. Therefore, after I had baptized the children, and some adults, on confession of their sins, and declaration of their faith in the Redeemer, I took leave of the congregation, and again embarked on board the Swallow.

“ In Celebes I found a great number of nominal Christians among the Dutch people, especially at Manado, whose conduct was not according to the purity of the gospel of Christ. I preached to them twice a-day during the short time I continued there. I proceeded from thence, by land to Kema, where I found the people more disposed to listen to the word of life. Upon my return to Manado, I conducted public worship in the house of the resident, the church being much out of repair. One of the chiefs of the Alvoor people, who is called major Nalle, came to me, and requested me to send a schoolmaster for his negery, to instruct him and his people in the Christian religion. His domain is considerable, and he has not less than a thousand persons under his command. I asked him why he wished to be a Christian? He replied, ‘ Because I know *that* religion is the best of all.’ Rejoicing to hear such witness from the mouth of an Alvoor chief, I promised to send him a schoolmaster immediately on my return to Amboyna. The major was present to-day during divine worship at the resident’s, and appeared much interested, especially when he observed a great number of children, and also grown persons, coming to be baptized, together with three Chinese, who had been brought to the knowledge of the true God, and to faith in Christ.

“ The trade in gold at Manado has occasioned many of the Chinese to settle there. These are more disposed to receive the gospel than the people of Amboyna, and seem only to want a faithful minister of Christ to instruct them. The same may be said respecting the Alvoors. Indeed, here is a large field of labour. More than one hundred thousand of this people dwell on the north-west coast of Celebes, under the Dutch government, which is able to

protect any persons who might settle among them in order to preach the gospel and to instruct them.

“ I travelled during several days among these people, and was much encouraged by what I observed in them. One night I stopped at the house of one of their chiefs, whose title is Hockom Klabat, which signifies ‘judge of the people who live at the mount Klabat.’ They are tall and powerful men, of a copper colour, and without clothing. I felt myself as safe among them, however, as though I had been surrounded by my friends in England. They appeared much pleased that I took my supper with them that night. The house of the chief was crowded with the natives, who were desirous to see me, as they understood I was a minister of the white people, as they call the Christians. After supper, which consisted of a piece of boiled pork and rice, with some fish, I spoke to them of the great love of God towards us, which is visible every day in his bountiful provision for our natural wants, as well as for the wants of so many millions of other creatures. When I had finished, they all assented, apparently from their hearts, to what I had advanced on that subject. I then told them of the infinitely greater love of God towards mankind, which appeared in the redemption he had accomplished for sinners, by the gift of his dear son Jesus Christ, even for every one who believeth the witness of God. After I had discoursed upon this subject some time, one of the company, who sat next to me, said, ‘ I have often heard of these things from the Christians who live at Manado and Kema ; we only want instructors amongst us, and I am sure great numbers of our nation would embrace the Christian religion.’

“ From Celebes I directed my course for Sangir island, which lies about two degrees farther north. This proved a very dangerous passage, by reason of the strong currents that run half the year from the west to the east, and the other half in the opposite direction ; but the Lord was my protector. The boat’s crew consisted of fifty-two of the Alvoor people, and two soldiers ; and we had with us four guns of three pounds each, on account of the great number

of pirates who continually infest this part of the Moluccas. Besides the peril to which we were exposed from the sea and from the robbers, we were in danger, also, from the unsoundness of our boat, a circumstance too common in these seas.

"The first island at which we arrived, after quitting Celebes, was Togolanda; but we were prevented from getting on shore by a strong land breeze, so were obliged to cast anchor close under Mount Duwan, a fiercely burning volcano, the smoke of which affected my breath very much all night. The next morning, however, by means of a sea breeze, we were extricated from our unpleasant situation, and went on shore. The king of the island received me with much kindness, and informed me how severely some of his people had suffered in consequence of an eruption of the burning mountain, by which a whole negery had been destroyed, together with the church. 'But,' said he, 'we have erected a new church farther inland, and I rejoice that you are come to instruct my people.' He invited me to take my breakfast with him, and in the mean time informed his people that there would be divine service that morning. In a few hours a very numerous congregation was collected; the king also attended with the whole of his family; and I preached from John xii. 32. '*I, if I be lifted up from the earth, will draw all men unto me.*' I thought this text was calculated to move a heart of stone, as it exhibits the infinite love of God towards poor sinners, displayed on Calvary, as the means of drawing every soul to Christ, his dear Son; and I was much gratified by observing, that this large congregation of black people was very attentive to the things that were spoken.

"After I had sojourned here some days, I perceived that, for want of teachers and the word of God in the Malay language, the people had very little knowledge of divine things. They all, however, believed the powerful declaration of St. Paul to Timothy, '*This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.*' I continued amongst them eight days, and after examining the boys and girls belonging to the school, I was obliged to give them some leaves out of my new testament, for want of useful school books.

“ From hence I proceeded to the island of Chiau, or Ziau. I arrived there on the 24th of September, and was pleased to find the king of the island a very pious man. After my painful journeyings, his company was as a refreshing spring to my weary soul. He was employed every day in studying his bible, which, he said, yielded him great comfort. He was also able to read the Dutch bible, and had some acquaintance with the Arabic; but what was of infinitely greater importance, the love of God, which passeth all understanding, had taken possession of his heart. This good man seemed exceedingly glad of my arrival, and obliged me to explain to him certain passages of the holy scriptures. Whatever I said, that he was not previously acquainted with, he put down in a book, with which he had provided himself for this express purpose.

“ The king requested that I would baptize a considerable number of the slaves, both men and women, who had been instructed in the doctrines of Christianity. Having convinced myself, as far as possible, of the sincerity of their professions, I complied, rejoicing in the work which God is carrying on in this part of the world.

“ The 29th of October was set apart for this great solemnity. The king and his queen were both present, and assumed the office of sponsors, in behalf of their slaves; promising to exercise a watchful care over their souls. When the administration of this solemn rite was finished, we sung the 87th Psalm. A great number of people attended on this occasion, and also at a service in the evening.

“ During the solemnity of baptizing his slaves, the king seemed much affected, and, on his return to his house, out of the fulness of his heart, he himself addressed these new members of the church, in a manner which I shall never forget. ‘ You have now placed yourselves,’ said he, ‘ under an obligation to love God your Creator, and Jesus Christ your Redeemer, and all men as brethren; to abstain from all heathen pleasures, as well as from all their superstitions—because *this is the way to enter into the kingdom of God.*’

“ There is on this island, also, a volcanic mountain, and not far from this negery. I asked the king, if he were

not afraid of so bad a neighbour? 'Why should I?' asked he, in return, 'when the Lord our God, who made this mountain, is more powerful than all the fire within it?' I fully assented to this declaration, and said, 'Yes, my dear sire, that which you have said is very true, and sufficient to comfort our hearts in the most imminent dangers.'

"Before I arrived at Chiau, I was acquainted with the excellent character of this good man, but I little expected to be the instrument of introducing into the church of Christ so large a number of his servants. As I perceived that Christ was living in his heart by faith, I encouraged him to address his people frequently, and to read to them some sermons, of which I promised to send him copies on my return to Amboyna. School books and religious tracts are, also, very much wanted in these islands. In the course of the present journey, I have met with not less than twelve thousand people, who profess Christianity, but who have been, in past times, very much neglected. Thanks, however, be unto God, that I am become acquainted with their wants, and hope, in a short time, to make an attempt to supply them to the utmost of my power.

"From Chiau, I proceeded to the island of Sangir, which is governed by four native kings; viz. the king of Maganito, the king of Taroon, the king of Candar, and the king of Tabookang. The latter is a brother of the pious king of Chiau. Here I found the people in a still more deplorable state than those in the other islands I had visited. Even their schoolmasters had not a complete bible in their possession; they had only some loose leaves of it, and this was the case also with their catechisms.

"After I had passed through the rest of the island, I visited the king of Tabookang, by whom I was also very graciously received. He was dressed in uniform, like an English officer. On the day of my arrival, he invited me to dine with him. He told me that he was desirous to be married in the church, and wished me to continue with him a few days, that the necessary preparations might be made; which, as he appeared to me to be desirous of acting in every other respect as a real Christian, I consented to do. And I had reason to rejoice in this determination, for the exam-

ple of the king was immediately followed by a great number of his people, who had before been ignorant of the solemnity of Christian marriage."

On returning to Chiauw, in his way back to Celebes, Mr. Kam felt an attack of bilious fever, with which his attendants had been previously seized; and, on his arrival at Kema, on the eastern coast of Celebes, he became so seriously indisposed that he was confined to his bed for a month, and all his friends anticipated his dissolution. By the blessing of God, however, on the prescriptions of a European physician, his health was gradually restored, and on Christmas-day, he was enabled to perform divine service at Manado. From this time he continued instructing the people in the things of God till the beginning of February, 1818, when he embarked on board a whaler bound for Amboyna, and soon afterwards returned in safety to his beloved flock, by whom he was received with every demonstration of joy and affection.—From a letter written to the directors after his return, it appears that this zealous and laborious missionary had baptized in the several islands upwards of five thousand children, and nearly five hundred adults; and that in Amboyna he had baptized, chiefly of those who had been Mahometans, one hundred and twenty-eight adults, besides children.

Shortly after his return to Amboyna, Mr. Kam visited several more of the Molucca islands, particularly Haurunca, Saparoua, Nusalout, and Ceram; the inhabitants of which amount, collectively, to upwards of fifteen thousand souls. In most of the negeries, or villages, he was received with joy, both by the chiefs and people, some of whom had suffered considerably in the late rebellion; their houses and even their churches having been laid in ashes. Many of the natives, who had long been destitute of the gospel, rejoiced greatly in an opportunity of hearing it from the lips of our missionary, who also administered the Lord's supper to the members of the churches, and baptized their children.

In January, 1821, an auxiliary missionary society was formed at Amboyna, for the purpose of contributing to the maintenance and support of several missionaries recently sent out by the Netherland Society, and also with a view

to assist in the printing of school-books and religious tracts; a second printing-press having arrived from the directors in London, in the course of the preceding year.

About this time, a place was erected immediately contiguous to Mr. Kam's dwelling-house, for the initiatory instruction of such converts from paganism as might be desirous of receiving baptism; and, during the year, that solemn rite was administered to thirty persons, who had abjured heathenism and embraced the truths of Christianity. Towards the close of December, in the same year, Mr. Kam had the satisfaction of receiving into his church about a hundred new members, of whom several had formerly been idolators, and one a Mahometan.

In the following year, (1822,) our missionary performed a voyage among the islands of the Malayan Archipelago, to settle the missionaries sent out by the Netherland Society, to survey the moral state of the islands, and to communicate, by means of preaching and the distribution of the scriptures and tracts, Christian instruction to the islanders.

On his return he touched at the island of Harooka, where, a few years since, idolatry was, to a considerable extent, abolished. He was kindly invited to sojourn at the house of the resident, whose lady is a person of eminent piety. While here, the resident received a memorial from the schoolmaster of Abouro, transmitted by the chiefs of that district, containing the following interesting account of the destruction of the remaining idolatry in that island:—

“ On the 18th of the present month, (January,) 1822, I collected together all the people of the negery Abouro, who agreed to abolish the idols which, until the present time, they and their forefathers had been accustomed to worship, in secluded places.

“ The first place is named *Amarya*, where they worshipped five stones, which served them for idols. The second place is called *Tupawary*. Here was a tree named *Humulian*, and a bamboo, with a hole perforated therein, which was called the *Enchanter*. Besides these, the people placed lighted candles, and offered meat and drink-offerings, burning incense and showing reverence as to the other idols. The name of the third place is *Sanie*, where was a

single stone, to which the people were accustomed to offer similar sacrifices. The name of the fifth place is *Oko*, where they worshipped idols of the same description, with similar adoration.

“ On the 23d of January, we burned in the fire a gong and a bassoon, formerly used on the festivals, together with some barrels, which were used in bringing the meat and drink-offerings to the idols, which, with the consent of the chief and people of this negery, as well as according to the wish of the members of our church, have been abolished.

“ We have also visited the forest of *Erocwy*, where we have burned down a wooden pillar, to which divine honours were formerly offered. It stood in the midst of water, used for purifying the idol. The pillar and the fountain of water have been destroyed.

“ The remaining portions of the idols, even the very ashes, we have cast into the sea.”

In the spring of 1823, Mr. Kam visited the islands of Banda, Leti, and Kiffer. At the island of Leti, which he describes as beautiful in scenery, and rich in all the means of subsistence, he left a Christian schoolmaster, who had accompanied him from Amboyna, in compliance with the importunity of the natives. At Kiffer, he was received with great kindness by the rajahs, and found the people ripe for Christian instruction. Mr. Labryn, the Netherland missionary at Timor-East, met Mr. Kam at Leti, and accompanied him to Kiffer. Here both of them continued several days, preaching to the people. They particularly explained to them the nature and obligations of the Christian religion; and, on a profession of faith in the Lord Jesus Christ, baptized about fifteen hundred persons. One of the rajahs requested Mr. Kam to take his two sons under instruction, and the youths, of the ages of eighteen and fourteen, willingly accompanied him to Amboyna.

In the last annual report communicated to the members of the London Missionary Society, the directors observe, “ The more stated labours of Mr. Kam, at Amboyna, continue to be very useful. Two new places for Christian worship have been erected; and he has the pleasure, from time to time, of receiving many from among the heathen

into the pale of the Christian church, by baptism, and is greatly encouraged in his work. 'To use his own language, 'every one now appears ready to assist him, both in Europe and in the eastern seas.'

"In August, Mr. Kam printed four thousand copies of the larger Malayan catechism, which contains, in a condensed form, a system of evangelical truth, well adapted to the islanders. He expects soon to be able to print the first volume of the Rev. George Burder's Village Sermons, in Malay. His translation of the second volume is nearly finished. He, also, intends to translate, from time to time, the more interesting portions of missionary intelligence, published in Europe, into Malay, and afterwards to print and circulate them.

"Missionaries from the Netherland Society have been settled in the islands of Banda, Ternate, Timor-East, Bourou, and on the south-west coast of Ceram."

SINGAPORE.

In the month of October, 1819, the Rev. Samuel Milton removed from Malacca to Singapore, the town and principality of which were originally founded by some adventurers from the island of Sumatra; but which had been recently ceded to the English, and had increased so rapidly in respect to its population, that, in the course of a few months, its inhabitants amounted to nearly five thousand, of whom about two thousand five hundred were Chinese, and the remainder chiefly Malays, Bugis, &c.

In this new and promising settlement, Mr. Milton resolved to attempt establishing a Christian mission; and his design was cordially approved and kindly patronised, both by his excellency Sir. Stamford Raffles, (then lieutenant-governor of Bencoolen,) and the resident, W. Farquhar, esq. who granted a piece of land for the object. A temporary building was, accordingly, erected, which served as a residence, a school-house, and a chapel; and Mr. Milton immediately commenced the work of religious instruction, delivering two discourses every Sabbath to such of the Chinese inhabitants as thought proper to attend; one in the

Mandarin, and the other in the Fo-kien dialect, besides preaching every Lord's-day, in the morning, in English, for the benefit of the European residents. He, also, established two schools for the children of the Chinese and Malays; and though the number of scholars, at first, was small, the diligence with which they applied themselves to their studies was highly encouraging; and, in a comparatively short time, some of the boys belonging to the Malay school were able to read in the new testament.

In the summer of 1822, Mr. Claudius Thomsen removed to this station, in order to take charge of the Malay department of the mission; and a place of worship for regular services, both in the Chinese and Malay languages, was commenced. Meetings for morning and evening prayer were, also, regularly held with the natives, of whom, including boys instructed in the schools, about thirty were generally in the habit of attending.

About the same time, a line of buildings, ninety feet by eighteen, was erected, for the accommodation of the schoolmasters, teachers, &c. connected with the Chinese department of the mission; Mr. Milton himself having generously engaged to defray the whole expense of the building.

Towards the latter end of January, 1823, Dr. Morrison paid a visit to this station, in his way to Malacca, and was favoured with several interviews with Sir Stamford Raffles; who expressed an earnest desire that the Anglo-Chinese College should be removed to Singapore, and united with a Malayan college to be founded in that settlement; adding, that he must look for persons to fill up the several offices of the institution, chiefly among Christian missionaries.

On this occasion nothing appears to have been definitively settled; but on the return of Dr. Morrison from Malacca, the subject was renewed, and it was finally arranged with Sir Stamford Raffles, Colonel Farquhar, and the other principal gentlemen of the settlement, that the Anglo-Chinese college should be removed to Singapore, and associated with the proposed Malayan college. Accordingly, on the 1st of April, a meeting of the principal

inhabitants of the settlement was held at the Residency-house ; and, after Sir Stamford Raffles, who presided on this occasion, had submitted his ideas on the advantages of a Malayan college, together with the suggestions of Dr. Morrison for uniting the two colleges in one general institution, it was resolved that the proposed *Singapore Institution* should consist of the following departments :—First, a scientific department for the common advantage of the several colleges that may be established.—Secondly, a literary and moral department for the Chinese, which the Anglo-Chinese college affords —And, thirdly, a literary and moral department for the Siamese, Malay, &c. to be provided for by the Malayan college.

The ultimate object of both the colleges was stated to be the same, viz. the propagation of the Christian religion ; and it was satisfactorily shown, that the principles on which the Anglo-Chinese college was originally founded, would remain unaltered, whilst its usefulness and efficiency might be reasonably expected to be increased by the benefits of reciprocal communication.

In the course of the same year (1823,) Mr. Milton went to Calcutta, in order to purchase presses and other articles for a printing-office recently established in connexion with the mission, and under the sanction of the local government. On his return, he was accompanied by a compositor, and the printing of a Siamese version of the book of Genesis was immediately commenced. Five Malay youths, attached to the mission, were now employed in the office ; and, in consequence of a liberal donation for that purpose from Dr. Morrison, arrangements were made for building a book-seller's shop, with a school-room adjoining ; where the Chinese version of the holy scriptures and religious tracts might be exhibited for sale. About the same time, the government ordered two hundred acres of land to be enclosed, for settling and employing such persons as might be desirous of receiving Christian instruction, and also directed that converts to Christianity should be admitted to burial in the European cemetery.

CHAPTER VI.

Mission in Demerara.

“ The baffled Prince of Hell
In vain new efforts tries,
The gospel to repel
By cruelty and lies.
Th’ infernal gates shall rage in vain :
Conquest awaits the Lamb once slain.”

IN the month of December, 1807, Mr. John Wray, who had been previously pursuing his studies in the missionary seminary at Gosport, was sent out by the directors of the London Society, in compliance with the solicitation of Mr. Post, a pious and respectable Dutch planter on the east coast of the colony of Demerara.

After a favourable passage of about seven weeks, Mr. Wray arrived in safety at the plantation of *Le Resouvenir*, belonging to Mr. Post, and comprising about five hundred slaves. Here he was received in the most friendly manner, and almost immediately commenced his ministerial labours, which soon excited so much attention that, exclusive of the negroes belonging to the estate, numbers flocked together from different plantations in the vicinity, and some actually came from a distance of eight miles ; so that it soon became necessary to erect a chapel for their accommodation.

In a letter dated May 19, 1808, our missionary observes, “ I trust that the work of the Lord will prosper in this place, and I certainly have the greatest encouragement to persevere. Seldom a day passes without three or four of the slaves visiting me, to ascertain what they must do to be saved. Others ask me important questions respecting the doctrines of the gospel, and many are blessing God that ever he brought me here. ‘ Before you came,’ say they, ‘ we were poor ignorant creatures,—knew not good from bad,—no one teach us ; but now we are taught the way to true happiness.’ Some, who were formerly intoxicated two or three times a week, are become sober, and constantly

attend the means of grace ; and those whom the whip could not subdue for years, the gospel has subdued in a few months. Astonishing change ! almost too great to be credited by those who are not eye-witnesses ; yet, thanks be to God, it is true ; and he shall have all the glory.”

In another communication, addressed to the directors, and dated November 21, Mr. Wray says, “ The work of the Lord still prospers, and the dear Redeemer is seeing of the travail of his soul in the conversion of the poor negroes ; more than twenty of whom, I have reason to believe, are savingly acquainted with the Lord Jesus Christ, and are rejoicing in that salvation which he hath obtained for sinners. You will be astonished to hear that upwards of *two hundred* slaves have learnt Dr. Watts’s First Catechism, and that several have committed to memory some short prayers, the ten commandments, and various passages of scripture. Indeed, if my time and strength would permit, I could teach as many more, as they never appear to be tired of learning. They evince a great reverence for the word of God, and their minds are evidently filled with a sense of his greatness, goodness, and holiness, though of these things, a few months since, they knew nothing.

“ I have baptized four adults and several children, belonging to Mr. Post’s estate ; and I am very desirous of baptizing several other adults, but I do not know whether their masters will permit it, though I have some hope that they will. I baptize none but those who appear to possess ‘repentance toward God, and faith in our Lord Jesus Christ,’ and who have, for a considerable time, demonstrated their sincerity by an upright walk and holy conversation. Indeed, none but such are received as candidates for baptism ; and they are then instructed for several weeks in the principles of Christianity.”

The success which attended the preaching of the gospel in Demerara, during the year 1808, continued to increase and abound ; so that, early in the ensuing spring, the number of slaves admitted into the church by baptism, amounted to twenty-four, and not less than a hundred and fifty appeared to be earnestly seeking the salvation of their immortal souls. Nor were these negroes merely desirous of

obtaining eternal felicity for themselves, but they were literally saying to many of their countrymen, "Come with us, and we will do you good." The truths which they had learned, they were anxious to communicate to others. "I am informed," says Mr. Wray, "that some, at the distance of twenty miles, who have never seen our chapel, have learned Dr. Watts's First Catechism; and ten of our people, who best understand it, have taken eight each under their care, to instruct them, to watch over their conduct, and to settle disputes among them. The manager of these slaves, who attends our place of worship, says he is astonished at the change wrought among them. Before they heard the gospel, they were indolent, noisy, and rebellious; but now they are industrious, quiet, and obedient. Formerly it was almost impossible to make them work without the application of the whip; but as a proof that no coercion is now needed, the following fact may be stated:—'A few days ago, three negroes perceived that the manager was very anxious to have the cotton picked and carried home; on which account, the invalids and old people, who for a long time had not been asked to do any thing, went of their own accord into the field and worked. Even the sick nurse and two free women, who reside on the estate, determined to render their assistance; and on the next day they were so anxious to get the cotton home, that they would scarcely allow themselves time either to eat or drink.'"

Whilst Mr. Wray was rejoicing in the blessing which thus evidently rested upon his faithful labours, he was called to endure a severe trial, in the removal of his friend and patron, Mr. Post, who had for some time suffered severely from gout and asthma, and who appears to have been thoroughly convinced that the time of his departure was at hand; as, about a month before his removal to the world of spirits, he sent for his head carpenter, and gave him orders to make his coffin; giving, at the same time, particular directions concerning his funeral. On the 8th of April, 1809, he was deprived of the use of his hands and feet, and during the residue of his illness he endured severe pain, both day and night. His mind, however, was evidently

occupied with the things of God ; and, on several occasions, he sent for the children brought up in his house, for his manager, and for some of his domestics, in order to converse with them ; when he appeared to enjoy very comfortable prospects of eternity. One day, after affectionately commending the children to the care and instruction of Mr. Wray, he said to one of his oldest negroes, named Mars, who had come to see him, " Mars, how are you ? " The old man mistaking the nature of the question, and thinking it related to what the slaves had been doing, replied, " Picking cotton, massa." " I do not ask you," said Mr. Post, " what you have been doing. Picking cotton is nothing to me now : I have done with that." He then called the old negro to his bedside, and taking him by the hand, bade him farewell, exhorting him to attend the means of grace, and to meet him at the right hand of God ; adding that he must shortly die, and that the distinction between master and servant would then be done away for ever.

On the 29th of April, this excellent man fell asleep in Jesus ; and the greater part of the night was spent by the slaves in weeping for him. " A more affecting scene," says Mr. Wray, " was, perhaps, never presented ; as I suppose there were more than five hundred negroes of his own, and from other estates, lamenting their loss. The manager and another person went among the negro houses, to request them to be still ; but in vain. The poor creatures continued to weep aloud, exclaiming, ' My massa ! my massa ! ' I was much affected with the language of one poor woman, who said she had been twenty years on the estate, without having been able to do any work ; but her good massa had given her every thing to make her comfortable."

In the afternoon of April 30, which happened to be the Sabbath, the remains of Mr. Post were interred under a large mango-tree on his own estate, as he declined being buried in the chapel, lest an appearance of pride might be considered as attaching to the funeral, or lest some one might suppose that he had erected the building with a view to his own place of sepulture. Eight of his own negroes, whom he had selected for the purpose, carried him to the

grave, and with many others made great lamentation over him. And, for several succeeding days, the estate appeared as if it were in mourning for its late owner.

Desirous that the surrounding population should continue to enjoy the privileges of religious instruction after his decease, Mr. Post secured to the use of the mission the chapel and the dwelling-house of the minister, and generously assigned the sum of one hundred pounds sterling, as an annual contribution toward the minister's support, so long as the London Society shall continue to provide a missionary for the station, who shall preach the doctrines of the reformed church.

The directors, referring to Mr. Post's decease, in their annual report for 1810, thus record the character and usefulness of that excellent and benevolent disciple of Jesus :

" It is impossible to express the obligations under which the cause of religion in the colony was laid by his influence, contributions, and exertions. But in the midst of his usefulness, and when his example was likely to prove of the greatest advantage, it pleased the Sovereign Disposer of life to take to himself that excellent man. He now rests from his labours, his works will follow him, and the society will long cherish the memory of their generous benefactor; while they indulge a hope that the recollection of his pious zeal will stir up others, both at home and abroad, to emulate so worthy an example."

After the death of Mr. Post, several other kind friends were raised up, to encourage and promote the great work of evangelization in Demerara, some of whom were proprietors of estates, and others respectable managers. Some of those planters, indeed, who had formerly opposed the mission, were now so thoroughly convinced of its beneficial effects, that they applied to Mr. Wray, soliciting him to undertake the instruction of their slaves, and observing that his ministry had proved of such advantage to the negroes and to all concerned, that they expected they should not much longer have any need for drivers.

In the early part of 1811, Mr. Wray was introduced, through the medium of a friend, to Mahaica, a village upon the coast, about twenty-five miles from town, and in the

vicinity of several estates, from which a considerable number of people seemed willing to attend the preaching. The gentlemen residing here not only expressed a desire that a missionary might labour among them, but actually subscribed a thousand pounds towards the erection of a place of worship. "This opening for the preaching of the gospel," says Mr. Wray, "is likely to be a great blessing to the missionary cause in the country, as it will be supported by some of the first people in the colony. The chapel will be built principally for the European ladies and gentlemen, and the free people of colour; but I trust it will open a way to the instruction of all the negroes on the surrounding estates, and on other parts of the coast."

In the same communication, he observes, with respect to the mission at Resouvenir, "I trust that God is daily revealing his arm among the poor negroes, and causing many of them to believe the glorious report of his gospel. The number of hearers increases, and many are inquiring what they must do to be saved. I administer the Lord's-supper every first Sabbath in the month, in the afternoon, instead of preaching; and often feel much affected and filled with joy, when sitting round the sacramental table with these poor black people, seeing tears of joy flow from their eyes, and hearing them mourn on account of their sins: One woman, of the name of Asia, being sick the week before this ordinance was administered, wept a whole day, because she thought she should not be able to come to the table. What a blessing that these poor people are so desirous to hear the gospel, and that the Lord has opened the hearts of so many of them to attend to his blessed word; and what an encouragement for the Missionary Society to go on in the great and glorious work in which they are engaged, of sending the gospel to the heathen!"

In another letter our missionary remarks, "Several of the negroes have learned to read, and from reading, as well as from memory, some of them are become good catechists, and begin to assist me. One of them told me, that one hundred and thirteen had come to him to be instructed; and I am sometimes astonished to find how correctly they learn the catechism from one another. About two hundred

attend public worship regularly, several of whom, having learned the tunes, can conduct the singing without the assistance of white people; and many begin to pray in our social meetings with great fluency, and very often in scriptural language."

Scarcely had Mr. Wray communicated this pleasing intelligence to the directors, and expressed his lively gratitude to God for the gradual diffusion of that divine light which had emanated from the Christian sanctuary, when his prospects were suddenly obscured by a dark cloud, and he was reminded, by circumstances equally unforeseen and unexpected, that faith must be sometimes tried, in order that patience may have its perfect work.

On the 25th of May, the colonial government issued a proclamation, prohibiting the slaves under severe penalties from assembling together before the hour of sun-rise, or after that of sun-setting. This regulation, though professedly designed merely to prevent meetings for purposes of mutiny or rebellion, was soon found to operate almost to the total suppression of the religious assemblies of the negroes; as the principal opportunities for that end were from seven till nine in the evening, after they had done their work; that part of the Sabbath in which they were not engaged at market being totally insufficient for the instruction of those poor ignorant creatures, who literally required "line upon line, and precept upon precept," and whose chief advantage was derived from learning the catechism; which, as few of them could read, required to be read and explained to them again and again.

Our missionary was deeply affected by a circumstance which seemed to place an insurmountable barrier in the way of his future usefulness. Instead of wasting his time, however, in unavailing repinings; he determined to pay a visit to England, in order that a respectful representation of this grievance might be made, by the directors, to the government at home. This was accordingly done, and his majesty's secretary of state for the colonial department not only attentively perused the memorial presented to him, but was pleased to confer with the secretaries of the society, and with Mr. Wray, on the subject. An official letter was

afterwards transmitted to the governor of Demerara, signifying the determination of his majesty's government that the slaves should be allowed to meet every Sunday for worship and instruction, from five in the morning till nine in the evening, and on other days from seven till nine in the evening, provided they had the permission of their respective masters.

Mr. Wray now returned to resume his labours at Demerara ; and, shortly after his arrival, a proclamation was issued by his excellency major-general Carmichael, recalling that of May, 1811 ; and stating, among other things, that instructions had been received from his royal highness the Prince Regent, to give every aid to missionaries in the communication of religious instruction. This public measure was accompanied with the most friendly assurances, on the part of the governor, of his support of the missionaries, as he considered their exertions highly beneficial to the community. His excellency, also, desired them to undertake the instruction of the children belonging to the soldiers, for which a small salary was to be allowed ; and was pleased to make a handsome present towards the support of the mission.

The effect of this magisterial encouragement soon became apparent in the attendance of the slaves, six or seven hundred of whom frequently assembled under the dispensation of the gospel, and some of these were known to come from a considerable distance. From thirty to fifty negroes, also, attended thrice a week, to learn to read, and several, after suitable preparation, were admitted into the church by the rite of baptism.

About this time, a disturbance happened among the slaves, occasioned by a dispute with their masters respecting their food. The manager of the estate where this happened talked seriously with them on the subject ; and, instead of inflicting corporeal punishment, prohibited them from attending at the chapel. This measure produced the desired effect. Mr. Wray went and expostulated with them on the wickedness and ingratitude of their conduct ; and they soon made due submission, and were, in consequence, restored to their former privileges. " Thus," said

the manager, "by making religion a reward of good conduct, beneficial effects may be expected, and more severe punishments avoided."

Shortly after this occurrence, Mr. Davies (who had been sent out to Demerara previously to the death of Mr. Post,) finished and opened a large and commodious chapel at George Town; towards the erection of which the inhabitants contributed upwards of six hundred pounds, and about sixty pounds were subscribed by the poor negroes, each of whom gave half a bit, or two-pence-halfpenny. In writing to the directors on this subject, Mr. Davies says, "Had you been here yesterday, you would have rejoiced to see the vast numbers that filled not only the chapel, but the whole plot of ground on which the school-house stands. At the same time your hearts would have ached to see such multitudes, among whom were many women with children at the breast, and old people on crutches, obliged to stand out of doors, in the burning sun, at noon, until the congregation within were dismissed." About the same time an Auxiliary Missionary Society, including people of colour and slaves, was formed at George Town, and the subscriptions raised in the first instance amounted to eighty pounds. Mr. Davies, in speaking of this circumstance, says, "I proposed a bit, (five-pence,) or upwards, to constitute a member of the new society, but all who could afford it, subscribed a greater sum. Half a bit, which is our smallest coin, constitutes a member of the juvenile branch; but the generality of the children, except some who are very poor, consider half a bit too little to bestow on the poor heathen. It is very affecting to see these dear children, whose parents were, for the most part, heathens, before the word of God came to this town, reaching out their hands with their money, to send the gospel to others."

Shortly after the formation of this auxiliary at George Town, Mr. Wray was taken ill at Le Resouvenir, and was confined to his house for a period of five weeks. "The poor negroes," says he, "visited me in my affliction, every night, and manifested great affection, and I have no doubt offered in secret many earnest prayers for my recovery. One of them told me they were hungering after the preach-

ing. At Christmas I preached and catechised three days together, which was too much for my strength. I rejoiced, however, to see the chapel filled with slaves. What a pleasing change! Instead of singing their African songs, they sing the praises of God, and devote themselves to him.

"I lately baptized six adults and several children; the chapel was crowded, and many of them dressed in white, which is a pleasing sight. The service was extremely solemn, and all appeared to be affected. We sang several times in the intervals of the people coming forward; and Dr. Doddridge's hymn, as the parents brought their children. A negro, of the name of Davy, was baptized. He had been a very wicked man, especially a great thief; but he now appears to be a real penitent, and to weep over his sins. I was afraid to baptize him, lest he should dishonour the cause of Christ. I went to inquire of the manager how he behaved himself; he spoke well of him, and said, he had no fault to find since he had attended me, and that it had given him much pleasure to see him attend so diligently. A few nights ago, when I told him I wished him to stay a little longer, he appeared very sorrowful and much concerned, and said he wished to give himself entirely to God, and to be devoted with his whole heart to Jesus Christ. He has but one leg; but, notwithstanding this, he has for a long time come almost every night from a distance of about three miles, to be instructed, and even when the weather has been very bad. Three of his children were baptized with him. The last three or four weeks I have had many inquirers. There appears to be quite a revival among the people. Our school-room is filled every night with those who inquire the way to Sion."

Mr. Wray, with the consent of the directors, afterwards removed to the neighbouring colony of Berbice, and the affectionate regard of the negroes at Le Resouvenir was evinced by the grief which they felt on the occasion of his departure. "On the Lord's-day previous to our leaving," says he, "I administered the sacrament to our people, and the scene was truly solemn and affecting. They wept aloud, till my voice was drowned in their sobs and cries, and I could not go on, but was obliged to sit down. Mrs. Wray

was much affected. And when we took our leave, some of the women, who remained in the house to the last, literally hung about her neck, and wept profusely. I cannot describe our feelings at parting.

"Having an opportunity, not long after, of visiting them again, I sent word, about dusk, that I was come, and a great many soon assembled. I read, or tried to read, the first chapter of the epistle to the Ephesians; which was suitable both to them and to me. I found myself, however, unable to proceed, as I could not refrain from weeping, and the people were so much affected that they wept aloud. At length I gave out a verse of a hymn, and was then enabled to explain the chapter. I think this was the most solemn time I ever experienced in the pulpit."

In the month of December, Mr. Elliott, who had laboured for some years, as a missionary, at Tobago, paid a visit to Demerara, and was highly gratified with perceiving that the ministrations of Messrs. Wray and Davies had not been in vain. "It filled my heart with joy," says he, "to see old men and women, as well as young ones, with books or catechisms in their hands or pockets. I am informed that some of them, on meeting a person who can read, will step up to him, and say, 'Massa, I beg you to teach me a little.' And the progress which many of them have made, is, in my opinion, a proof that this information is correct. Some *thousands* know that Christ is the Son of God, and the Saviour of sinners; and I doubt not that some *hundreds* believe in him, to the saving of their souls."

In the same communication, this missionary observes, "I preached for brother Davies on Lord's-day twice; in the forenoon, to nearly fourteen hundred hearers; the chapel being completely full, and a great many persons at every door and window. In the afternoon, I preached to about five hundred, mostly slaves; and married five couple, who stated that they were desirous of keeping God's law. 'Once,' said they, 'we no love him; but now we love him, and wish to do every thing for please him.'—On Tuesday evening I preached at Le Resouvenir to about four hundred and fifty very attentive hearers: but it would have grieved you to have heard and seen the poor negroes, when they

understood that no missionary was on his passage from England to them. They lifted up their hands and wept, earnestly begging that I would come among them. Some even followed me for miles with their entreaties and tears; and when I assured them of my willingness to comply with their request, if circumstances should permit, their sorrow was turned into joy."

During an interval of nearly two years, the directors were unable to obtain a resident successor to Mr. Wray at *Le Resouvenir*; though, during that time, the chapel was supplied by Mr. Davies, of George Town, and other missionaries of the society, who had an opportunity of visiting Demerara. Mr. Elliot, also, appears to have laboured with equal zeal and success, in the first instance, at George Town, and afterwards on the west coast; where his services were so abundantly blessed, that a striking improvement was visible in the morals of great numbers of the negroes, and scarcely a Sabbath elapsed without some of them offering themselves as candidates for baptism.

In January, 1817, Mr. John Smith, who had been for some time under the tuition of the late Rev. Mr. Newton, of Witham, in Essex, was sent out, by the directors, to supply the vacant station; and in the course of the following month, he and Mrs. Smith arrived safely at Demerara. The congregation at *Le Resouvenir*, which had experienced a material diminution, from the want of a stated minister, began to increase, immediately after the arrival of this missionary; and, in a short time, the chapel was found insufficient to accommodate all the people who flocked together to hear the word of salvation. Some of the planters would not suffer their slaves to attend, but threatened them with a hundred lashes, if they presumed to go near the chapel. Others, however, found it most conducive to their own interest to encourage these poor creatures to attend on the means of grace; a striking instance of which appears in the following anecdote:—

A certain slave named Gingo, who was in the habit of setting the tunes in Bethel Chapel, was frequently employed by his master in what is called *task work*; and on these occasions he was usually told, "Now, Gingo, when you have

completed this, you may go and pray.”—One day, the planter said, “Gingo, I find the best way to get any thing done expeditiously, is to tell the negroes that they shall go and pray.” The poor fellow immediately replied, “*Me glad massa know dat pray do all ting.*” This simple-hearted and pious negro was, soon afterwards, summoned into the invisible world; and it was very remarkable that his wife, a young woman, living on another plantation, died at the same hour.

In one of his letters to the directors, Mr. Smith says, “The number of hearers at Le Resouvenir has been augmenting latterly every week, and is still increasing; so that more people attend than can possibly gain admittance. It would be equally affecting and gratifying to the friends of the missionary cause, could they but see the poor blacks sitting round the outside of the chapel, under the cabbage trees; but it is painful to see them excluded for want of room, after coming, as many do, from a distance of five or ten miles.

“The white people attend much better than they have hitherto done; and express themselves much pleased with the decent behaviour and clean appearance of the negroes, who are generally dressed in white. With respect to the religion of these poor people, I believe it does not consist in outward appearances so much as in the honesty and simplicity of their conduct. Their masters speak well of them in general; nor have I heard (though constantly inquiring) more than *one* complaint made by any planter or manager, in consequence of religion.” The exception, to which Mr. Smith here alludes, is well worthy of notice. One of the planters said that the man, concerning whom our missionary’s inquiries were made, was *too religious*; and that, not satisfied with being religious himself, he was in the habit of sitting up at night, to preach to others. “In every other respect, however,” said the master, “he is a good servant; so much so, that I would not sell him for six thousand guilders, which, according to the present exchange, would be about four hundred and sixty pounds sterling.”

In another communication, dated June, 1819, Mr. Smith observes, in reference to the plantation Le Resou-

venir, "It may be truly said of this place, that while the truths of the blessed gospel are hidden from the wise and prudent, they are revealed unto babes. The church is growing in numbers, and we trust in knowledge. Eight persons have been lately received into Christian fellowship; and two of them, in relating what God had done for their souls, stated that they were first induced to attend the chapel out of curiosity, shortly after my arrival; and that they were so powerfully convinced of their sinfulness, as to be constrained to pray importunately for mercy. The other six were wrought upon principally by catechising. The church members, at present, amount to one hundred and seven; but the number of baptized persons who usually attend is not easily ascertained. I have baptized two hundred and forty-nine, of whom about one hundred and eighty are adults.

"As it has been found impracticable to build a new chapel, we have repaired the old one, and altered it, by taking down the side gallery. When this was determined on, and the negroes had contributed a sufficient sum for the purpose, they agreed to form themselves into an auxiliary missionary society, which was accordingly established about three months ago; a free young man of colour having consented to act as secretary.

"The attention which the young people pay to religion is particularly gratifying. Great numbers of them regularly attend the chapel, and seem to take a pleasure in being catechised. On Easter Monday, when I preached my annual sermon to them, the chapel was more than half filled with young people under seventeen years of age; and one instance of their attention I will relate.—Speaking of old age incapacitating people for the enjoyment of earthly pleasures, I quoted Barzillai's reply to David's kind invitation, 2 Sam. xix. 33—36; calling it a conversation between an old man and a king. After the service, a youth came into the house, with his bible in his hand, to request me to point him to the passage where he might find the discourse which the old man had with David; observing, that he was sure old people *could not* enjoy the pleasures of

this life, or a man would never refuse to go to live with a king, and be so kindly treated.

"I have shown the negroes the pictures of the idols in the Missionary Sketches; and their opinion is, that they must have been made in secret; for, they say, if the people had seen the workmen make them, they could never have been so stupid as to pay them religious honours. They express the greatest compassion for those who are living in heathen darkness, and are evidently willing to do all in their power to assist in sending them the gospel."

Among various instances which might be adduced, in order to demonstrate the influence of the gospel upon many of the negroes who sat under Mr. Smith's ministry, we must notice their cheerful abandonment of a custom, which they had not only long considered innocent in itself, but as an important source of profit to their families.—The plantation slaves, comprising nearly seven-eighths of the whole negro-population of Demerara, are usually allowed a piece of ground, which they are expected to cultivate, for the purpose of furnishing themselves with such necessaries as their means do not provide for them; but the only time they have for carrying their produce to market is the Sabbath, that being market day. "Although," says Mr. Smith, "this practice is a shameful violation of the Lord's-day, and extremely fatiguing to the negroes, who are often compelled to carry their saleable articles, such as yams, Indian corn, bananas, &c. to a distance of six, eight, or even twelve miles, yet the trifling profit they derive from their labour, and the pleasure they find in going to the market in town, strongly attach them to it. With pleasure, however, I see many of our baptized negroes abandon this practice,—a practice so specious in its appearance to them, and so deeply rooted by custom, that nothing but the power of religion could cause them *voluntarily* to relinquish it. Many, very many, now neither go to market, nor cultivate their grounds on the Sabbath; and yet these are the persons that make the cleanest and best appearance, and have more of the comforts of life than most others. The reason is obvious. They are diligent in raising live

stock, fowls, ducks, turkeys, &c. which they dispose of to persons who go about the country to purchase them;—by not going to market, they have less inducement to spend their money in buying useless or pernicious articles;—and by a little economy, such as the Bible teaches, they make their money go further than others.”

In the autumn of 1820, as many of the negroes resided at a considerable distance from Mr. Smith’s place of worship, it was proposed to build a chapel at Clonbrook, about fifteen miles from Le Resouvenir; and that Mr. Mercer, another missionary of the London Society, then in the colony, should instruct the negroes in that quarter. And, with a view to interest the gentlemen of Clonbrook in this object, the following certificate was given by Messrs. Van Cooten and Hamilton, the attorney and manager of plantation Le Resouvenir:—

“We, the undersigned inhabitants of the east coast, having witnessed the good effects of religious instructions in the neighbourhood of the chapel at Le Resouvenir, where the missionaries belonging to the Missionary Society have preached for nearly thirteen years, and understanding that the Rev. Mr. Mercer, a missionary belonging to the same society, wishes to erect a chapel in the vicinity of Clonbrook, cordially recommend his object to the attention of the gentlemen in that neighbourhood.”

In February, 1823, after labouring six years in this mission, Mr. Smith communicated to the directors the following gratifying particulars.

After stating, that the number of adult negroes baptized during the preceding year was three hundred and twenty; that the number admitted to the Lord’s table, during the same period, was sixty-one; that the total number of members of the church was two hundred and three, and that of marriages one hundred and fourteen,—he observes:

“We have now many candidates both for baptism and the Lord’s supper. Our average congregation is eight hundred persons. We have certainly much cause to be thankful to the great Head of the Church, for the success that attends our labours. We behold every Sabbath an overflowing congregation, behaving with praiseworthy de-

corum; and we see them zealous for the spread of Christianity. They are fast abandoning their wicked practices for more regular habits of life, as is evident from the number of marriages, few of which (not as *one* in *fifty*) have hitherto been violated. A great proportion of them are furnished with bibles, testaments, Dr. Watts's First or Second Catechism, and a hymn-book; and these, being their whole library, they usually bring to chapel on the Sabbath. All our congregation, young and old, bond and free, are catechised every Sunday; first individually, in classes, and afterwards collectively. This department is managed principally by Mrs. Smith. The children occupy and fill the new gallery of the chapel, which contains one hundred and eighty, besides a few persons to keep them in order during the service."—Mr. Smith, at the same time, added, that the Mission Register contained the names of about two thousand persons who had professedly embraced the gospel, at Le Resouvenir and the adjoining plantations.

The subsequent labours of Mr. Smith, and those of his excellent wife, who took an active part in the instruction of the female negroes, were attended with the most gratifying results. But instead of their laudable efforts to promote the religious instruction and moral improvement of the slave-population meeting with that sanction and countenance from the civil authorities, and other leading individuals, which such endeavours merited, they had, in many instances, to contend with increasing opposition and reproach. This, however, was not universally the case. Some of the white inhabitants candidly acknowledged the advantages resulting to the negroes from the labours of our missionary, while several respectable gentlemen, in the neighbourhood of Le Resouvenir, became subscribers to the Demerara Auxiliary Society, and gave their testimony to the improved character and good behaviour of the negroes who had received the benefit of religious instruction.

"Little could it have been imagined," says the editor of the Quarterly Chronicle, "that within six months from the date of these gratifying communications, every plan for the moral and religious improvement of the slaves at Le Resouvenir would be suspended; that the missionary him-

self would be no longer found in his place, enlightening their untutored minds, and proclaiming the tidings of salvation; that, in short, the mission itself would be, as it were, entirely laid waste; still less could so melancholy an issue have been apprehended after the propositions of Mr. Canning, on Mr. Buxton's motion of the 15th of May, 1823, were adopted by the British parliament; an event which appeared as the dawn of a brighter day for the labours of Christian missionaries in the slave-colonies; for it is well known, that those propositions, and the instructions of government founded thereon, not only required a more lenient treatment of the negroes, but regarded their moral and religious instruction as indispensable to the improvement of their social condition.

"Various causes of dissatisfaction had, for a considerable time, existed among the slaves on the east coast, tending to sour their minds, and to render them discontented with their lot. These grievances chiefly consisted in the exaction of immoderate labour; unjustifiable severity, and impediments thrown in the way of their attendance on public worship.

"The number of the negroes who had embraced Christianity at Le Resouvenir and in its vicinity, was very considerable. And with a very large proportion of them, it was no nominal profession. To the gospel which they had cordially received they were firmly attached. Attendance on public worship they felt to be a duty, and enjoyed it as a privilege. The Sabbath was their delight, and its services afforded them their highest gratification. Such, indeed, is the case with all real Christians; but it is reasonable to suppose, that to Christian negroes in a state of slavery the Sabbath and its sacred services have a charm, which persons differently circumstanced cannot possibly realise. Unhappily, instead of greater facilities being afforded for their attendance on divine ordinances, as their attachment to them increased, additional obstacles were, on the contrary, thrown in their way, which could not fail to produce great dissatisfaction.

"In May, 1823, his excellency lieutenant-governor Murray issued a proclamation, ostensibly founded on lord

Liverpool's despatch of 1811. The effect of the latter was to relieve the slaves from restraints affecting their religious instruction, but the proclamation of governor Murray unhappily had a directly contrary effect. It proposed to the planters *not to refuse passes to their slaves* to attend divine worship on a Sunday, and thus indirectly instructed them to *permit no negro to attend without a pass*. Considering the relative situation of planter and slave, a moment's reflection will suffice to show the vexatious tendency of such a regulation. Was it reasonable to expect that the domestic convenience, religious prejudices, and personal antipathies of the owner or manager should at once give way at the request of a negro slave? The event soon proved, what ordinary foresight might have discovered, that they would not. The slaves were either refused passes, or they were not able to obtain them in due time, or they were bantered and reproached, on account of their religion, when they applied; destitute meanwhile of all legal means of redress. The consequence was, that many of them determined to attend divine worship without a pass, and by this means exposed themselves to punishment, which, there is reason to believe, was in numerous instances inflicted, and in some with considerable severity. These grievances were further aggravated by some of the planters and managers interfering, under the supposed authority of the proclamation, with the religious exercises performed by the slaves in their own houses; by taking away and destroying their religious books; and by appointing an overseer to accompany their negroes to chapel, in conformity with a suggestion contained in governor Murray's proclamation, which overseer was 'to judge of the doctrine held forth to the negroes!' By these proceedings a suspicion was excited among the slaves, that the Europeans wished to deprive them of their religion, which they declared they valued more than life.

"While the minds of the negroes were in this state of alarm and excitement, the despatches of earl Bathurst arrived in the colony, containing instructions as to a more lenient treatment of the negroes, in conformity with the propositions adopted by the British parliament. These instructions required that the disgraceful practice of flog-

ging the female slaves should be abolished, and that the whip should be entirely taken away from the field, as an instrument of coercion in the hand of the driver. On the arrival of similar despatches in the neighbouring colony of Berbice, lieutenant-governor Beard requested Mr. Wray, the society's missionary in that colony, to explain to the slaves the true purport and extent of the instructions, in order to prevent misapprehension and mistake. Happy might it have been had a similar measure of precaution been adopted in Demerara. On the contrary, however, the nature of the instructions was, in that colony, purposely concealed from the public at large, during a period of several weeks; though in the mean time they were made a subject of discussion in the Court of Policy, and of conversation among the whites, and at the governor's own table, even in the presence of his domestics. It was not long before it became known to the slaves themselves, that some benefit had come out for them from England; which, however, being undefined, was magnified by their hopes far beyond the reality. A negro belonging to Plantation Success, (an estate on the east coast,) was expressly told by one of the governor's servants, 'that the *report about their freedom was really true.*' Thus the gross mistake already prevalent among the slaves, as to the extent of the benefit, was corroborated by the testimony of the governor's own servant! This intelligence was speedily communicated to the negroes on the east coast, who now began to suspect that it was the design of the whites to withhold the intended boon from them. Smarting under the grievances already mentioned, their minds were, of course, thrown into a state of increased irritation; and at this critical and feverish moment, by a strange spirit of infatuation, many of the negroes belonging to estates in the neighbourhood of Le Re-souvenir, instead of experiencing an abatement of their sufferings, were, on the contrary, treated with greater severity. Thus were the irritation and discontent of the slaves on the east coast inflamed to a still higher pitch, till, at length, a considerable body of them resolved to abandon their work, and obtain, if possible, the *rights*, meaning

thereby the *freedom*, which they supposed the government at home had sent out for them."

On Sunday, August 17, after the celebration of divine service, two or three of the negroes who had been at Bethel chapel, went into Mr. Smith's house, as they had been accustomed to do, to bid him "good bye." Two of them, named Quamina and Seaton, were talking together in a low tone of voice; but Mr. Smith heard the words *managers* and *new law*, and rebuked them for conversing about such matters. Quamina then remarked, laughing, "O! it is nothing particular, sir: we were only saying it would be good to send our managers to town, to fetch up the new law." Mr. Smith immediately replied that such conversation was highly improper, and that they would act most absurdly in saying any thing to the managers about it, as they were not the law makers. He added, that if there were any thing good for them, they (the negroes) would soon hear of it; but if they behaved insolently to their managers, they would forfeit their religious character, and provoke the government, both in the colony and at home. Quamina replied, "Very well, sir: we will say nothing about it, for we should be very sorry to vex the king and the people of England."

About six o'clock the following evening, just as Mr. and Mrs. Smith were going out for a walk, a negro brought a letter to the former, from a slave named Jackey. The contents of this note brought to our missionary's recollection what had transpired on the preceding day, and induced him to fear that some mischief was intended. He, therefore, took out his pencil, and hastily wrote the following answer:—

"I am ignorant of the affair you allude to, and it is now too late for me to make any inquiry. I learned yesterday that some scheme was in agitation; and without asking any questions on the subject, I begged them to be quiet. I trust they will; as hasty, violent, or concerted measures, are quite contrary to the religion we profess, and I hope you will have nothing to do with them."

Having dispatched the bearer with this note, Mr. Smith and his wife quitted their house, with a view of taking

an evening walk, but they had not proceeded far, when they heard a tumultuous noise, and, upon inquiry, found that the negroes had attacked the house of Mr. Hamilton, the manager, at Le Resouvenir, demanding fire-arms. Our missionary immediately went up to them, entreating them to desist, and depart peaceably; but they appeared to be furious and determined, and rudely desired him to return to his own house, at the same time brandishing their cutlasses, and making various threatening gesticulations. Before his departure, however, he prevailed upon them to refrain from injuring Mr. Hamilton, whom they were about to put into the stocks. Indeed, it is worthy of observation, that in the acts of violence which were subsequently perpetrated, less sanguinary measures were adopted than had previously been known on similar occasions. And to the pacific doctrines of the gospel which our missionary had promulgated, this moderation must indisputably be ascribed: for the negroes declared that as they could not *give* life, they would not take it away, but in self-defence; as their *religion* forbade them to do it. "And thus," it has been justly observed, "were the lives of these very men preserved, who were so eager, under the colour of law, to destroy the life of Mr. Smith."

In the mean time information had been received by the governor that a general insurrection of the slaves might be expected on the 18th, or the following night. Few persons, however, were prepared to believe the report, nor did his excellency himself attach any credit to it. Nevertheless, accompanied by the fiscal, he proceeded immediately to the east coast, to ascertain the truth of the rumour, and met with about forty armed negroes. According to the statement of his excellency, they avowed their object to be "unconditional emancipation,"—which accords with the declaration of his own servant, "that the report of their freedom was really true." So they understood the benefit intended them. The governor now expostulated with them on the improper nature of their conduct, for nearly half an hour, informing them of the benevolent views of his majesty, and that the practice of flogging females, and the carrying the whip to the field, were to be abolished, as the

first steps to the proposed measures. He further explained to them how such conduct would put it out of his power to carry the benevolent intentions of his majesty into effect. The negroes are said to have answered, that "God had made them of the same flesh and blood as the whites; that they were tired of being slaves; that their good king had sent orders that they should be free, and that they would work no longer."

The number of the insurgents having increased to between two and three hundred, his excellency, apprehensive that his retreat might be cut off, thought proper to return to George Town, where an alarm was given during the night. The drums beat to arms, and a force consisting of the militia and regulars was forthwith dispatched to the east coast. On the following morning they came up with a considerable body of negroes. The commanding officer rode through the midst of the insurgents, under the protection of a slave named Telemachus, and interrogated them as to the cause of their thus rising against their masters. The negroes are said to have replied, "Massa treat us too bad; keep us work on Sundays; no let us go to chapel; no give us time to work our garden; and beat us too much; and we hear for good, that great buckra (the king) at home, give us our liberty for good." They then asked for certain days for themselves; on which the commanding officer ordered them immediately to lay down their arms, and return to their work. This they peremptorily refused, unless their requests were granted, and, after an hour had been allowed them for consideration, they still remained obstinate. The soldiers were, in consequence, desired to fire, and a conflict ensued, in which about two hundred of the negroes were killed on the spot. Several other skirmishes took place on this and the two following days, much to the disadvantage of the insurgents, a considerable number of whom became the victims of their own rashness; but on the side of the troops very few lives were lost.

Mr. Smith remained in quiet at his own habitation till the afternoon of Thursday, when he was arrested by a party of the militia in a most brutal and ferocious manner, as will

appear from the following extract of a letter, addressed by our missionary to the principal fiscal of the colony, and dated August 22, 1823 :—

“ Yesterday, about three o'clock, Mr. Nurse, at the head of a company of infantry, came to our house, desiring to speak to me. He inquired whether I had seen the governor's proclamation, which placed the colony under martial law? I answered in the affirmative. ‘Have you a copy of it?’ said he. Yes. ‘Will you show it to me?’ I immediately produced it. Taking it in his hand, he proceeded to read it, marking, with peculiar emphasis, the clause which requires every person, without distinction, capable of wearing arms, to enrol himself in a militia; and demanded whether I had complied with that order? I told him I had not. He rejoined, ‘Then I have it in command from captain M'Turk, to require your attendance at his house, to enrol and accoutre yourself as a militia-man.’ I replied that I could not comply with that command, as my profession entitled me to a legal exemption.

“ Mr. Nurse then said, he had another command to execute, namely, to seal up all my papers. I inquired what authority he had for such proceedings? He said, the order of captain M'Turk was his authority; and asked if I intended to offer him any resistance? I told him, no: and showing where the papers were, saw him seal them up, part in a desk, and the remainder in a drawer. Mr. Nurse and his company then went away.

“ In about three quarters of an hour afterwards, our house was again beset with soldiers, consisting of a troop of cavalry, under the command of Mr. Simpson, and the company of infantry under the command of Mr. Nurse. Mr. Simpson, in the foulest language and the fiercest manner, demanded why I had dared to disobey captain M'Turk's orders? I told him, I was entitled to an exemption from military service. With a profane oath he replied; ‘If you give me any of your logic, I'll sabre you in a minute; if you don't know what martial law is, I'll show you;’ at the same time brandishing his sabre in my face, in a menacing manner, and swearing that I was the cause of all this disturbance. He then called for a file of men to seize

me, while others ordered my chaise to be got ready; and Mr. Nurse, or some one by his order, went up stairs, and took away all my papers; some sealed up in a desk, and others loose in the drawer, which had been sealed. As they insisted on Mrs. Smith leaving the house, I requested captain M'Turk to allow us five minutes to pack up some linen, and lock up the place. But, in less than three minutes, I apprehend, a file of soldiers came to the bottom of the stairs, and said to me, 'If *you* don't fetch Mrs. Smith, by G——, Sir, *we* will.' In this manner we were hurried away from our house and property, without being allowed time to bring away a change of clothes, or to lock up our doors. After keeping us in the road about three quarters of an hour, they escorted us to town under a military guard."

The place in which our missionary and the faithful partner of his afflictions were now confined, was a very small room, or garret, near the roof of the Colony House, exposed to the burning rays of the sun, and rendered still more distressing by the want of clean linen; which the unfortunate prisoners were neither allowed time to take with them, nor permitted to send for, subsequently to their arrival. Even the use of pen and ink, or liberty to correspond with the directors, was inhumanly refused to Mr. Smith, for a period of about seven weeks; when he was brought to trial before a court-martial, consisting of lieutenant-colonel Goodman, the president,—thirteen other officers of the army,—and the president of the chief civil court of the colony, bearing the rank of a lieutenant-colonel on the militia staff.

Of the charges preferred against Mr. Smith, the following is a correct copy; but the reader is requested to observe, that the clauses in *italics*, between the brackets, are the parts *not found* by the sentence of the court.

"Charges preferred by order of his excellency sir John Murray, lieutenant-governor and commander-in-chief of the united colony of Demerara and Essequibo, &c. against John Smith, missionary:—

"1st. For that he, the said John Smith, long previous to and up to the time of a certain revolt and rebellion,

which broke out in this colony on or about the 18th of August last past, did promote, as far as in him lay, discontent and dissatisfaction in the minds of the negro slaves towards their lawful masters, managers, and overseers, [*he, the said John Smith, thereby intending to excite the said negroes to break out in such open revolt and rebellion against the authority of their lawful masters, managers, and overseers,*] contrary to his allegiance, and against the peace of our sovereign lord the king, his crown and dignity.

"2. For that he, the said John Smith, having, about the 17th day of August last, and [*at divers other days and times,*] one day theretofore preceding, advised, consulted, and corresponded with a certain negro, named Quamina, touching and concerning a certain revolt and rebellion of the negro slaves within these colonies of Demerara and Essequibo; and further, after such revolt and rebellion had actually commenced, and was in a course of prosecution, he, the said John Smith, did further aid and assist in such rebellion, by advising, consulting, and corresponding, touching the same, with the said negro, Quamina; to wit, on the [*19th and*] 20th of August last, he, the said John Smith, then well knowing such revolt and rebellion to be in progress, and the said negro, Quamina, to be an insurgent engaged therein.

"3. For that he, the said John Smith, on the 17th of August last past, and for a certain period of time thereto preceding, having come to the knowledge of a certain revolt and rebellion intended to take place within the colony, did not make known the same to the proper authorities, which revolt and rebellion did subsequently take place—to wit, on or about the 18th of August last past.

"4. For that he, the said John Smith, after such revolt and rebellion had taken place, and during the existence thereof—to wit, on or about [*Tuesday and*] Wednesday, the [*19th and*] 20th of August, now last past, was at plantation Le Resouvenir, in presence of, and held communication with Quamina, a negro of plantation Success; he, the said John Smith, then well knowing the said Quamina to be an insurgent engaged therein, and that he, the said John Smith, did not use his utmost

endeavour to suppress the same [*by securing or detaining the said insurgent Quamina as a prisoner, or*] by giving information to the proper authorities, or otherwise; but, on the contrary, permitting the said insurgent Quamina to go at large and depart [*without attempting to seize him, and*] without giving any information respecting him to the proper authorities, against the peace of our sovereign lord the king, his crown and dignity, and against the laws in force in this colony, and in defiance of the proclamation of martial law, issued by his excellency the lieutenant-governor."

"It is not necessary," says the editor of the *Evangelical Magazine*, "to go into the particulars of the evidence brought against Mr. Smith; the futility of which was well exposed by his own cross-examination of the several witnesses, and triumphantly demonstrated by the admirable speeches of Mr. Brougham, Sir J. Mackintosh, Mr. Williams, and Dr. Lushington, in the House of Commons. Suffice it, therefore, to state, that the court-martial by whom he was tried, acquitted him of the principal part of the first charge, namely, *an intention to promote revolt*; and as to the other part of it, 'promoting discontent,' Mr. Smith affirmed that he cautiously avoided that evil, and refrained from even reading portions of scripture, or using hymns which might, through ignorance or misapprehension, have caused dissatisfaction.

"With regard to the second and third charges, Mr. Smith maintained that he did *not* know of an intended revolt. He knew, and all the colony knew full well, that great uneasiness did prevail among the negroes, and he had merely heard some foolish talk, which he severely reprov'd, about obliging the managers to go to George Town and procure the *new law* of freedom, which they falsely imagined, for want of that information which their superiors *ought* to have given them, had come from England; but he never dreamed of an insurrection till it actually took place; and this some of the dying negroes also affirmed with their last breath, at the place of execution.

"With respect to the last charge, Mr. Smith did, indeed, see Quamina two days after the revolt, he having

incautiously been sent for, without Mr. Smith's knowledge, by his wife; but there was not a tittle of evidence that he then knew him to be a rebel, or a reputed rebel, nor that he gave him the least encouragement to proceed in the revolt; but there is satisfactory evidence on the contrary; for Mrs. Smith took a solemn oath before the governor, that Mr. Smith said to Quamina that *he was sorry and grieved that the people had been so foolish and wicked, and mad, as to be guilty of revolting, and hoped that Quamina had not been concerned in it*; to which that unhappy man, misled probably by his son Jack, (who, with one other, seems to have plotted the revolt) made no reply, but retired, abashed and confounded, and soon after fled to the woods, whither he was pursued and shot, but without any arms in his hand. And as to Mr. Smith's securing him, his not doing which formed a part of the charge, he truly said on his trial, pointing to his emaciated body, 'Look at me, gentlemen, and say whether it was possible for me to secure the person of such a man?'

"The trial continued twenty-eight days, including various adjournments, and was concluded on the 24th of November, when Mr. Smith was condemned to be hanged, at such time and place as the governor should think fit to direct. But this cruel and most unjust sentence was such as, we have reason to think, the court did not dare to execute, and therefore added to the sentence of death the following qualification: '*But the court, under all the circumstances of the case, begs humbly to recommend the prisoner to mercy.*' The sentence and recommendation of mercy were immediately transmitted to his majesty.

"Mr. Smith was now removed from the Colony-house to the common jail, and placed in a room situated over stagnant water, the pernicious fumes of which passing through the joints of the boards, some of which were a quarter of an inch separate from each other, could not but be injurious to him, especially in his weak and disordered state; and therefore loudly complained of, together with the bad state of the windows, by his medical friend. Here he was confined for about seven weeks, till it was evident that death was not far distant. He was then removed to

an upper room, in a more eligible part of the jail, where Mrs. Elliot, with much difficulty, obtained leave to join Mrs. Smith in kind attention to the patient sufferer. And it is but justice to Mr. Padmore, the keeper of the prison, to state, that he treated our missionary with the greatest humanity and tenderness. The attention also of Dr. Chapman to Mr. Smith deserves to be recorded with gratitude, for no means were spared which might contribute to the alleviation of his sufferings."

On the 12th of January, 1824, Mr. Smith addressed the following letter to the directors; which, as it proved to be his last, will, no doubt, be perused with more than ordinary interest.

"*Colony Jail, Demerara, Jan. 12, 1824.*"

"Dear and honoured sirs,—I have just received your kind and sympathising letter, of the 19th November, and will endeavour to answer it by this packet, if my emaciated frame will enable me to bear the fatigue of so doing.

"It will be the less necessary at this period for me to enter into particulars respecting the causes of the revolt, and my alleged concern in it, as you will be made fully acquainted with the latter by the documents that have been long since forwarded to the society by Mrs. Smith, and by those which Mr. Elliot took with him.

"The real causes and objects of the commotion among the negroes (concerning which you wish me to procure and send you authentic copies of all documents which can offer the needful information) are not, I think, very difficult to ascertain. Mrs. Smith has already sent every document which came within our reach. There are very few written documents that I know of, on the subject. It is the opinion of the only *two real friends* I have in the colony at present, that a deputation sent out by government to investigate the causes of the revolt, would discover wonders, and I have no doubt of the correctness of their views.

"You seem to be aware, in some measure, of the unceasing animosity which the colonists in general, and the planters in particular, have to the instruction of the slaves, and to faithful missionaries on that account; but you can have no just idea of the rancour and fury they display against a

missionary, when any report is raised against him, which is not unfrequent, and has always turned out to be false, as far as my knowledge has extended. The following extract from the Guiana Chronicle, of the 11th of February, 1822, may give an idea of their malicious disposition towards missionaries:—

“ ‘ We have had occasion repeatedly to express our opinion of the Sectarian Propagandists, who send forth their missionaries out of a pretended zeal for the salvation of souls. They (the missionaries), to be sure, are too wise and cunning to make direct attacks from the pulpit on public men and measures; but, in respect of their wild jargon, their capricious interpretations of the Bible, and the doctrines they inculcate, although in themselves they are to be despised and slighted, yet, in point of the pernicious tendency they may have upon the minds of their hearers, we do think no caution can be too great, no vigilance too strict. Instances are not wanting of their impostures in this part of the world; their manner of raising revenues in support of their church, is not unknown; neither is the way in which the contributions are sacrilegiously squandered. That fact alone ought to weigh against all their solemn professions of being actuated solely by a pure love of godliness, and apostolic zeal in the cause of Christianity. The influence they possess in the minds of the negroes is more widely ramified than is imagined, or would be readily believed. It is no longer proper to say they are insignificant. In the common acceptation of the word, they are truly so; but from their calling and canting, they have acquired a degree of importance in this colony, not attainable otherwise. Let them be looked after now more strictly than ever, and we pledge ourselves to do for them in proper colours, whenever we may be furnished with the authentic particulars of any immoral or illegal wanderings from the path of their duty.’ ”

“ This extract is not selected for its singularity, (for such attacks are not unfrequent in this colony) but to show how the missionaries are regarded.

“ You say, ‘ you hope I have not been left to struggle unbefriended with the power of my enemies.’ Thanks be

to God, I have not been left altogether without a friend. The Rev. Mr. Elliot has stood by me, and exerted himself much in my behalf; and a kind Providence raised up, unexpectedly, a most warm and zealous friend in the Rev. Mr. Austin. Nor must I omit the name of Dr. Chapman, who has taken a warm interest in my cause; but the pious and independent principles of these gentlemen prevent them from having much influence in these matters; and Mr. Arrindell, whose friendship I must not forget to name.

"Under my persecutions and afflictions, it affords me no small consolation, that the directors cherish the assurance of my entire innocence. That I *am* innocent of the crimes which have been laid to my charge, I have not only the testimony of my own conscience in my favour, but the attestation of all my friends, who have made strict inquiries into my conduct relative to this affair. The instructions I received from the society, I always endeavoured to act upon; and, in order to vindicate the society from the vile aspersions made against it by its enemies, as to its having a concealed object in view, viz. the ultimate liberation of the slaves—I laid over the instructions as a part of the proceedings of the court-martial on my trial, that publicity might be given to the real object of the society.

"It appears as if the directors have some apprehensions of its having been possible, that I have diverted my mind, in some measure, from the real object of my mission, and entered into a correspondence and connexion with some of those societies which are formed for the gradual abolition of slavery. I can assure the directors this is not the case; no letter or correspondence of the kind ever having occurred between me and any society. All my papers were seized without a moment's warning, and underwent a most rigid examination, by a committee of gentlemen who were by no means my friends, and yet nothing of the kind was ever pretended to be discovered. For every other information, I beg leave to refer the directors to the documents already forwarded, and to Mr. Elliot.

"I suppose, by this time, you are at no loss to know whether I am pursuing my labours at Le Resouvenir. Indeed, had not the revolt occurred, I must have relinquished them.

at least for a considerable time, in order to seek the restoration of my declining health in a more salubrious climate; but my close imprisonment, with its innumerable privations, has prevented me from taking that step, and has brought me to the borders of the grave.

"It grieves me, dear sirs, that I am now a useless burden upon the society. I have endeavoured, from the beginning, to discharge my duties faithfully. In doing so, I have met with the most unceasing opposition and reproach, until at length the adversary found occasion to triumph over me. But so far have these things been from shaking my confidence in the goodness of the cause in which I was engaged, that if I were at liberty, and my health restored, I would again proclaim, during the residue of my days, the glad tidings of salvation amidst similar opposition; but of this I see no prospect. The Lord's hand is heavy upon me; still, I can praise His name, that though outward afflictions abound towards me, yet the consolations of the gospel abound also, and I believe He will do all things well.

"I am, dear Sirs, in much affliction,

"Your useless but devoted servant,

"JOHN SMITH."

It has been justly remarked that this pious and excellent servant of Jesus had much to encounter during the period of his imprisonment. The defence which he had to form under many disadvantages, must have been extremely laborious, and the false accusations brought forward, not only by his avowed enemies, but even by some of his hearers, whose anxiety to screen themselves from punishment induced them to bear false witness against their innocent and persecuted minister, must have been truly afflicting. His feelings, also, must have been acute indeed, when, being in a room above that in which the court sat, he heard the shoutings of joy, as he had reason to believe, on the agreement to pronounce him guilty. Yet, amidst all these sufferings, "in patience he possessed his soul." And, at length, when flesh and heart began to fail, the frame of his mind was such as corresponded with his life of piety and labour; as will appear from the following extract of a let-

ter written by his widow on the 12th of February, and addressed to the directors :—

“The information I have to impart is no other than the death of my dear husband. His severe sufferings terminated about half-past one o’clock, on the morning of Feb. 6, in the most happy manner. He was perfectly sensible to the last moment, and manifested the same resignation to the will of his Divine Master, the same unshaken confidence of his acceptance with God, through the merits of a crucified Saviour, and the same ardent love for reading and prayer, for which he has ever been distinguished since I had the happiness of knowing him. I feel that in being bereft of him, I have not only lost an affectionate husband, but one peculiarly qualified to be an help-meet, in the highest sense. But I trust that God, who has seen fit to take him from me, and who, I think, I may say, in a wonderful manner supported me under the distressing circumstances in which I have, for some months past, been placed, will still be my friend, and lead me in that narrow path, no-matter whether through floods of tribulation or not, until I have the happiness of finding myself landed on that peaceful shore, where sorrow and sighing shall for ever cease, and where death shall not again part us from those we love.”

Mr. Padmore, the keeper of the jail, was no sooner informed of our missionary’s decease, than he came to view the body, and then went to inform the governor, agreeably to the orders he had previously received. He returned about eight or nine o’clock, and informed Mrs. Smith, and her friend Mrs. Elliot, that the government secretary (a son of the governor’s) would be with them shortly; but he not arriving so soon as was expected, and they hearing nothing from him, gave orders to a Mr. Adams to make the coffin. After which, about one or two o’clock, a person came, who said he was sent by Mr. Murray, the government secretary, for the same purpose; but he was informed that orders had been previously given, and that the coffin was expected at three o’clock; and it was brought accordingly.

The following particulars were appended to the report of the directors, communicated to the society in May, 1824. “About five in the afternoon, his honour the first fiscal

came, and desired Mrs. Smith and Mrs. Elliot to retire into the adjoining room, and informed Mrs. Smith that she would be required to give her evidence respecting the cause of her husband's death. Mrs. Elliot replied that it would be impossible for Mrs. Smith to do that, on so short a notice. His honour asked, what time would be required? Mrs. Elliot answered, until to-morrow. He rejoined, 'It must be given to-day.' Mrs. Smith then requested, that she might be allowed to remain in the room where the corpse lay. 'If you can command your feelings, madam, you may,' was his reply; which was uttered in a harsh and forbidding manner. Mrs. Smith said, she would endeavour to command her feelings, and was permitted to stay.

"His honour was soon followed by two members of the court of policy, two members of the court of justice, the two colonial secretaries, five medical gentlemen, and several other persons.

"They proceeded to recognise the person of Mr. Smith; and then proposed questions to the medical gentlemen who attended him in prison—Drs. Chapman and Webster, respecting the nature of his disease, and the causes of his death. They agreed that it was pulmonary.

"Dr. Chapman, after stating the nature of Mr. Smith's disease, and the state in which he found him when first called to give his attendance, added, that the towniness of the room in which he was confined during the first seven weeks of his imprisonment, and its dampness, occasioned by the heavy rains, the water standing under it, and the openness of the boards, some of which were a quarter of an inch apart, had contributed to the rapid progress of the disease; and Dr. Webster confirmed this opinion. But, when the deposition of Dr. Chapman was read over to him, it was found to be so different from the statement he had made, that he repeatedly refused to sign it; and, at length, it was determined that what he had stated respecting the room, should be omitted. It should here be remarked, that Dr. Chapman had declared, on his visits to Mr. Smith, that unless the floor and the windows were altered, the prisoner's indisposition would certainly increase.

"The fiscal then addressed himself to Mrs. Smith, and

asked her what she considered to have been the causes of her husband's death? She replied, that he had been for some time past in a very delicate state of health; but that the false accusations which had been brought against him, the cruel persecutions he had endured, and his long imprisonment, had no doubt hastened his death. The words 'false accusations and cruel persecutions' were rejected with vehemence; and one of the members of the court of policy said, it was not Mrs. Smith's opinion they wanted, but the cause of his death.

"The fiscal then asked Mrs. Smith, by whom he had been dieted and nursed for the last month? she answered, 'By me, and Mrs. Elliot.' She was then asked, how Mr. Padmore, the jailer, had behaved to Mr. Smith? she replied, 'He has treated Mr. Smith and myself with the greatest kindness.'

"The fiscal then said to Mrs. Elliot, 'I suppose you found no difficulty in obtaining leave to visit Mr. Smith?' Mrs. Elliot answered, 'I applied for a fortnight together, and went seven times to the secretary's office, before permission was granted.'

"Mrs. Elliot was then asked by the fiscal, what she had to say respecting Mr. Smith's death? she replied, 'Nothing.' The fiscal added, 'Madam, you are required by this meeting, and you *must* give your evidence.' Mrs. Elliot replied, 'I do not consider this a legal meeting, and do not feel bound to answer any questions.' The fiscal said, 'Do not you know that I have the arm of power, and can oblige you to speak? but I should be sorry to be put to the painful necessity of so doing.' Mrs. Elliot then said, 'I should be sorry to oblige you, sir, to do any thing repugnant to your feelings; but if you did, I should still resist.'

"'What are your reasons,' he asked, 'for not answering my questions?'—'If I give evidence,' she replied, 'it will be the same as Mrs. Smith's, which was not admitted; therefore, it will be useless to repeat it.'—'Will you substantiate the statement given by Mrs. Smith, respecting the dieting and nursing of Mr. Smith, and the conduct of Mr. Padmore?' Mrs. Elliot answered, she had no objection to corroborate what Mrs. Smith had said on those points.

“ The several depositions being sworn to, the meeting then broke up.

“ Between eight and nine o'clock in the evening, Mr. Thompson, the second head-constable, came to the prison, and told Mrs. Smith and her friend, that he was ordered to inform them, that he should come at four o'clock the next morning, to demand the body of Mr. Smith for interment. Mrs. Elliot inquired, why they were not permitted to bury the corpse at ten o'clock, as they intended? She asked, also, whether any persons would be allowed to follow as mourners? He answered, No. Mrs. Elliot asked, whether Mrs. Smith and herself were included in that prohibition? He replied, Yes. Mrs. Elliot asked, From whom he received his orders? He answered, From his excellency. Mrs. Elliot then said, ‘ Is it possible, that general Murray can wish to prevent a poor widow from following her husband to the grave? Surely, they do not mean to pursue their persecutions to the grave, as they have done to death!’ And she added, ‘ If Mrs. Smith will go, I will go with her; we are not prisoners; we may go where we please.’ He replied, ‘ It is probable there will be soldiers there, and something unpleasant may occur; and, therefore, I advise you not to go.’ Mrs. Smith then exclaimed, in a loud and frantic voice, ‘ General Murray shall not prevent my following my husband to the grave, and I will go, in spite of all he can do.’

“ Mr. Thompson, finding they were so determined, said, ‘ I must go to his excellency again.’ He accordingly left them, and shortly after returned, and (as they were informed,) told a gentleman in the prison-yard, that if they attempted to follow the corpse, he had orders to confine them; and begged he would inform them, as he would gladly avoid any violence. The gentleman referred to, did make this communication; and they determined, as there was no order to prevent their leaving the prison, to meet the corpse at the grave.

“ They, therefore, left the jail at half-past three o'clock in the morning, dark as it was, accompanied only by a free black man, with a lantern; and proceeded to the burial-place, where they beheld the mournful spectacle; a beloved husband, and a dear friend, committed to the silent grave.

The funeral service was read by the Rev. Mr. Austin, the chaplain of the colony."

The following beautiful lines, written by one of the directors, and published in the Evangelical Magazine for September, 1824, are so highly descriptive and truly affecting, that the editor cannot forego the gratification of enriching his pages by their insertion.

" Come down, in thy profoundest gloom,
Without one vagrant fire-fly's light,
Beneath thine ebon arch entomb
Earth, from the gaze of heaven, O night!
A deed of darkness must be done;
Put out the moon! hold back the sun!

" Are these the criminals that flee;
Like deeper shadows through the shade?
A flickering lamp, from tree to tree,
Betrays their path along the glade;
Led by a negro:—now they stand,
Two trembling women hand in hand.

" A grave, an open grave appears!
O'er this in agony they bend;
Wet the fresh earth with bitter tears;
Sighs following sighs their bosoms rend:
These are not murd'ers:—they have known
Grief more bereaving than their own.

" Oft through the gloom their streaming eyes
Look forth for that they fear to meet:
It comes,—they catch a glimpse,—it flies;—
Quick glancing lights,—now trampling feet,—
Among the cane-crops, seen, heard, gone!
Return, and, in dead march, move on.

" A stern procession! gleaming arms
And spectral countenances dart,
By the red torch light, wild alarms,
And with'ring pangs through either heart;
A corpse amidst the group is borne:—
A prisoner's corpse, who died last morn

“ Not by the slave-lord's justice slain,
That doom'd him to a traitor's death ;
While royal mercy sped in vain
O'er land and sea, to spare his breath :
But the frail life, that warm'd his clay,
Man could not give, nor take away.

“ His vengeance and his grace, alike,
Were impotent to save or kill ;
He may not lift his sword to strike,
Nor turn its edge aside at will :
Here by one sov'reign act and deed,
God cancell'd all that man decreed.

“ Ashes to ashes !—dust to dust !—
That corpse is to the grave consign'd !
The scene departs ;—this buried trust
The Judge of quick and dead shall find,—
When things, that time and death have seal'd,
Shall be in flaming fire reveal'd.

“ The fire shall try thee then, like gold,
Prisoner of hope ! await the test ;
And, O ! when truth alone is told,
Be thy clear innocence confest !
The fire shall try thy foes :—may they
Find mercy in that dreadful day !”

The conduct of the directors of the London Missionary Society, on this deeply affecting occasion, was marked by such decided prudence, immoveable self-possession, and dignified firmness, that the editor cannot pass it over in silence, without exposing himself to the imputation of gross neglect.

From the first arrival in England of the news of the revolt, the directors had held communications with the colonial department of his majesty's government, and had laid before the secretary of state, at the head of it, a *copy of the instructions* given by them to Mr. Smith, previously to his embarkation for Demerara ; of which the following is an extract :—

“ In the discharge of your missionary duty, you may

meet with difficulties almost peculiar to the West Indies, or colonies, where slaves are employed in the culture of the earth, and other laborious employments. Some of the gentlemen who own the estates—the masters of the slaves,—are unfriendly to their instruction; at least they are jealous, lest by any mismanagement on the part of the missionaries, or misunderstanding on the part of the negroes, the public peace and safety should be endangered. You must take the utmost care to prevent the *possibility* of this evil—not a *word* must escape you in *public* or *private*, which might render the slaves displeased with their masters, or dissatisfied with their station. You are not sent to relieve them from their servile condition, but to afford them the consolations of religion, and to enforce upon them the necessity of being subject, ‘not only for wrath but for conscience sake.’ Rom. xiii. 5;—1 Peter, ii. 19. The holy gospel you preach will render the slaves who receive it the most diligent, faithful, patient, and useful servants; will render severe discipline unnecessary, and make them the most valuable slaves on the estates; and thus you will recommend yourself and your ministry, even to those gentlemen who may have been averse to the religious instruction of the negroes. We are well assured that this happy effect has already been produced in many instances, and we trust you will be the honoured instrument of producing many more.”

On receiving the painful news of their missionary having been brought to trial before a court-martial, the directors deemed it proper to make to government a more formal application, in which they avowed their confidence in the innocence of Mr. Smith, but expressed their apprehensions of the danger to which they conceived him to be exposed, from the highly inflamed state of public feeling in Demerara—from his having been brought to trial before a military tribunal, and from the uncertainty which existed as to whether he had been able to avail himself of the requisite legal aid for his defence. For these reasons, they requested, on the supposition of a sentence being passed, that no punishment might be executed, until the result of a full investigation of the alleged causes of the insurrection should be made known.

Shortly after this communication had been transmitted

to Earl Bathurst, a letter arrived from Demerara, apprising the directors of the very precarious state of Mr. Smith's health. A further communication was made to government, in which they requested instructions might be forthwith sent out to his excellency the governor of that colony, directing that, in case any sentence should be passed on Mr. Smith, he might be immediately sent to England; the treasurer entering into the requisite securities for his appearance, and submission to any measures which government might eventually deem it proper to adopt concerning him. With this request his majesty's ministers were pleased conditionally to comply.

Shortly after this application, an official dispatch was received from Demerara; and the directors were informed by government that Mr. Smith had been found guilty, by a sentence of a general court-martial, which had been confirmed by the governor, but that the sentence having been accompanied with a recommendation of mercy from the court, the governor had withheld the execution of the sentence until his majesty's pleasure thereon should be received.

"On the receipt of this intelligence," says the editor of the *Quarterly Chronicle*, "the directors appointed a deputation from their body, to hold a conference with government, in which the views entertained by the directors, as to the presumed illegality of the proceedings against Mr. Smith, were distinctly stated, and the justice of an entire rescindment of the sentence urged on this ground. The sentiments entertained by his majesty's government, as to the nature of the proceedings, were, however, found to be by no means in unison with those expressed by the deputation, and the tenor of the communications of the right honourable secretary of state for the colonial department were such as constrained them to intimate the disappointment their expectations had met with, and their opinion that the directors would feel it their duty to take such further measures for obtaining the revocation of the whole sentence as they might be advised."

On the 19th of February, at a meeting of the directors, specially convened for that purpose, the deputation appointed to communicate with his majesty's government,

reported, that the right honourable secretary of state for the colonial department had communicated to them the decision of his majesty's government, to remit the sentence of death against John Smith, and to direct that he be forthwith dismissed from the colony of Demerara and Essequibo, and enter into recognisance, in the penalty of two thousand pounds, not to reside within the said united colony, or within his majesty's colony of Berbice, or within any colony or settlement in the possession of his majesty, in the West Indies. The deputation further reported, that this communication was accompanied by an expression of the approbation of government of the "Instructions" given by the directors to their said missionary.

Several resolutions were now proposed and unanimously adopted; in which, after expressing their grateful sense of the favours previously granted to their society by his majesty's government, and stating the various causes which had excited their disappointment and regret at the decision of ministers on the present occasion, the directors distinctly state that they see no cause to impugn the innocence of Mr. Smith, or to withdraw from him their confidence and esteem; but, on the contrary, they express a determination of adopting "such measures for obtaining in this country the reversal of the sentence passed by the court-martial in Demerara, against the said John Smith, as they shall be advised."

In the "Missionary Chronicle" for March, 1824, the directors published a statement of their proceedings in the case of Mr. Smith. In that paper they expressed a firm conviction of his legal and moral innocence, and objected to his having been brought to trial before a court-martial, to which he was not legally amenable. They also objected to the proceedings on the trial itself, particularly to the improper and unprecedented use made in court of Mr. Smith's *private journal*—to the attempt to fix, by a constructive process, criminality on the manner in which he had discharged his ministerial duties—to the admission of *negro evidence*, on a charge of life and death, which would have been rejected in a civil court, in an action for property of the value of forty shillings; and to the receiving *hearsay*

evidence *against* the prisoner, while it was refused in a critical part of his defence, when about to be produced in *his* favour. They also objected to the length of time occupied by the trial, extending from October 13 to November 24, during which they justly observe, "the witnesses and judges were open to the influence of a community heated by the most violent prejudices, and kept in a constant state of excitement by the effusions of a press by no means disposed to impartiality and moderation."

After alluding to their unremitting endeavours to meet the varying aspect of Mr. Smith's case, as fresh intelligence arrived, and, particularly, to their correspondence and interviews with his majesty's government; and after stating that they had sent out instructions to the counsel of Mr. Smith to take steps for appealing from the sentence of the court-martial, should such appeal be considered advisable, the directors assign the following cogent and satisfactory reasons for the silence which they had maintained amidst the calumnies cast upon their society, through the public press, by the enemies of evangelic missions:—

"If this shall appear to any to have been a culpable silence, the directors have to say that it has not arisen from inattention, indifference, or timidity; but from their own judgment of what the honour of the society and the dignity of its cause required at their hands. Conscious of their own integrity, and confident in the innocence of their missionaries, they felt that they could calmly wait till the hour for effective vindication should arrive. To attempt to follow the torrent of slander in its ten thousand channels was impracticable, and they were contented to oppose to it a firm confidence in the good opinion of their friends, and the discriminating impartiality of the British public. The false statements which were continually transmitted from the colony, they were long kept from all means of refuting, by the conduct of the local authorities, of which they have just cause to complain. All communication from the missionaries with the society, (their proper protectors) was, contrary to every principle of British justice, cut off; so that, till December, the directors had no advice whatever from themselves, of their own situation, or the facts of their case.

A letter, addressed to the treasurer, was taken from the person of Mr. Elliot, and though entirely inoffensive in its tenor, was arbitrarily kept back : and it was not till a copy of that letter was forwarded, after his liberation from confinement, by circuitous means, that the directors had any information of their actual circumstances. Mr. Smith was not allowed to write to them ; and although Mr. Elliot entreated leave for an interview with him, after his trial, even *that* was refused !”

In the *Missionary Chronicle* for April, 1824, the mournful circumstances of Mr. Smith's decease were communicated to the religious public, accompanied with the following appropriate and interesting observations.

“ Thus has been brought to its present close the tragical scene of persecution which has been for years preparing, in Demerara, against the faithful servants of Christ ; and which has, at length, found its victim in one amongst them, who for fidelity and diligence stood in the foremost rank. The finger of truth, guided by the unanimous voice of the Christian church, will inscribe on its records the name of JOHN SMITH, as one of its martyrs, in the cause of spreading the gospel of their common Lord among the enslaved sons of Africa. But the hand of death, in putting a close to the tribulation and sufferings of this martyr, has fixed an immoveable seal on the guilt of the act by which that issue has been produced. The chains of the prisoner have been broken, not by the act of mercy from his gracious earthly sovereign (though it was extended as soon as the need of it was known,) but by the mandate of the King of kings, which has separated the accusers and the accused, till the day when both shall stand before his throne of judgment, to hear the irreversible decision of that supreme court, to which the groanings of the oppressed have carried the appeal.

“ The directors feel that the issue now so deeply deplored by them, does not relax the duty of seeking redress for the injury done, by the proceedings in Demerara, to their deceased missionary, to the cause of missions, and to the violated laws of their country ; nor of endeavouring to obtain future protection for the lives and liberty of other individuals engaged in the same disinterested and benevo-

lent labours. The object is now somewhat changed ; but that justice which cannot be done to the person, must be sought for to the character of the martyred missionary."

According to this intimation, and in consonance with the recommendation of their professional advisers, the directors resolved to present a petition to the House of Commons, founded on the whole of the circumstances of Mr. Smith's case ; at the same time, however, assuring his majesty's government, that, in adopting this important measure, " They had not been actuated by any diminution of respect or gratitude, but purely by their conviction of what was due from them to the memory of Mr. Smith,—to the society which they represent,—to the cause of Christian missions, wheresoever carried on,—and to the expectations of the innumerable friends to that cause, throughout the British empire." A petition, described as that of the treasurer, secretary, and directors of the London Missionary Society, was accordingly drawn up, and introduced to the notice of Parliament, on the 13th of April, by sir James Macintosh, " with a feeling," it has been justly observed, " which did honour to himself, and entitles him to the esteem and gratitude of the society." In this petition, which was received by the House, and ordered to be printed, the directors complained of the whole treatment of their missionary, from the time of his arrest to the period of his dissolution,—of his having been brought to trial before a military tribunal,—of the constitution of the court itself,—the irregularity of its proceedings,—and the injustice and inconsistency of the sentence pronounced by it ;—and they, accordingly, prayed for that sentence to be rescinded, and for future protection to be secured to protestant missionaries in general.

On the 3d of May, Mr. Brougham gave notice that he would submit a proposition to the house, respecting the proceedings at Demerara, on the 27th of the same month ; and during the week preceding the day to which that notice referred, nearly two hundred petitions from various parts of the kingdom, and from persons of different religious denominations, were presented to the House, praying for inquiry into the case of Mr. Smith, for the rescindment

of the sentence passed on him, and for the adoption of such measures as might appear to the wisdom of Parliament necessary for the protection of protestant missionaries in the different colonies of the British empire.

Mr. Brougham's motion, though fixed for the 27th of May, did not come on till the 1st of June, when the honourable member concluded a most able and eloquent speech of nearly three hours by the following proposition:—

“That an humble address be presented to his majesty, representing that this House, having taken into its most serious consideration the papers laid before them, relating to the trial and condemnation of the Rev. John Smith, a missionary in the colony of Demerara, deem it their duty now to declare, that they contemplate with serious alarm and deep sorrow, the violation of law and justice which is manifested in those unexampled proceedings; and most earnestly pray that his majesty will be graciously pleased to adopt such measures as in his royal wisdom may seem meet, for such a just and humane administration of law in that colony, as may protect the voluntary instructors of the negroes, as well as the rest of his majesty's subjects, from oppression.”

“This temperate and respectful proposition,” says the editor of the *Quarterly Chronicle*, “was met, on the part of government, by the honourable under secretary for the colonial department, with a direct negative. On the adjourned debate, however, which took place on the 11th, the right honourable secretary for the foreign department, Mr. Canning, perceived the necessity for pursuing a very different course, and moved the *previous question*, by which means the defence of the proceedings, in Demerara, against Mr. Smith was virtually abandoned. The decision, therefore, to which the House at length came, is to be considered, on the one hand, as not imputing the least moral or legal guilt to Mr. Smith,—and, on the other, as not affording the slightest sanction to the proceedings of the governor and the court-martial. It is, also, of importance to remark, that the illegality of the proceeding by court-martial was expressly admitted, even by those members of the House who were unwilling to pass a censure on the persons composing

it;—while the entire illegality and gross injustice of the proceedings at large were most satisfactorily demonstrated by Mr. Brougham, Sir James Macintosh, and other speakers, who supported the motion.

“Taking, therefore, the whole of the circumstances and their peculiar nature into view, it appears to the directors, that the case of Mr. Smith has obtained a signal though an indirect triumph over its opponents; while it may be justly hoped, from the opinions expressed by the leading members of government, that the cause of Christian missions will derive very important and lasting benefits from the agitation of the question.”

CHAPTER VII.

Mission in Madagascar.

On Madagascar deign to shine,
 Illustrious Sun of Righteousness;
 Disperse each cloud by pow'r divine,
 And give thy heralds great success.

Where superstition long has reign'd,
 With deadly, desolating sway,
 Let gospel doctrines be explain'd,
 And turn the darkness into day.

In the summer of 1818, a mission was commenced on this island by Messrs. Bèvan and Jones, who experienced a very favourable reception from the natives, and particularly from a chief named Jean René. They opened a school in the vicinity of Tamatave, and were entrusted with the care of five children belonging to different chiefs. Their pupils, also, made considerable proficiency in their learning; and a piece of ground was kindly granted for the use of the mission; whilst the majority of the people seemed delighted with the idea of teachers settling among them, who would superintend the education of their offspring. Every thing,

indeed, appeared promising and auspicious ; but, alas ! in the space of a few months, death entered into the families of our missionaries, and the prospect, recently so bright and encouraging, was suddenly obscured by clouds and darkness. The first victim was the infant daughter of Mr. Jones, and about a fortnight after this removal, her mother was summoned out of time into eternity, leaving her widowed husband in a state of distressing illness. Mr. Bevan, who, in the mean time, had visited the Mauritius, resolved on returning to Madagascar, notwithstanding the insalubrious season of the year, and the remonstrances of his friends, who were apprehensive that the result might be fatal. This anticipation was too well founded, as Mr. Bevan's child lived but about fourteen days after his arrival ;—eleven days after, he himself breathed his last ; and only four days more elapsed before his wife followed him into the world of spirits. Thus, in the short space of about seven weeks, five individuals connected with the mission were successively carried to an untimely grave ; and Mr. Jones, after partially recovering from the Malegache fever, was compelled to return to the Mauritius, where Charles Telfair, esq. private secretary to the governor, treated him with the utmost hospitality and kindness, and not only exerted himself to the utmost, in order to promote his perfect restoration to health, but also furnished him with books, calculated to facilitate his studies in reference to the Madagascar mission, which, though suspended for a season, was by no means considered as totally abandoned.

In the month of September, 1820, Mr. Jones returned to Madagascar, in company with Mr. Hastie, a gentleman sent by his excellency governor Farquhar, from the Mauritius, to negotiate with king Radama, for the abolition of the slave-trade within his dominions. Some particulars of his journey to Tananarive, the capital of the kingdom of Ova, will be found in the following extracts from the journal of this valuable and devoted missionary :—

“ After a pleasant voyage, upon the whole, we arrived, on the 9th, within sight of Madagascar, and the next day anchored in the harbour of Tamatave. After dining on board, Mr. James Hastie, (the government agent) lieute-

nant Hay and myself, went on shore and visited the chief, Jean René, who received us very courteously. On our landing, we were given to understand that Madagascar was troubled with war, that Radama was carrying on hostilities against some chiefs in the south; and that Jean René was at war both in the south and in the north. On again seeing Tamatave, I could not but reflect with gratitude, on the manner in which the Lord had protected me, both in this country, and subsequently at the Mauritius, while many stronger than I had fallen by my side.

“ On the 24th we had much trouble with our bearers, and the house in which we had taken up our abode during the preceding night, was filled with unruly people. Proceeded, in our palanquins, and arrived about noon at Ranwafan (which signifies *hot water*,) where we stopped until the following morning, notwithstanding the village did not contain houses sufficient for the accommodation of our party. We were informed that, in the hot-well from which the village derives its name, meat, eggs, vegetables, &c. may be sufficiently cooked for eating. I went to the spot and drank of the water, which was so hot that I could not hold the cup, containing it, in my hand. The Malegaches greatly venerate this well, regarding it with a sort of adoration, as being a peculiar manifestation of divine power.

“ The morning of the 26th was very foggy, insomuch that we could not discover the mountains and trees around us. At seven o'clock, however, we set off, in the midst of the fog, ascending and descending very steep hills, and passing through much wood. Over some of the mountains, which were crowded with trees, the road was nearly perpendicular. In no part, even of North Wales, have I seen roads and mountains so difficult to pass, as those we travelled over this day. We also crossed a serpentine river seven times.

“ The next day, in consequence of fatigue, we rested at a place called Bufföre, where we perceived much ground in an uncultivated state. While we were here, a person passed through the place with two hundred slaves from Ova.

“ On the 28th, our road lay along an extensive valley, over high mountains and through rivers. The mountains

were every where thickly covered with trees, the loftiest I have ever seen, having their roots, to a great extent, interwoven one within another. In ascending the mountains, we were in some places obliged to climb with our hands and feet, grasping hold of the roots of trees. The road in some places reminded me of the ascent up a steep, by numerous steps. We arrived in the evening at a place called Elamaswt, greatly fatigued. Here we passed the night in a hut, built on purpose for us, while our *marmites*, or bearers, slept in the open air.

“ At night we obtained but little rest ; as there was a very heavy fog, with which all the place around us was filled. Our beds, both above and below, were quite wet with the dew. I arose, the next morning, with my feet extremely cold, and with a severe head-ache.

“ We quitted our hut about six o'clock, while the fog was as yet thick around us. In the course of the morning we were passed by about one thousand slaves, who were proceeding from Ova to Tamatave for sale. How dreadful to behold such a number of human beings bound in iron, and driven from their native country to be sold like sheep in a market ; and among them a number of children, between six and seven years of age, taken away from their parents for ever ! My heart ached and tears gushed from my eyes at the inhuman spectacle. Were a like number of slaves in irons, and carrying burdens on their heads, to be driven through the streets of London to Smithfield, to be sold there as cattle, surely the scene would fill the eyes of both high and low with tears, and excite them to the greatest exertions in order to suppress such a traffic.

“ In the course of the day we passed through numerous deep bogs, (the fording of which we found very difficult, especially to the horses,) as well as over lofty mountains, and arrived late in the evening at Mwramanga, where we slept. This village, the first we had entered, within the dominions of Radama, commanded a view of an immense extent of level country.

“ On the 30th we set off at about half-past six o'clock, and arrived at half-past twelve at Ambwhitrim, where we took up our quarters, until the following morning. At

this place, Mr. Hastie received an answer from king Radama, to a letter which he had written to him while at Tamatave, manifesting the greatest joy on his arrival in Madagascar, and requesting him to expedite his journey, as there were no grounds for any apprehensions as to his personal safety. Ambwhitrim, which consists of many houses, stands on the top of a high hill; it is surrounded with an immense fosse, and can be entered only at two strong gates. It is a well fortified village.

"In the morning of October 1, which proved very foggy, we crossed the river Mangwrrw; passed over hills; and breakfasted, at noon, on the margin of a small river. After passing over hills, and through much rice ground, we ascended with great difficulty the mountain Angāve. The height of this mountain is about two thousand five hundred feet, and it is so extremely steep, that we were sometimes compelled to climb with our hands and feet. We lodged, during the night, at a village situated on its summit.

"The following day, after passing over some very high mountains, we entered the Ova country. As we descended from the mountains, we saw before us an immense extent of territory, in general without wood and hilly. We stopped to breakfast at a fortified and populous village, called Fefeiran. We afterwards passed through much rice ground, and many villages surrounded with ditches, at least twenty feet in depth. Went to see a market which was situated on a hill, on this side Ambatwmanga. We had scarcely arrived there, when we were surrounded by the people, who flocked about us in hundreds, insomuch that we were obliged to use means to clear the road. Here we saw the merchants, the sellers, and the money-changers, sitting and weighing with scales, &c. as in any well regulated market in England. After satisfying our curiosity, we pursued our journey, followed by the crowd, and at seven o'clock arrived at Ambatwmanga, which is a very large and well fortified, but dirty, city.

"On the 3d, we resumed our route at six o'clock, passing over hills and dales, and through much rice ground, and near many fortified and populous villages. Mr. Hastie, with a number of the *marmites*, went on before, and arrived

at the foot of the mountain, on which Tananarive is situated. Here he arrived about noon, and was ordered to wait the pleasure of Radama. In about half an hour afterwards, I came up with the rest of the *marmites*. Shortly after our arrival, the cannon on the hill were fired. At one o'clock came down from the hill two persons, mounted and dressed as field officers, and informed us that the king would be ready to receive us at four o'clock, in a public manner. Soon after these, came down the two princes, who some years ago resided at the Mauritius, to see their tutor, Mr. Hastie. After them came the king's secretary, and informed us, that his majesty was rejoicing exceedingly at the news of our arrival; that his own watch was regulated by that of the king, and that we were to mount the hill exactly at four o'clock. The hour arrived, and a messenger was sent down to inform us, that his majesty was ready to receive us. We immediately began to ascend the hill, when a cannon at the top was fired. After we had ascended a little way, we observed two lines of soldiers presenting arms. The military extended to the royal palace. Within the court-yard was a band of drums beating, shells sounding, people dancing, &c. We walked up, between the two lines of soldiers, accompanied by some field officers, until we arrived in the court-yard before the royal palace. The king ran to receive Mr. Hastie, who saluted him, according to the usual custom, by bending one knee, kissing his hand, and placing therein a piece of gold, saying, 'Token of respect to you, master.' Mr. Hastie then introduced me to the king, and I saluted him in the same manner. His majesty then requested us to enter his palace, which we did, following him. I was struck with astonishment at the beauty and splendour of the apartment into which we were introduced. On entering, the king requested us to take our seats, Mr. Hastie on his right hand, and myself on his left. Before us was a well-spread table, at the head of which the king sat; many of his officers also sat at the table. After we had taken our places, the king manifested such ecstasies of joy, as surpassed all I ever before witnessed. While we sat at table, he inquired concerning his present majesty, king George the Fourth, and his excel-

lency governor Farquhar and family. On leaving the king, who seemed to part with us unwillingly, we were led into a large well-built house, situated near the palace, which had been prepared for our reception, and where we slept. The cannon continued to fire from the hill for a long time, while we sat at dinner, and the music lasted until we left the palace.

“ In the course of the next morning, the king came to the house where Mr. Hastie and myself abode. He was accompanied by his ministers and body guards. Mr. Hastie, soon after his entrance, presented to his majesty a letter and present from governor Farquhar; also letters and presents from his excellency to the two princes. The king then inspected the plate, the workmanship of which he much admired. The king's secretary read and explained the three letters. Radama afterwards proceeded to view the horses which had been brought for him, and was particularly pleased with an Arabian horse. On the same day his majesty paid us another visit, and sat a long time inspecting a chart of Madagascar, which had been presented to him by Mr. Hastie, in the name of his excellency. In the evening, the king took an airing. Mr. Hastie, myself, and some of his majesty's officers, rode behind him, surrounded by the life-guards, and hundreds of people running along by the side of us. On our return, we went to the palace to dine with his majesty. There sat at table with us some of the royal family and several officers.

“ On the 7th, Mr. Hastie had a long conversation with the king on the subject of a renewal of the treaty, but nothing was decided upon. The next day, however, his majesty held a great *kabar*, or council, with his ministers, respecting the treaty. At about three o'clock, the king sent for Mr. Hastie, and in a short time afterwards for me. He was surrounded by his ministers, &c. Mr. Hastie first explained the nature of his own mission, and afterwards, at the request of the king, the object of mine. Mr. Hastie distinctly stated, that I had nothing to do in political affairs, and that my mission was of a religious nature. He then, among other things, expatiated on the disinterested conduct of the English, in seeking an alliance with him,

the advantages he had formerly derived, and would in future derive from their friendship, and the evils which, if he refused to cement it, must unavoidably ensue from the prosecution of a traffic so disgraceful and inhuman as the slave trade, carried on as it was, in a country naturally so rich in resources, which, with the amity proposed, would render him powerful, and his people happy, and would cause his name to live for ever.

“The king, having pointed out the great importance of instruction to his people, in order that they might see, as he did, the advantages of the proposed treaty, Mr. Hastie, among other things, observed, that as long as slavery was permitted in his country, it could not reasonably be expected, that persons capable of instructing his people would settle in it, at the risk of their own offspring becoming the property, perhaps, of their next neighbour. ‘Stop the slave trade,’ said Mr. Hastie, ‘and you will have people of every nation visiting your country. The Isle of France is not peopled by French or English only. On the contrary, you there find people from every quarter of the globe, because our king and our constitution protect all equally.’ Radama admitted all that Mr. Hastie advanced, and commented on every article. A long silence ensued; Mr. Hastie then begged leave to state, that governor Farquhar would receive Radama’s free subjects for instruction, and send him some good artificers, together with the requisite implements; but that it must be his (the king’s) own act alone which would induce men of talent and ability to settle in his country, and improve his people; and observed, that the Missionary Society had sent me out to instruct them in religion and useful learning. He mentioned also the improvements which, by means of that society, had taken place among people more ignorant than his own, particularly those of the South Sea Islands.

“On the 9th, the king, who had been in consultation from day-light with his ministers, sent round to the principal chiefs of the districts, and to his grandfather. At four o’clock, he sent for Mr. Hastie and myself to attend him at the palace, where a multitude of persons were assembled. His majesty appeared very much fatigued. He said, that

he had maturely considered all that had been said on the subject of the treaty; repeated what he had formerly expressed on the importance of giving his people instruction; and requested permission to send some of them to England, for that purpose. Mr. Hastie promised, that every means should be taken to promote the instruction of his people, again adverting to me and my object, and to the great improvements in the South Sea Islands, in civilization as well as in Christianity. He stated, also, that a ship had been built at Otaheite, and added, that the society sent out artificers, as well as persons learned in the languages.

“The next day the king sent a letter to Mr. Hastie, addressed to governor Farquhar, stating, that he was anxious to cement the proposed alliance, but as nothing but instruction could alleviate the misery of his subjects, he could agree to the treaty only on condition that he should be allowed to send some of his people to the Mauritius and England for instruction, and that artificers should be sent to him. Mr. Hastie said, that he was authorised by his excellency to promise artificers, and to take back some of his people for instruction, but beyond this he had no authority. The king sent again, requiring that twenty persons should be sent to England for instruction, as he was persuaded nothing but instruction could reconcile his people to the abandonment of the slave traffic. In this dilemma, Mr. Hastie consulted with me. I observed, that as the treaty would tend to open a door for the secure residence of missionaries in Madagascar, I thought it probable the Missionary Society itself would not object to take some of the proposed Malagaches under its care, for education. It was now agreed by Mr. Hastie, that six of the free subjects of Radama should be sent to England for education. This proposal was sent to the king, and his reply was, that he would again see Mr. Hastie in the evening. In the interval, we prepared a paper, containing translations into French of what the society has published relative to Madagascar in its Annual Reports, and stating, that I was sent by the Missionary Society, to ask Radama's permission and protection for missionaries to settle in his country, and that, if he consented to grant these, I was authorised to

promise, that the society would send out more missionaries to civilize, as well as to Christianize his people. I sent also, with this document, a copy of the Society's Report for 1819, and the Missionary Sketch, which represents the people of Otaheite destroying their idols, and building a chapel. I requested the king's secretary to explain these to his majesty, in like manner as I had explained them to *him*.

" In the evening, the king came, with many of his ministers, to our house, and the conferences were renewed. Mr. Hastie recapitulated the arguments which he had already employed, and placed them in the clearest light possible. On this occasion, he told his majesty, that he was a king set over his people to govern them, and to do every thing to promote their welfare; that he was responsible to the Divine Being for what he did; that *that* Being was able to remove him from his throne, as he had done in the case of Buonaparte, and to give it to another, who should rule his people with wisdom, so as to alleviate their misery, and to make them possess happiness, like the people of Britain, who have their teachers, artificers, &c. The king listened attentively to all that was said, appeared to be convinced by it, and promised to give his final determination on the morrow.

" The next morning, at eleven o'clock, his majesty sent to communicate his final determination, which was, that the treaty should be signed this day, and that he would republish his former proclamation, requiring the immediate cessation of the slave traffic, provided Mr. Hastie would agree to take twenty of his subjects for instruction, ten to proceed to the Mauritius, and the other ten to England. The moment was now arrived when the welfare of millions was to be decided. Mr. Hastie came to me and asked what was to be done, and whether the Missionary Society would take some of them under their charge. Having no authority, I could not go beyond what I had said yesterday; on which Mr. Hastie said, that he would agree to the king's proposal, even if he himself should bear the expenses of the ten Malegache youths who were to be sent to England. The agreement was accordingly made, a *kabar* held, and a proclamation published, of which the following is a translation :

"Inhabitants of Madagascar,

"You are none of you ignorant of the friendship we enjoy with the governor of the Mauritius, and the devoted attachment we have avowed to him—his attention, unlike that of all other foreign nations that have visited our shores, has been directed to increase our happiness and prosperity—he has never deprived us of our rights or our properties—he has not suffered the white men to carry off our children into slavery—he has sent us people to teach us arts and industry unknown to us before, to defend us against our enemies, and to prevent famine by more extensive cultivation. We are happier and safer since the establishment of British dominion in our neighbourhood; and we are grateful to our good Father who has procured for us these blessings.

"His nation and king have made laws to prevent you from being carried out of your island into slavery; and he has punished such of the whites as have presumed to violate this law.

"He has called on us to assist him in this work for our own benefit, and he has promised his powerful assistance to punish such as may be refractory or disobedient.

"We willingly agree to this proposal of our father; and we hereby declare, that if any of our subjects, or persons depending on our power, shall henceforward be guilty of selling any slave, or other person, for the purpose of being transported from the island of Madagascar, the person guilty shall be punished by being reduced to slavery himself, and his property shall be forfeited to me.

"Let my subjects, then, who have slaves, employ them in planting rice, and other provisions, and in taking care of their flocks—in collecting bees-wax and gums, and in manufacturing cloths and other articles which they can sell. I set them the first example myself, by abandoning the tax payable to me upon the sale of slaves for exportation.

"I direct my brother Jean Réné, and other chiefs upon the sea-coast, to seize, for their own use and profit, all such slaves as may be attempted to be exported in their respective provinces; they will also give every support and assistance to the government agent of Mauritius in the execution of his duties.

"I command all my subjects and dependants, and invite all my allies, to abstain from any maritime predatory excursion whatever, and more particularly neither to practise nor allow of any attack or attempt upon the friends of our ally the British nation.

"It has been usual to make an annual attack upon the sultan of Johanna and the Comoro islands—our good friend the governor of Mauritius dissolved the meditated attack of last year, and we now join with him in forbidding any further enmity to the king or inhabitants of the Comoro Archipelago, or other islands on the coast of Africa, or North Archipelago, under the pain of our most severe displeasure, and of incurring the punishment due to pirates, of whatever nation or people they may be.

"Such is my will; let it be known to every inhabitant of this island; it is for their own happiness, and their own safety, to pay obedience to this proclamation.

(Signed) "RADAMA."

"23d October, 1817.

"Renewed 11th October, 1820."

In allusion to the promulgation of this important document, Mr. Jones observes, in a letter addressed to his kind friend, Mr. Telfair,—“Had his excellency governor Farquhar witnessed the transports of joy exhibited in the countenances of thousands around us, on the 11th instant, when the treaty was agreed upon—the proclamation issued—the British flag, in union with that of Madagascar, hoisted—freedom hailed by thousands as the gift of the British nation—the guns firing a salute of liberty and joy—the music playing, and the people rejoicing—the scene would, I think, have filled his mind with greater pleasure than any he ever before witnessed—being himself the author of a treaty pregnant with so many blessings. When I went out to see the union flag, and all the people looking at it, with smiles in their countenances, my heart was filled with joy, and my eyes with tears.

"And now, my dear sir, a wide door for Christianity and civilization has been opened in Madagascar, and that of slavery, I trust, bolted for ever. A powerful monarch has become the patron of Christian missionaries and of arti-

ficers, instead of dealers in slaves, who were to be dragged out of their native country. Methinks I hear the voices of infants crying out, and hailing the day as loud as any, saying, 'We shall not be snatched from our parent's bosom, and be forced away from our native country, to serve a strange people, in slavery.'"

In another communication to the same gentleman, our missionary observes,—“Having filled up my sheet on the 11th instant, I begin another, for the purpose of writing what will show the anxiety of the Malegaches to have their children instructed. The mother of his majesty Radama, came into our dwelling-house last Saturday morning; and, on conversing with her upon the advantages to be derived from instructing the people, she remarked very sensibly, that she would never agree to a treaty where money was to be the main object, but that she would support the plan proposed with all her might.

“A selection of young persons for England, and others for the Mauritius, was made to-day; and the people entered into a high discussion as to who should have the king's permission, and the honour, to send their children to be instructed. One man said that he would give three thousand dollars for permission to send his child. ‘Well,’ said the king, ‘give me one thousand five hundred dollars, and he shall go.’ The man hesitated a little, and then answered that he would give that sum. ‘Well,’ rejoined the king, ‘as you are in earnest, he shall go for nothing.’ The place was, on Saturday, crowded by the richest and most respectable people in the capital, from among whose children a selection has been made for instruction.

“I have also to inform you, that the Roman catholic priest at St. Denis, in the island of Bourbon, has written a very flattering letter to the king, asking his permission to send missionaries to teach his subjects the Roman catholic religion, and informing him that some were at Bourbon, ready to come over, provided his majesty would give them his royal permission. The king wrote an answer, refusing his permission, in the strongest terms; saying, that he had entered into an alliance with the British nation, and consequently wished to have British protestant missionaries to

instruct his subjects, to whom he would give his permission, as well as protection, throughout his dominions.

"The king then requested me to explain to him the difference between the Roman catholic and protestant religions, which I did, as comprehensively as I could, and, at the same time, described the liberal principles upon which the Missionary Society is established; observing, that it sends out missionaries to christianize people by persuasion and conviction, and not by any compulsion, contrary to the light of their own understandings; and, moreover, that its missionaries do not desire any to adopt the religion they profess and teach, unless the persons instructed be first convinced in their own minds of the reasonableness and superiority of it to their natural and heathenish religion. I also stated, that the Missionary Society sends out missionaries to civilize the heathen, as well as to christianize them, and mentioned Otaheite and Africa, as examples of what I said. Upon which the king said, 'Aye, aye, very well, indeed; I wish they would send many to teach these people (meaning his own subjects,) in the same manner.' 'Well,' I replied, 'the best plan will be for your majesty to write a letter to the society to that effect, stating your real sentiments to the directors, and promising, at the same time, your majesty's permission and protection to their missionaries; as I am persuaded that the receipt of such a letter from your majesty would give them much more encouragement and confidence to send teachers than any letters from me; and as I have already explained to your majesty the principles upon which the society is founded—what it is that their missionaries teach the people, both as to religion and civilization—and that they do nothing by force or constraint,—your majesty cannot be deceived. But should any missionaries belonging to our society be found making use of any force or constraint, in making your people converts to religion, I am willing that you should send them out of your country, or compel them to desist from such a mode of christianizing; and, indeed, I should wish that you should thus act, such a procedure being contrary to the rules of our society.' "

In compliance with the advice of Mr. Jones, his ma-

jeſty addreſſed a letter to the directors of the London Miſſionary Society, of which the following is a correct translation.

"Radama, King of Madagascar, to the Miſſionary Society, uſually called the London Miſſionary Society."

"Gentlemen,—When the treaty was concluded between me and governor Farquhar, which has for its object the ceſſation of the exportation of ſlaves from the iſland of Madagascar, the miſſionary, Mr. David Jones, accompanied the commissioner from the British government, and arrived at Tananarive, the capital of my kingdom, with the intention of paying me a viſit, to ſolicit from me leave to ſettle, with other miſſionaries, in my dominions. Having informed myſelf of his profeſſion and miſſion, I acquieſced with much pleaſure in his requeſt.

"Mr. Jones, your miſſionary, having ſatisfied me that thoſe ſent out by your ſociety have no other object than to enlighten the people by perſuaſion and conviction, and to diſcover to them the means of becoming happy by evangelizing and civilizing them, after the manner of European nations, and this not by force, or contrary to the light of their underſtandings ;

"Therefore, gentlemen, I requeſt you to ſend me, if convenient, as many miſſionaries as you may deem proper, together with their families, if they deſire it; provided you ſend ſkilful artiſans to make my people workmen, as well as good Chriſtians.

"I avail myſelf of this opportunity, gentlemen, to promiſe all the protection, the ſafety, the reſpect, and the tranquillity which miſſionaries may require from my ſubjects.

"The miſſionaries, who are particularly needed at preſent, are perſons who are able to inſtruct my people in the Chriſtian religion, and in various trades, ſuch as weaving, carpentering, &c. &c.

"I ſhall expect, gentlemen, from you, a ſatisfactory answer by an early opportunity.

"Accept, gentlemen, the aſſurance of my eſteem and affection.

(Signed)

"RADAMA MANZAKA."

In addition to the pleasure resulting from the contents of this letter, the directors and members of the London Missionary Society had the high gratification, at their annual meeting, in May, 1821, of seeing among them Prince Rataffe, the brother-in-law and prime minister of Radama; who, a few days before, had been presented to his Britannic majesty at the drawing room; and who, on this occasion, was attended by his secretary, his interpreter, and a gentleman named Harrison, who had accompanied him from the Mauritius, together with four of the youths who had been sent to England for instruction. An address was delivered to him by the chairman, W. A. Hankey, esq. in French, and a vote of thanks, unanimously passed, for the honour of his visit, was delivered to him by that venerable and amiable apostle of Christ, the Rev. Rowland Hill, whose name must ever be dear to the heart of the editor, as that of a faithful guide and affectionate teacher, to whose blessed instrumentality he was indebted, in early youth, for a discovery of his own depravity as a sinner, and of the suitability and preciousness of Christ as a Saviour.—After remaining in the assembly about half an hour, the prince withdrew, evidently gratified with the attentions which he had received and the spectacle he had witnessed.

The youths who were brought from Madagascar, for the purpose of being instructed in some useful arts, were placed, at the expense of government, in the British and Foreign School, in the Borough-road, Southwark, with a view to their learning to read and write the English language; and it is pleasing to add, that they not only applied themselves to their literary pursuits with commendable assiduity, but some of them soon began to exhibit pleasing indications of early piety.

On the 6th of August, in the same year, prince Rataffe, accompanied by the Rev. John Jeffreys and four artisans, sailed from Gravesend for Madagascar; and, after remaining a short time at the Mauritius, his highness returned to Tananarive, where he arrived safely on the 18th of January, 1822, much pleased with the reception which he had met with in England, and anxious to detail the interesting particulars of his visit, which were listened to by the king and

the resident missionaries, with sensations of admiration and delight.

Mr. and Mrs. Jeffreys, with the four missionary artists, Messrs. Brookes, Canham, Chick, and Rowland, remained at the Mauritius till the 1st of May, when his excellency governor Farquhar kindly granted them a free passage to Madagascar, in his majesty's ship the *Menai*, commanded by captain Moresby, who spared no pains to render their passage comfortable. On the 6th they landed at Tamatave; and on the 21st they left that place for the interior, accompanied by J. Hastie, esq. the British agent. Their journey was extremely difficult and laborious, owing to the bad state of the roads, the steepness of the hills, the breadth of the rivers, lakes, &c. which lay between them; and the place of their destination. The same divine and infallible guide, however, who conducted Israel through the wilderness, mercifully watched over and protected them, and on the 9th of June, they reached Tananarive in health and safety.

"When we arrived," says Mr. Jeffreys, "at the bottom of the high hill on which the city is built, we were met by prince Rataffe and the English officer, Mr. Brady, in their military uniforms, accompanied by the two missionaries, Messrs. Jones and Griffiths. When we began to ascend the hill, the guns at the top were fired. The streets, which are very narrow and irregular, were crowded by spectators. Some disciplined troops, dressed in the European style, had been drawn up in the court-yard of the king's house. When we entered, the drums beat, the soldiers presented arms, and we hastened to meet king Radama, who was waiting to receive us. As we advanced, my attention was directed to two alligators, which had been recently taken, and were placed one on each side the flight of steps that led to the palace.

"The king received us in the most gracious manner, and we sat down to a sumptuous dinner, served up in the European manner. Mrs. Jeffreys and myself were afterwards conducted to a house appointed for us by his majesty. The next morning the king sent us a present, consisting of a sheep, a goose, and a duck, with fifty eggs.

"On the 14th of June, the four artisans were presented to the king, who directed that a piece of land, eligibly situated, should be allotted to their use, on which they might erect houses and workshops; and that each of them should have two apprentices, and a boy to serve them."

The following particulars are extracted from a letter written by one of the artisans to the secretary, and dated June 30, 1822:—

"Our reception by the king was highly gratifying, and the kindness of the principal men and the people in general, make us, in a great measure, to forget that we are 'strangers in a strange land.'

"The presents which you sent from England were presented by us in a body to his majesty. He appeared to be much pleased with them; especially with the bible and portrait. Afterwards his majesty proposed that each of the artisans should instruct two of his boys in his respective trade, as a remuneration for which, he would give us a servant each. As the motives by which we were induced to devote ourselves to the work, were not, I trust, those of a secular kind, a premium with them was but of small consideration to us. His majesty also gave us about two acres of ground, bearing north-west of the city, and well supplied with water. At the commencement we had at least two thousand men employed in levelling the ground for the houses; and it is really astonishing to see the cheerfulness with which they work for us. We daily expect the arrival of the rest of our packages from Tamatave, when we hope to pursue with diligence and assiduity the different objects for which we are come. I have the satisfaction to inform you that the boys are tractable and obedient, doing all they can to please us. But while we are diligent in instructing them in things pertaining to this life, we hope to lead their young minds to higher and nobler objects, and remember that while we administer to the body, "we must watch for their souls as those who must give an account."

But, whilst the general aspect of the mission was thus bright and animating, a circumstance occurred, which threw a temporary cloud over the pleasing prospect, and deeply depressed the spirits of our missionaries. This was the un-

expected death of Mr. Brookes; who, on the very day of his arrival at Tananarive, exhibited symptoms of a fever, the progress of which, baffled all the effects of medicine, and in about a fortnight removed him from the new and interesting field of labour which had just opened to his view. His last days were soothed by the affectionate and unremitting attentions of his brethren and their kind patron, Mr. Hastie, and his soul was supported and animated by a hope full of immortality. He expired on the 24th of June, and his remains were interred, the following day, in a spot of ground given to the brethren for a cemetery, and ordered to be enclosed for that purpose.

"He was carried to the grave," says Mr. Canham, "by natives.—Messrs. Jones, Griffiths, and Jeffreys, went before with white scarfs and hatbands; Mr. Chick, and myself, met the corpse with hatbands and gloves; and the two German botanists followed us. After them came the various artisans; and lastly, the children of the school."

Thousands of the inhabitants from all parts of the town crowded to behold the spectacle, and it was understood that they were much struck with the solemnity with which the funeral was conducted. At the grave, Mr. Jones read some portions of scripture, and gave out two hymns, one at the commencement, and the other at the close of the service. Mr. Griffiths prayed, and Mr. Jeffreys gave a short address from Job xxxvii. 23, and concluded with prayer.

This mournful event excited great lamentation, not only amongst the missionaries, but also amongst the natives, even of the highest ranks. When the king's mother was informed of it, she burst into tears, and the king's ministers also manifested much sorrow.

In the month of September, 1823, the brethren performed a tour in a part of the country situated in the south-east of Tananarive, in order to fix on eligible stations for the formation of schools, and, eventually, for the preaching of the gospel. On the first day of their journey they ascended a hill in the vicinity of a place called Alasoura, from which they counted, within the compass of two or three miles, twenty villages, most of them large and populous; and as many of their elder pupils at Tananarive were,

at this time, qualified for the office of schoolmaster, they were naturally led to cherish the pleasing anticipation that they might soon be enabled to establish schools in some of the circumjacent villages ; particularly as, in the course of the tour, many of the natives expressed a desire that their children might be instructed, and, without contending for their own superstitions, admitted the superiority of the religion promulgated by the missionaries.

On the 23d of May, 1824, the infant son of the Rev. D. Jones was dedicated to God in baptism ; and as this was the first time that the ordinance had been solemnized, in the native language, at Tananarive, the place was excessively crowded, and even the doors and windows were completely lined with people. Mr. Jones having first preached in English on the subject of infant baptism, from Luke xviii. 16, Mr. Griffiths delivered a discourse in Malegache, on the divine institution of the ordinance, and the mode of its administration, from Matt. xxviii. 19. He then took the child in his arms, and baptized it with the words prescribed by our blessed Redeemer, first in the English, and afterwards in the native language. His majesty Radama was present, and appeared to pay the greatest attention to every thing that was said on this interesting occasion.

In a communication addressed, about this time, to the friends of one of the missionary artisans, the writer observes, that the prejudices of the natives of Madagascar are stronger, and their superstitious observances more numerous, than many persons in England are aware of, though they are perceptibly losing ground. "There are here," says he, "many diviners, or persons who pretend to foretell future events ; but though their influence over the minds of the people, in general, is still great, it is not so absolute as it formerly was.

"Infanticide has been here carried on to an awful extent, from time immemorial ; and the country has been drenched with the blood of thousands of innocent babes, who happened to be born on what their superstitious parents considered as unlucky days. This cruel and unnatural practice is now discountenanced by the king ; but it is apprehended many are still destroyed.

"Another most destructive and depopulating practice, not yet extinguished, is that of *trial by poison*; which is somewhat similar to the *ordeal* formerly resorted to, in Britain, in doubtful cases. If a person be suspected of a crime, his judges order poison to be given to him, which, if innocent, he readily drinks, believing that it will not kill him. Many persons, indeed, conscious of their own innocence, have requested *permission* to swallow the deleterious draught, under this persuasion, and have consequently fallen sacrifices to the sad delusion.

"There are many idols, holy places, and sacred stones in the country. At the foot of the hill to the westward, on which Tananarive is built, is a holy stone, covered with bits of old robes, fastened to it by the poor natives, who verily imagine that by this act they shall be so fortunate as to obtain new ones. 'Have respect unto thy covenant, O Lord; for the dark places of the earth are full of the habitations of cruelty and superstition.'"

The following extract of a letter from the Rev. Mr. Griffiths to a missionary at the Mauritius, and dated September 3, 1824, contains such important and pleasing information as cannot fail of proving acceptable to the pious reader:—

"I have the pleasure to inform you, that this mission has never worn a more promising aspect, than it has since last May. The king continues his protection to us, and gives us encouragement to labour with assiduity. We have twenty-two schools established since last April, under his majesty's patronage, wherein more than two thousand children are instructed. Our first scholars, who teach at the different villages, are much more capable of teaching than I expected; their ardent pursuit after knowledge, and their unceasing assiduity in communicating instruction to others, afford us great satisfaction and encouragement. Those villages that have above eighty scholars, have four teachers, two to teach every other week by turns, while the other two are learning in town; so that they are one week learning and the other teaching. The scholars, both in town and the country, have learnt almost the whole of a large catechism of Dr. Brown's, which I have translated, and formed:

for the use of the schools, and to which I have added several questions and replies concerning the creation, the moral law, the Saviour, and the future state. The progress of our pupils is very encouraging, in the knowledge of the word of salvation.

“I have a chapel built annexed to my house, with a gallery which will contain more than one thousand hearers. Mr. Jones and myself preach by turns when we are in town, one in English, and the other in Malagache. About two months ago, Mr. Jones and I commenced visiting the villages where schools are established, to preach and catechise; we go by turns every Sunday, and have thronged congregations. Our chapel in town is crowded, and the doors and windows, on the sabbath, are lined. We have three or four, and sometimes five thousand hearers in town, and often two or three thousand in the country, besides the assembling of three or four schools. We catechise them first, and then we sing and pray, and preach, often in the open air. We ask them to repeat what they remember of the sermon, and we propose to them any question that may occur to us. The talents they display on these occasions would put many a one in England, who has been hearing the gospel for twenty years, to the blush.

“Mr. Jeffreys is settled at a village in a populous district, about twenty miles to the east of us, and has about sixty scholars under his tuition. We have furnished him with the catechism, and portions of the scriptures translated, as we have also Mr. Canham and Mr. Rowland.

“Mr. Canham is settled at a village in a populous district, about twelve miles to the west of us, and has about one hundred and ten scholars under tuition, besides the superintendence of his apprentices to carry on his trade. Mr. Rowland is settled about fifteen miles to the southward, in another populous village, and has more than one hundred scholars, together with a few apprentices to teach his trade.

“As to the translation of the scriptures, I have translated the book of Exodus, and the gospels by Mark and Luke, and also of the Psalms, as far as the 50th, and the first three chapters of the Epistle to the Romans. I have

also prepared a series of plain discourses on the ten commandments, on the birth and sufferings of Jesus Christ, the day of judgment, and the future state of the righteous and the wicked; and I am forming a course of plain sermons on prayer, &c. Mr. Jones has finished translating the book of Genesis, and the gospel by Matthew, and is far advanced with the gospel by John, and the Acts, and with the first book of Samuel, &c. He has prepared a series of discourses on the work of creation, and is also preparing discourses on the divine attributes. You see, by all this, that we stand in the greatest need of a printer and a printing-press. Mr. Chick is employed every Sunday in catechising the children, and every week-day busily engaged in his trade. Every thing is going on at present in union and peace. Notwithstanding, however, the pleasing aspect the mission wears, we have great prejudices and superstitions to encounter. The tenacity of the natives to rank and caste, and the manners and customs of their forefathers; their numerous idols, which we did not know much of till lately, when we began to preach against them; their mode of sacrificing to obtain good, and take away evil, all these prejudices and superstitions, (though the youths who are instructed laugh at them,) present formidable obstacles to our efforts. We are convinced more and more of the necessity there is of divine influence, to bring sinners to the knowledge of the truth as it is in Jesus. May the breath come, and breathe upon these slain, that they may live!"

Of the Malegache youths who, under the auspices of the British government, were first placed under the British and Foreign School to which we have already alluded, and were afterwards put under the care of suitable masters, in different places, for the purpose of learning the trades assigned them, the directors observe in their annual report, communicated to the members of the society in May, 1825, that "One of them, during the past year, has departed this life, leaving behind him pleasing evidence of real conversion. Three have left England, for their own country, of whom two were in a state of health that rendered their return indispensable. The other, named Joseph Verkey, having given proof of his sincere belief in Christianity, was

baptized, at his own earnest request, prior to embarkation. The remaining three are diligently employed in acquiring a knowledge of their respective trades, and afford proof, in their conduct, of the benefit they have derived from Christian instruction."

In addition to those various and important stations of which a compendious history has been given in the preceding pages, the LONDON MISSIONARY SOCIETY has, at different periods, sent out its evangelical labourers to many other parts of the globe, and still continues to employ faithful and devoted missionaries at St. Petersburg and Selenginsk, in the Russian empire ; at Corfu and Malta, in the Mediterranean ; at George Town, in Demerara ; at New Amsterdam, in Berbice ; and at the island of the Mauritius. In each of these places the oracles of God have been introduced among the people ; the banner of the cross has been erected, even on the strong holds of Satan ; the benefits of instruction have been extended to the rising generation ; and the dawn of gospel truth on the human mind has given a sure and animating presage that the Son of Righteousness will hereafter arise upon these distant regions with healing in his beams, and that the people who have long sat in intellectual darkness shall behold, in our adorable Jesus, " a light to lighten the Gentiles, and the glory of his people Israel."

It only remains to observe, that the missionary seminary at Gosport, in which, at the communication of the annual report, in May, 1825, eleven young men were diligently pursuing their studies, continues to reflect the highest possible honour upon the ability, vigilance, and care of the venerable and excellent tutor, the Rev. Dr. Bogue,—and to afford the most satisfactory proofs of the piety, talents, and devotedness of the pupils committed to his instruction, and intended to be sent forth as messengers of mercy to the heathen nations.

Now honour'd directors and brethren adieu,—
Other missions attention demand;
But ne'er shall my heart prove forgetful of *you*,
Whatever may pass through my hand.

The catholic plan upon which you first met,
To send out the gospel of peace,—
Your zeal and your prudence I cannot forget,
Till the functions of memory cease.

The heralds of Christ, who from you have gone forth,
With splendid success have been blest;—
The light of salvation has beam'd on the north,
On the south,—on the east,—and the west.

The civiliz'd savage,—the new-cultur'd wild,—
The guilty renew'd and forgiv'n,—
Yea, fierce Africaner transform'd to a child,
And welcom'd by angels to heav'n;—

Dumb idols abjur'd, and their worship abhorr'd,—
Smiling babes, no more doom'd to be slain,—
All prove that *your* cause is the cause of the Lord,
And your labours have not been in vain.

Nor can they prove fruitless in ages to come,
Since He who expir'd on the tree,
Hath promis'd that wand'ers shall yet be brought home,
His grace and his glory to see.

When all who this cause now so cheerfully aid
Shall be call'd to the mansions of rest,
And those to whose hands their subscriptions are paid,
Shall recline on Emanuel's breast:—

When directors at home, and translators abroad,
With preachers and catechists meet,
To receive from the Saviour their final reward,
And cast down their crowns at his feet;—

Yes, *then* shall Jehovah fresh blessings bestow,
And new patrons and instruments raise;
Till all tribes of the earth his salvation shall know,
And unite in a concert of praise.

In closing his historical sketch of the labours and successes of the London Missionary Society, the editor gladly avails himself of so favourable an opportunity of publicly and gratefully acknowledging the very important assistance which he has received from the kindness of the Rev. Messrs. Burder and Arundell, the excellent secretaries of the institution, in having furnished him with certain valuable documents, which were not to be procured in another quarter. He also begs leave to return his sincere thanks to such of his revered fathers and brethren, in connexion with this society, as have condescended to affix their names to the recommendation of his work; and he is truly anxious that the God of providence and grace may return this kindness into their own bosoms, not seven but seventy fold.

THE
HISTORY AND ORIGIN
OF THE
MISSIONARY SOCIETIES.

PART IV.
HISTORY OF THE CHURCH MISSIONARY
SOCIETY.

CHAPTER I.

Mission in West Africa.

"Men of God, go, take your stations,—
Darkness reigns throughout the earth;
Go, proclaim among the nations
Joyful news of heav'nly birth.
Bear the tidings
Of the Saviour's matchless worth."

In the year 1801, a body of pious clergymen, and other members of the established church, anxious for the salvation of the perishing heathen, and aware that an extensive field was still open for missionary labours, formed themselves into a society, to which they gave the appellation of the "Church Missionary Society, for Africa and the East;" not, however, considering the name thus chosen as binding them to exclude their attempts from any other unoccupied part of the globe, which might subsequently present a prospect of success to their labours. The purity of their views, in originating this institution, will appear from the following observations, extracted from the sermon delivered, at their first anniversary, by the late reverend and excellent Mr. Scott, chaplain of the Lock Hospital:—

“ It is of vast importance that the several societies formed for this great purpose (the evangelization of the heathen,) should consider one another as coadjutors, and not as competitors, and cultivate an amicable intercourse. In this case many societies will probably be found preferable to one, though proportionably larger. One may embrace this object, and another that; one may find the readiest access to this country, and the other to that country; external circumstances may give one an advantage for a particular kind of service, from which the other may be precluded: each may, as it were, bring into circulation the treasure of wisdom and piety, as well as influence, which is found in its particular circle; and they may all profit by the counsels, plans, observation, success, or failures of every one; and help one another in various ways, when that assistance becomes especially seasonable. Thus more methods may be tried, more talents brought into exercise, more information and wisdom acquired, and more exertion made by several societies, amicably striving together for the faith of the Gospel, than by one. Thus a number of merchants, acting separately, yet in a manner friendly to each other, extend commerce much more advantageously than a large monopoly. And diverse kind of soldiers form a better army than if all were exactly of the same description, armed in the same manner, and formed but into one vast phalanx; provided they have no other contest but a zealous competition, who shall best serve the common cause.”

Notwithstanding the lively interest which this new society excited, and the holy ardour with which the committee entered upon their important labours, a considerable time elapsed before suitable persons could be obtained to carry the news of salvation to a dark and distant land. At length, however, two young men, named Melchior Renner and Peter Hartwig, the former about thirty, and the latter twenty-four years of age, were obtained from a missionary seminary at Berlin; and, after receiving ordination in the Lutheran church to which they belonged, they sailed from Portsmouth, on the 8th of March, 1804, with the design of establishing a mission among the Susoos, in the vicinity of Sierra Leone.

After an agreeable voyage of about seven weeks, the missionaries arrived in safety at Freetown, where they were advised, by the governor, to take up their residence for the present; and, as the colony had been for a long time destitute of a regular chaplain; they consented to undertake the charge of its spiritual concerns, during their continuance there, for the purpose of becoming inured to the climate, and of acquiring a knowledge of the language and manners of the natives.

During the rainy season, Mr. Renner continued in general health; and though the heats brought on several attacks of fever, these continued but a few days, and did not prevent him from performing divine service on the Sabbath. Mr. and Mrs. Hartwig, however, suffered more severely, and were under the necessity of retiring for about a fortnight, to the Bullom shores, for a change of air. The following year they experienced a fresh attack, and Mrs. Hartwig was ultimately obliged to return to England for the restoration of her health.

In August, 1805, the Rev. Messrs. Nylander, Butcher, and Prasse, arrived from Germany, and were received as missionaries by the Church Society; and, after spending some time in study under the eye of the committee, they embarked for Sierra Leone, on the 12th of February, 1806. Eleven days after their embarkation, however, they were stranded on a sand-bank off the Irish coast, at a distance of about nine miles from Wexford.

"About four o'clock in the morning," says the Rev. G. R. Nylander, "as we were all in profound sleep, we were suddenly roused with a cry upon deck of 'We are lost! We are lost! The ship is aground!' We went with as much haste as possible upon deck; but, on account of the darkness of the night, the captain could not tell where we were; and we all anxiously waited for the break of day. At first it was expected that the ship would clear herself; but at every blast of wind she stuck faster in the sand. 'The only means of saving ourselves,' said the captain, 'will be to put out the boats, and endeavour to escape with our lives.' Measures were accordingly taken for that purpose, but the people were so much terrified or dispi-

rited that they had no heart to exert themselves. In the mean time the vessel was driven nearer and nearer to the land. All the sails were now taken in, and we thought at every motion that the ship would go to pieces. Our fellow-passengers now went about in the dark, shook hands, and took leave of one another for this life. In the mean time, however, it grew lighter, and we saw not far from us a great rock; the sight of which afforded a fresh proof of the mercies of God; for had our vessel struck upon it, scarcely one of us could have been saved.

“A boat was now let down, and one of the steersmen, together with some of the sailors and a passenger, went on shore to fetch pilots. Not far from the shore they came to an estate where a very hospitable and benevolent gentleman, Captain Nunn, has his residence. He kindly sent us word that his house was at the service of all the passengers and their goods, and that we should be heartily welcome to take a lodging with him. In the mean time, our vessel rocked continually to and fro, till, at length, she lay down on one side, and so stuck fast. It was fortunate that we were near to the shore, where the water was so shallow as not to enter the ship. The second boat had now been let down, and the captain went with it on shore; and when he returned we went on shore also, and experienced a very favourable reception. I was occupied the whole day in conveying away articles that had been brought from the ship; and after we had dined with Captain Nunn, some Christian friends came to us, and took us home with them. They entertained us, according to their circumstances, in a very hospitable manner; and, joining with us in prayer, thanked the Lord for having so graciously delivered us.”

The directors of the Society were no sooner apprised of these events, than it was resolved that the missionaries should proceed to Bristol, and take their passage on board the Rover, which was bound direct for Sierra Leone, and was expected immediately to sail. This was accordingly done, and on the 22d of April, Messrs. Nylander, Bütscher, and Prasse, embarked once more, with the hope of speedily reaching the place of their destination. Their faith

and patience, however, were to be tried by a series of delays and disappointments. On the 25th they arrived at Falmouth, where they were to place themselves under the protection of a convoy; but after waiting till the 5th of May, the crew was found insufficient for the voyage, and the opportunity of joining the convoy was consequently lost. On the 13th, another convoy (which had arrived two days before,) having made a signal for sailing, the Rover weighed anchor unexpectedly, whilst the brethren, who had received no intimation of the probability of such an event, were on shore. On perceiving the vessel under sail, they immediately followed in an open boat; but, though they approached the Rover near enough to hail her, the captain refused to lie to for his passengers; who, after being tossed about several hours, in a violent gale, and at the risk of their lives, returned to Falmouth, with heavy hearts. Scarcely, however, had they entered the harbour, when, the wind having suddenly changed, the whole fleet put back, and came to anchor.

In the evening of the 15th, our missionaries sailed from Falmouth; and, though they had the misfortune to lose their convoy in the night, and were subsequently led, from the appearance of a privateer, to anticipate all the horrors of a French prison, the Angel of Jehovah's presence conducted them over the trackless deep in safety, and on the 2d of June, they arrived at Madeira. Here, however, new trials awaited them; as they found, on landing, that a dear friend, who had spent twelve months with them in the seminary at Berlin, had expired but a few days previous to their arrival, in the very chamber which they were now to occupy; and in less than three days the captain died of apoplexy, in consequence of which it became necessary to write home to the owners of the Rover, and the vessel was detained till the 17th of September; so that the brethren did not reach Freetown till the 22d of that month.—Shortly after their arrival, the connexion of Mr. Hartwig with the society was dissolved; as the friends at the colony had, for some time, been dissatisfied with his conduct.

On the 10th of January, 1807, the brethren Renner,

Butscher, and Prasse left the colony on a journey into the Mandingo country, where it was formerly thought that a missionary station might be advantageously formed; but some facts were now ascertained which seemed to render the eligibility of that spot very doubtful. A young man named William Fantimani, who had been educated at Clapham, received the missionaries with great cordiality, and strongly pressed them to settle with him; but as his village had been recently destroyed by fire, and consisted, at that time, of but a few houses, and he himself was no longer considered as a head-man, but was subject to the authority of another, it appeared very problematical whether the formation of a settlement under such circumstances would essentially promote the great objects of the society.

In a visit which they paid to the Benna Susoos, the missionaries were treated with the greatest respect, on account of their having been sent by the governor of Sierra Leone: the natives considering them, to use their own expression, as "white book-men." At a place called Bareira, several learned Mahometans called upon them, and entered into conversation about the comparative merits of the Bible and the Koran. On this subject, indeed, they had but little to say, but when they found themselves unable to resist the arguments of the Christians, they said, "Our book says so, and therefore we believe it." "O!" says one of the missionaries, "that all those who are born in a Christian country, or who are taught the letter of the word of God, would say in truth, 'Our Bible says so, and therefore we believe it!'" On the 14th of June, the brethren returned from their excursion, and had the satisfaction to find that, during their absence, Mr. Nylander had discharged the office of chaplain in the colony with general acceptance.

On the 2d of March, 1808, Messrs. Renner, Butscher, and Prasse quitted Sierra Leone, and sailed for Bashia, on the Rio Pongas river; where a slave-trader, named Curtis, transferred to the society a factory belonging to him, on the condition that the missionaries should instruct his children. The house, which was about sixty feet by

twenty, consisted of two stories, and was built chiefly of country brick. Four other houses, with an excellent shed, and buildings for the servants, were attached to it; and the gardens were extensive, and well stocked with lemon, plantain, pine, and other trees. The adjacent land was hilly, and the prospect very pleasant, particularly opposite the settlement, where hundreds of palm trees exhibited their charming verdure. Another station was soon afterwards established at Fantimania, a spot which derived that appellation from the friendly chief to whom we have already alluded.

The missionaries now directed their attention particularly to the instruction of the children committed to their care; but they began to feel the want of some European female, who would enter cordially into the design of the society, and undertake the charge of the domestic concerns of the settlement. Mr. Renner accordingly made proposals to a respectable young woman, who had formerly acted as their housekeeper at Freetown, and was married to her, by Mr. Nylander, on the 27th of October.

On the 23d of January, 1809, Mr. Prasse was unexpectedly summoned from his earthly labours to that "rest which remaineth for the people of God." During the temporary absence of Mr. Butscher, who had gone to Sierra Leone, for change of air, he had been left at Fantimania, getting forward with the missionary-house at that place. On the Saturday preceding his dissolution, as he did not come down to Bashia as usual, to spend the sabbath with the family, Mr. Renner went in search of him, and finding him much debilitated, he removed him to the settlement, where he was treated with the utmost tenderness and attention; but about midnight, on the following Tuesday, he bade an everlasting adieu to the things of time and sense. He was naturally vigorous and of a strong constitution, and the season was, at this time, so healthy, that little care seemed requisite for avoiding disease. In going to Fantimania, however, about a week before, it is supposed, he caught a violent cold, by wading through several tide-creeks, in order to avoid a circuitous route. This brought on the fever of the country, and as his stomach

rejected the only medicine which promised to prove serviceable, his disorder soon brought him to the grave.

In the beginning of July, the Rev. Messrs. Wenzel and Barneth, with the wife of the former, sailed from England, and, after a pleasant voyage, arrived in safety, on the 5th of August, at Sierra Leone. In consequence of the indisposition of Mrs. Wenzel, they were detained at the colony till nearly the middle of October; but during that delay, the husband of the invalid was enabled to render an important assistance to Mr. Nylander, who had recently suffered much from sickness. On their arrival in the Rio Pongas, on the 25th of October, a consultation was held, on the affairs of the mission; and, after mature deliberation, it was determined that the brethren Wenzel and Barneth should reside at Fantimania, and Messrs. Renner and Butscher at Bashia; by which arrangement all the children entrusted to the latter brethren would be brought together in one place, under the care of those who had been accustomed to them; and the two missionaries, who had been particularly enjoined to cultivate the Susoo language, would be favourably situated for that purpose.

It was the anxious wish of the committee of the Church Missionary Society that the children committed to the care of their agents should be taught to read their own language; with a view to their subsequent acquaintance with the oracles of divine truth. This object, however, was not, for the present, attainable; as the chiefs, traders, and others, who were induced to place their sons or daughters with the brethren, stipulated, in most instances, that they should learn nothing in Susoo; and in some cases, even prohibited their children from going home, lest their conversation with their mothers should retard their progress in "the white man's book," or European learning; to which they chiefly looked as the grand mean of rendering their offspring superior to those of their countrymen.

With regard to the *conditions* on which these African children were received under instruction, Mr. Butscher observes, in a letter dated November 16, 1809, "The children whom we receive from the traders must be supported, in respect to food and clothing, by their fathers, if they possess

any property; but the children of the Susoós we must take just as they come, and that is usually quite naked; and, as their parents are, in general, scarcely able to support them in any way, we are under the necessity of maintaining them in food and clothing, which, of course, increases our expenses; but we find no other way of making a beginning in our grand work."

With a liberality which has immortalized their own names, and reflected the highest honour upon the excellent society by which they were sent out, Messrs. Renner and Butscher proposed to clothe and feed these poor little Africans out of their own moderate salaries; and though the augmentation of the numbers received into the school rendered this impossible, these devoted men of God still offered to live on half the amount of their annual allowance, in order to devote the other half to this work of mercy. This, however, was rendered unnecessary by the kindness of the committee; who, on learning the real state of the case, promptly and generously resolved to allow five pounds per annum for each child in the school destitute of parental support.

In the month of April, 1811, Mr. Butscher, who had, for some time, felt a desire to visit a chief named John Pearce, the father of one of his pupils, set out from Bashia for that purpose; and the following account of his journey, extracted from his own journal, will, no doubt, prove highly interesting to the reader:—

"After a voyage of four days we entered Carcandy Bar, in the Rio Nunis; and, having suffered from scarcity of water and provisions, we called at the first Paga town, close to the Bar. The place at which we landed was very muddy; but some of the Pagoes, well rubbed over with grease, carried us through the mud to the shore, and took us to a palm tree, which was tapped in sixteen different places; a vessel being fixed to each hole, into which the palm-wine was running. After we had enjoyed the wine of this blessed tree, we were conducted to the town, which consists of one street, above a mile long. The houses, or huts, are almost all of a size, and at equal distances, and the roofs are nearly flat. The male inhabitants are clothed, but

the females, whether young or old, single or married, wear nothing but a piece of cloth, about four inches broad, which is fastened to a string tied round the waist. Their language is harsh and noisy, and both males and females wear large rings in their noses.

“ Having spent about two hours in the town, we took our leave, and went on board our craft; and the day following, arrived at a factory called the Rawbocka, about a hundred miles up the river. The next day I visited John Pearce, who received me with great civility, and seemed extremely happy to hear that his sons were making good progress, in our school. I visited the white and black traders on the river, who treated me with the greatest civility, although some of them suspected me to be a spy rather than a friend. The number of traders there is very small, and even those have but few goods to trade with. If there were no smuggling, the slave-trade would receive a final blow, and the traders would be diminished still more.

“ The banks of the Rio Nuni are inhabited by three different tribes; the Pagoes, who occupy the sea-shore, and the Naloes and Lantamers, who possess the other part of the river. The Lantamers were formerly more powerful than the others, but were reduced by the Naloes. At present they agree with each other, and John Pearce is the principal chief among them. The Foulahs have great intercourse with the white and black traders, bringing down slaves, ivory, gold, cattle, &c.; and they sometimes assume authority over the Naloes and Lantamers, not hesitating to say, ‘ We consider you no more than our slaves; and we spare you only on account of the traders in your river, from whom we obtain those articles of which we stand in need.’

“ Having waited nine days for the repair of the craft, in order to return by water to the Rio Pongas, and finding she was but badly repaired, I would not venture in her, but inquired for a path to return by land; and was told that there was one, but that it was very tedious for travellers, being a desert of about three days’ journey; in consequence of which it is necessary to sleep in the bush. It was said, also, that above two hundred Foulahs were en-

camped to catch their runaway slaves, consisting of above one thousand, who fled into the Cabatches, a district near the sea-shore; and who, also, are well prepared for any equal attack; but as it sometimes happens that some of these poor creatures go out into their rice plantations, not knowing that the Foulahs are lying in wait for them, they are caught and sold; the Foulahs sometimes sharing a similar fate.

"Having received this information, I went immediately for advice to John Pearce; who said, that if I would venture to go this difficult road, he would give me twelve of his trusty people, well armed, on account of wild beasts, which were dangerous in the night. As for the Foulahs, if they should meet me in the paths, and see his people, they would not disturb me in the least.—Upon this I resolved to set out by land the next day; and went to the factory where I lodged, in order to prepare myself.

"Early the following day, a man rushed into my room, calling out, 'Mr. Butscher! here is war! here is war!' I rose up immediately, went to the front piazza, and saw a number of people surrounding the house, fighting with cutlasses, and tying some with ropes. On my asking the factor the cause of this, he said, 'There came down yesterday one hundred and fifty men from the Cabba country, to sell their produce to the traders. Some of them came to me with ivory, calabashes, and stock; and I see that John Pearce's people are now catching them, but for what reason I do not know.'—Soon after breakfast I went to Mr. Pearce's, where I saw above a hundred of these people already in irons; and his people were employed in catching them the whole day, till they were all brought in. When I asked for what reason he caught them, he said, 'These people come from the Cabba country, which is divided into two kingdoms; and one of these borders on the Lantamers, and maintains a friendly intercourse with them. The two kings had war with each other; and the northern Cabbas burnt a town belonging to those who are on friendly terms with the Lantamers. Some Lantamer women and children having perished in the flames, their relations naturally became enraged, but could do nothing without my assistance.

A few days ago, therefore, the head man of those Cabbas who are friendly with the Lantamers, sent me word that about a hundred and fifty of his enemy's subjects, who had burnt the town, were going down to the Rio Nunis with produce; and in case they should arrive, he would beg me to catch and sell them all for powder and guns, which would enable him to carry on war with his enemies again. The chief of the Lantamers received a similar message; and on this account we caught them all.' I said they might not all be guilty of the crime for which they were caught; and he replied, 'That may be the case; however, if a slave vessel were here, they would be sold without mercy, guilty or not guilty; but as there is none, the matter will be considered, and perhaps they may all return in safety.' This I afterwards learned they were permitted to do; so that, in this instance, the abolition of the slave-trade had a most happy effect on a hundred and fifty men, with their families and relations!

"On taking my leave of Mr. Pearce, after having walked about five miles through the bush, we reached a Lantamer town, where I lodged in the chief's house, and was treated in a very friendly manner, but passed a restless night, on account of the mosquitoes. In the morning we left about eight o'clock, and walked about fourteen miles. We then cooked our dinner, and rested till two o'clock in the afternoon, as it was extremely hot. After refreshing ourselves, we walked on till the approach of night, and then took up our lodging under a few small trees, on two of which my mat was suspended. The guide cut off a number of small branches, and erected a kind of shelter on the east side, in case a tornado should come on at midnight. At length a tremendous tornado arose, and I left my hanging mat, and went under the shelter; but as we were fifteen in number, the hut could not defend us from the violence of the rain, which continued about half an hour. Our fire was now extinguished, our provisions and clothes were soaked with wet, and we all felt anxious to see the dawning of the day.

"Before six o'clock we proceeded, in order to dry and warm ourselves by walking; and after proceeding about fif-

teen miles, through a barren and rocky tract of land, we rested at a fine brook, and took refreshment. About fifteen miles further we came to a little valley overgrown with bush, and intersected by a brook, and here I wished to have passed the night: but on seeing traces of leopards, elephants, and hyænas, which had made a beaten path to the water, we proceeded a little farther, and there took up our lodging in the open air.

"The next morning, in walking rather hastily, I became much fatigued, and was frequently obliged to lie down on a rock, to rest and recover my breath. At last, a house appeared, where I was very hospitably treated by a woman who knew some of our school children. In the evening we reached a factory called Quasinge; and here an opportunity was offered to me to return home by water. As I was much fatigued, I cheerfully accepted it, and arrived safely at Bashia, where I found brother Renner, his wife, and all the children in perfect health."

Mr. Barneth having fallen a victim to disease, and the mission in West Africa requiring additional aid, the Rev. Messrs. Wilhelm and Klein, together with Mrs. Klein, sailed from England on the 20th of November, 1811, carrying with them a printing press, a fount of Roman types, and a quantity of printing paper; and, after a pleasant voyage, arrived safely at Sierra Leone, on the 22d of December. On the 20th of the ensuing month, they reached the settlement at Bashia, where they were cordially received by their brethren; but they found Mr. Wenzel in afflictive circumstances, his wife having caught a cold in her confinement, which brought on fever, and, after the lapse of a few days, terminated in her dissolution.

On the 1st of December, 1812, the Rev. Leopold Butcher, who had been invited to England by the committee, for the purpose of communicating some needful information, sailed again for Africa, on board the brig Charles, with a pious and zealous young woman, whom he had recently married, and some other persons attached to the mission. After passing the island of Goree, in fine weather and with a favourable wind, they fully anticipated that they should reach the Rio Pongas in three or four days; but scarcely

had they formed this pleasing expectation, when a calamity occurred; of which Mr. Butscher has given the following account:—

“ On the 5th of January, 1813; about eleven o'clock, the evening being dark, and the wind blowing fresh, we struck upon a reef of the Tongut rocks; about five miles distant from the land, and about twenty miles south of the Gambia river. The sails were immediately shortened; yet the ship forged a-head, and beat over the first reef. The captain, then, thinking she was clear, made sail; and having advanced about a cable's length further, she struck again upon a very hard rock, but made no water. The boats were launched, and all the spars were made into a raft, to carry out our best bower anchor, in which we succeeded, and hove the vessel eight or ten fathoms a head. The tide being then ebbing, the watch was sent to rest till flood tide. It blowing then fresh from N. N. E. the pinde of the rudder broke.

“ It is almost impossible for a person who has never been in a similar situation to conceive in what consternation we all were, when the vessel first struck upon the rock. Most of the passengers were already in bed, but were soon roused by the violent shocks. Every one hastened on deck, to escape death;—some half naked, others lightly dressed. It being then dark, and the ship beating violently upon the rocks, we expected every moment that she would go to pieces. I exhorted those around me to commit their souls to our blessed Lord and Saviour, who is alone our all-sufficient righteousness before God; and taking my wife into my arms, I told her to look to Christ, as in a few minutes we might be before his throne. She replied, ‘The will of the Lord be done.’”

Our missionaries, however, were not so near death as they anticipated. With the dawn of day they discovered the land, and a party was sent on shore, in the long boat, to treat with the natives respecting lightening the vessel, that she might get afloat; but they claimed the brig as their lawful prize, and a conflict ensued, in which the captain and one of the passengers were unfortunately killed. The rest of the persons on board fled in a country craft to the

island of Goree, whence they afterwards proceeded, in a Spanish vessel, to their place of destination.

In writing to one of the secretaries of the British and Foreign Bible Society, on the subject of his shipwreck, Mr. Butscher communicates an interesting fact, relative to the high estimation in which some of the Mahometans in Africa hold an Arabic translation of the Holy Scriptures. "Among the goods saved from the cargo of the wrecked vessel," says he, "were some boxes of bibles and testaments, which were sold for the benefit of the underwriters. I, therefore, wrote immediately from Goree to a trader on the river Gambia, whom I had known for some years, and to whom I supposed many of the goods might have been carried by the natives for sale; requesting him to send me anything which he might have bought from them, and especially the Arabic bibles, which had been given to me for distribution among the Mahometans. A fortnight after, I received an answer; in which he stated that the natives had sold a great quantity of our goods to the traders residing on the Gambia; and that he was particularly searching for the Arabic bibles and some other books I had mentioned; but that he could obtain but few of the latter; and as for the bibles, the Mahometan natives would not part with them at all; though in one instance he had offered goods to the amount of eight pounds sterling for a single copy. Thus it appears that the word of God is more highly esteemed among these people than in many places where the gospel of Christ has been introduced."

In consequence of the renewal of the slave-trade in the Rio Pongas, and the facility with which that inhuman and detestable traffic was carried on, the governor of Sierra Leone resolved to adopt prompt and energetic measures for its extirpation; and in the month of February, 1811, he sent three armed vessels up the river, for the purpose of removing the traders who remained in the vicinity, on of destroying their factories. This was accordingly done; and, in consequence, the missionaries were exposed to the most imminent perils; as the natives imagined that they had given information to the governor of the traffic carried on by smuggling vessels, and had thus induced him to resort

to measures of severity. Threats of exemplary vengeance were therefore uttered against the brethren, and repeated attempts were made to destroy their settlements. In the evening of the 23d of February, about nine o'clock, one of the houses at Bashia was reduced to ashes; and on the 11th of April, some evil-disposed persons set fire to the grass in a field near Canoffee. "The flames," says Mr. Wenzel, "destroyed this dry combustible very rapidly, and, toward evening, approached the settlement. I myself went not to bed, but I allowed the children to take a little rest during the time I was watching. About eleven o'clock the fire had approached within two hundred yards. I therefore called the boys and one workman, who happened to be at home, to remove into the middle of the yard some grass which was prepared for thatching the church, and which lay near the fence. The dew having now fallen, and the fire not being so rapid as before, I sent the boys and man to extinguish it, that we might have nothing more to fear. This was soon accomplished, and all the boys retired to rest.

"About two o'clock I rose, in order to examine whether any remaining sparks had kindled the grass again; but on going through the yard I found every thing safe, the flames being completely extinguished, the children asleep, and their bed-room dark. I therefore laid myself down again; but in about ten minutes afterwards I heard the boys in the yard, crying 'Master, master!' As I had not taken off my clothes, I immediately went out, and was told by the boys that their apartment was very light. On entering it, I saw the flames ascending to the roof, but had no means of quenching them, nor time to save any thing. I therefore hastened to the dwelling-house, and ordered the most valuable goods to be removed without delay. But on returning into the yard, and perceiving that the flames, which had now burst forth with great violence, arose almost in a straight line, I directed that nothing should be removed; as I feared the people would steal more than they would save. I then went with the boys, and removed every combustible that was near the fire, particularly the grass, of which I had more than six hundred bundles in the

yard. In the mean time, the violence of the flames abated; and I saw the merciful hand of God in keeping them off from our dwelling, though the heat was so intense that we could scarcely pass between the fire and the house. My heart was deeply affected, also, when I saw how wonderfully our lives had been preserved. When the fire commenced, the children were all fast asleep; but a little of the burning grass falling from the roof upon a boy's face, he was awakened, and seeing the fire above him, he gave an alarm, and all escaped in safety. Monghe Backe and Monghe Dumba (two of the head-men, or chiefs,) have acknowledged that the house was set on fire by wicked men. They say, therefore, that they will call the country people together, and talk earnestly with them, in order to prevent any mischief in future."

This alarming conflagration, and the preceding one at Bashia, were not the only calamities our missionaries were doomed to suffer; but persecution and destruction of property still awaited them. Indeed it was sufficiently obvious, from subsequent events, that the very head-men, or chiefs, who assured them of their friendship and protection, were, in reality, their inveterate enemies, and that Monghe Backe had himself countenanced the incendiaries who destroyed the school-house at Canoffee. The destruction of the slave factories, and the emancipation of about three hundred unfortunate captives, were attributed to the correspondence of the brethren with the authorities at Sierra Leone; and a spirit of animosity was kindled against them, which threatened to be productive of the most tragical consequences.

In the morning of September 29, 1814, as Mr. Wenzel was commencing the business of his school, about twenty men from Monghe Backe, armed with cutlasses, assembled in his piazza, and told him he must cut no more sticks in the bush (woods) for making fence; though the head-man had previously consented to his making a new enclosure round the settlement, and for the formation of a church-yard. They also demanded, why he had cultivated and planted so much ground? and then told him, without further ceremony, that they were come to destroy his produce. "When this word was pronounced," says Mr. Wenzel, "all the

people, like furies, fell upon the trees, plants, and fence, and cut them all to pieces. My wife and the children cried; and I stood exposed to their cruelties. They evidently wished me to oppose them, that they might have a pretext for beating me; but the Lord gave me grace and wisdom to act in resignation to his holy will, and I uttered not a single word. After these cruelties had been committed, they said my grumettas (servants) must clear a place to build a devil's house upon, and that I must give them two goats for sacrifices. This of course I refused, observing that a house had been erected for worshipping the true God, and a house for the devil should not be suffered. They declared, in reply, that they would come and build; but at length they went off with the fruits of the trees which they had destroyed, uttering fierce threats against me."

Mrs. Wenzel, in the mean time, to avoid the fury of these miscreants, had retired to the church, where the carpenter was at work; and, on entering into conversation with him, he observed, that this was the consequence of the destruction of the slave factories; and added, that a certain individual had sent him word to leave the settlement, as he had determined, on the commencement of the dry season, to burn Canoffee and Bashia. The following mournful details, therefore, will not surprise, however deeply they may affect the pious reader:—

On Saturday evening, the 21st of January, 1815, a cry of "*fire!*" was heard in the yard of the missionary settlement at Bashia, and, though the aperture made by the flames was not, then, more than a yard in circumference, the devouring element spread with such rapidity as to preclude all hope of extinguishing it. Mr. Renner, therefore, ordered the female children out of the house, and sent off his wife, who had for some days been confined to her bed, into an adjacent field, to which the servants and the eldest boys carried her trunk, and the bedding.

"We had only one door," says Mr. Renner, "by which to enter into the second story; and, the fire soon reaching it, there was no longer a passage to carry the goods down, and we were under the necessity of throwing over the piazza whatever came to our hands. The first thing was a chest

of drawers, which, on reaching the ground, fell to pieces, and the contents, being scattered about, were stolen by the natives. Another chest of drawers could not be moved, in consequence of our heavy book-shelf standing upon it. Trifling things were, at last, got out, and the more valuable ones were either forgotten or left a prey to the flames. The confusion of my mind, indeed, was such, that I had no power to judge, at the moment, what to do. My valuable trunk, partly filled up by the generosity of the society, and partly by my busy wife, was entirely forgotten. I recollect to have stood on it, to hand down some trifling things, but it came not into my mind to save it.

"At last the danger was so great, that every one forsook me, and there was a loud cry that the roof was falling. I, therefore, hastened down on a mangrove beam, and left the perishable articles to their fate. I was not long in the yard before the house fell in, whilst the cries of the children, and my wife's lamentations, at a distance, sounded in my ears. Brother Wilhelm's house caught fire from the heat of mine, in consequence of its being so contiguous.

"The next day was the Sabbath,—but there was no Sabbath in Bashia!—Our minds were so much confused, that we could not sing the Lord's song; and, in truth, not a single book on our premises was saved. The influx of strangers, also, was very troublesome; some of whom came to pity, others to laugh at us.

"On Monday morning, about four o'clock, the cry of 'Fire! Fire!' was again heard. This I could hardly believe; but, jumping up, I saw the school-house on fire, notwithstanding twenty people had been stationed, as a watch, in the yard. This was an evidence to me that my house had been wilfully set on fire; which, at first, I was unwilling to believe, thinking it might have happened through the carelessness of some of the children; but it now seemed to be the intention of some enemy that no roof should be left over our heads."

In the mean time the Rev. J. C. Sperrhacken, with Mrs. Sperrhacken, Mrs. Hartwig, and four other persons, equipped with the Church Missionary Society, sailed from Ireland with an investment of stores, to the amount of about

three thousand pounds; and on the 13th of February, they arrived safely at Sierra Leone, where they were received with the most cordial affection by the resident missionaries, and by the Rev. Messrs. Renner and Wenzel; who, in consequence of their recent calamity, had come from the Rio Pongas, to ask advice of their friends in the colony. The settlers began eagerly to press Mrs. Hartwig to reopen a school for their female children; but the whole attention of that excellent woman was, for the present, occupied by her afflicted husband, who had just arrived in the colony extremely ill of dropsy, and requiring every possible assistance.

It has been already remarked that through the imprudence of Mr. Hartwig, his connexion with the society, as a missionary, had been dissolved; and his wife, who had visited England for her health, had for some years been prevented from returning, by his irregular conduct. Of late, however, he had professed the most sincere contrition for his errors, and as in his wanderings among the Susoos he had obtained an intimate acquaintance with their language, he was once more employed by the society, not indeed in his former capacity, but to commence a translation of the New Testament, and to compile a few elementary books in Susoo, for the use of the schools. Under these circumstances, Mrs. Hartwig readily consented to return to Africa; but it will appear from the following extract of a letter written by her to the committee, and dated March 1, 1815, that she only arrived to close his eyes in death:

“ On the 22d of February, just after sun-set, my husband was brought on shore, weak, and almost helpless. Yet I am thankful, and consider it a privilege that I was allowed to receive him, even in that state, and to render his last days somewhat more comfortable. Our meeting seemed to revive his spirits; and he was very cheerful for the first two or three days, though so weak (his bones almost cutting through his skin, and his body greatly enlarged with dropsy,) that it was as much as a man could do to lift him in and out of bed. He was enabled to converse with me a little, but said, as he could not talk much, he would tell me all, when he got well. His appetite was pretty

good, and he took nourishment from my hands with a pleasure which he could hardly express; often acknowledging the goodness and mercy of our Heavenly Father, in bringing me again to this land. Indeed, his situation was truly deplorable, when Mr. Renner found him, being destitute even of the common necessities of life; so that he rejoiced in God, who had sent him a deliverer. At that time he was in the Mandingo country. He had caught a bad cold, last August, in the Gambia settlement; the house having a poor roof, and being exposed to wind and rain. From that time he began to be ill; and, having formerly derived benefit from a mineral water in the Mandingo country, he went thither, in hopes that he might again obtain relief: but, alas! he had hardly drank of the water before he became so ill, that he was obliged to remain there.

"On the 21st, a medical gentleman saw him, and said he was too weak to undergo an operation, as he might sink under it; he, therefore, gave us a prescription which he hoped might be of service to him. My husband was very anxious to live, and desirous, if spared, to redeem the time, and shew to the world that he was heartily sorry for his past offences.

"On Sunday, the 26th, Mr. Butscher administered the sacrament to us, Mr. Renner and Mr. Wenzel being present, together with a pious old black woman, who frequently comes to see me. It was a solemn time; and when the service was over, Mr. Hartwig was much affected, and wept almost aloud. He spoke of his departure from the faith, yet acknowledged that the Lord had never given him up to a reprobate mind, but that the stings of conscience used to be like a hook in his heart. Notwithstanding his transgressions and backslidings, he could now address God as his reconciled Father in Christ; and on the 1st of March, I have reason to trust he fell asleep in Jesus."

After the decease of her husband, Mrs. Hartwig opened a school, and was once more made a blessing to the poor female children of the colonists; but, within less than two months, she was attacked with the yellow fever, and, after an illness of four days, was removed into the world of

spirits. About this time, indeed, death seems to have made great havoc among the friends of the society. On the 19th of May, Mrs. Butscher, "a woman of acute understanding, tried piety, and considerable attainments," fell a victim to the same disorder; and her youngest son soon followed her to the tomb. In September, the wife of the Rev. Mr. Schultz, another missionary, who had recently arrived, was seized with the fever, and, after giving birth to a fine boy, bade an eternal adieu to this transitory world. The following day her infant died, and was placed in the arms of his mother, to rest in the same sepulchral mansion; and, in less than a fortnight afterwards, Mr. Schultz himself, who, at the time of his afflicting bereavement, was too ill to follow the remains of his beloved wife and child to their long home, was conveyed to the same spot, there to await the resurrection of the just. In the course of the ensuing month, the labours of the Rev. Mr. Sperrhacken were terminated by a mortal disease, and his infant child followed him to the grave a few days afterward. Mrs. Sperrhacken was, at the same time, dangerously ill; but she was subsequently restored to health.

In the month of January, 1816, the Rev. Edward Bickersteth, the pious and excellent secretary of the society, (at that time acting in the capacity of assistant secretary,) sailed from England, for the purpose of visiting the missionary settlements in West Africa, and of making such arrangements as existing circumstances might appear to render expedient. On his arrival at Bashia he was much gratified with the state of the school, and was led to hope, from the answers given to his inquiries by some of the elder pupils, that neither the labour nor expense of the society bestowed on this station would ultimately prove to have been in vain. The place, however, presented an affecting spectacle to one so deeply interested in the cause of missions; the former dwelling-house being almost in ruins, and the church, which was set on fire toward the close of the preceding year, exhibiting nothing but bare walls. At length, after mature deliberation and humble prayer for the divine direction, "it was determined, on account of the repeated fires which had happened in Bashia, several of

which were supposed to have originated from a person claiming the ground ; and, considering its present ruinous state, its confined situation, and its vicinity to a native town, which exposed the children to temptation,—that it was expedient to give up this settlement, and remove the children to Canoffee.”

Hitherto, from their comparative ignorance of the Susoo language,—a want of interpreters,—the presence of the slave-traders,—repeated attacks of sickness,—and other causes, the missionaries had confined their labours exclusively to the instruction of the rising generation ; without making any attempt to proclaim among the adult natives the glad tidings of salvation. Mr. Bickersteth, however, in a spirit of Christian faithfulness, which has reflected the highest honour upon his profession and character, now reminded them, that even in such a situation as they occupied, and amidst all the difficulties to which they might be exposed, their *great work* was, as soon as practicable, to preach “Christ crucified,” not only by the consistency and holiness of their own lives, but by the actual and continual declaration of the gospel, through the medium of an interpreter, till it could be done without one, in such assemblies as could be collected,—in private conversation,—and in every other mode that could be adopted. This representation produced so good an effect, that all the missionaries settled in the country appeared determined, according to their ability, to commence the important work in the next dry season ; and permission to do so was solicited and obtained at the general meetings of the respective chiefs or head-men. Accordingly, in the month of December, the Rev. Messrs. Renner and Wilhelm commenced preaching in the neighbouring villages ; and, at first, their services appeared to be highly acceptable both to the chiefs and the people, by whom they were heard with great attention, and treated with the utmost civility. In one place, indeed, a ‘pray-house,’ or church, was erected by the inhabitants ; and the residents in two other villages seemed disposed to erect similar places of worship. After some time, however, as the novelty of the services wore off, the natives became weary of listening to the gospel ; and, notwithstanding the hopes which the

brethren were led to form, in respect to their early excursions, the hostility which was subsequently manifested against them by the friends and abettors of that curse of Africa, the slave-trade, rendered it necessary, in 1818, to relinquish the mission among the Susoos, after a long and arduous conflict with difficulties of no common kind. The brethren, therefore, retired with the greater part of their pupils to the colony of Sierra Leone; regretting indeed that so little had been effected, yet cheering themselves with the reflection that their labours had not been altogether in vain, in the Lord.

The Rev. Mr. Nylander, in the mean time, had resigned his situation as chaplain at Sierra Leone, for the purpose of commencing a missionary station among the benighted and superstitious Bulloms; and had fixed his residence at a place called Yongroo Pomoh, which is described, by the Rev. C. Bickersteth, as "pleasantly situated at the mouth of the Sierra Leone river, nearly opposite to Free-town, and about seven miles from it." Here he opened a school, and by the suavity of his manners, and the consistency of his conduct, he so effectually conciliated the respect and esteem of the natives, that a considerable number of them were induced to place their children under his tuition. Even the king of Bullom entrusted one of his sons to the care of this excellent missionary; but the young prince had not been long in the seminary before he was attacked with an illness which deprived him both of his speech and senses, and, in about three days, terminated his mortal existence. "After he was dead," says Mr. Nylander, "the people were going to ask him, according to their custom, who had killed him; but I was very glad, that, after long reasoning in opposition to their opinions, they were satisfied that he had not fallen a victim to the arts of any witch or gregree: but that God, who gave him life at first, had now called him home, to be with him, in a good and happy place. And I assured his friends, that if they would begin to pray to God, they would once more meet him in that place, and rejoice with him for ever. As I stated my belief that God had killed him, I was allowed to bury him 'in white man's fashion,' and the king gave me a burying-place separate from their own."

"It is lamentable," says the same writer, in another communication, "that the Bulloms should have been left so long without any religious instruction. They live in gross darkness, worshipping evil spirits, and dealing very cruelly with each other, on account of their superstitious witchcraft; which, perhaps, was encouraged by the inhuman traffic in slaves. If any slave ship had been permitted to appear in the Sierra Leone river, about fifteen or more witches would have been sold, and sent off for the coast, since I have been at Bullom." The following anecdotes will place these superstitions of the Bulloms in a truly affecting light, and will, no doubt, be perused with deep interest by the pious reader.

"A young man, named Jem Kambah," says Mr. Nylander, "was employed by me, and attended pretty regularly on our family and public worship. Going, one day, to visit his mother, she gave him two small smooth stones, which she had laid by for that purpose; telling him to wash them every day, and rub them with oil; and that then they would take care of him, and he would prosper; because these were two good spirits. 'Mother,' said he, 'these are stones: how can they take care of me? I hear the white man at Yongroo Pomoh telling us that God alone can help us, and that all our gregrees (charms) are good for nothing. These stones can do me no good. I will, therefore, look to God, and beg him to take care of me.' Thus saying, he threw the stones into the fire, as unworthy of notice.

"This was a heinous sacrilege; and on his mother acquainting her friends with it, they sharply reprov'd him, and told him that, by thus acting, he would make the devil angry, and would bring mischief upon the country. He assured them, however, that he would pay no more attention to any of their customs, but would listen to what he heard at Yongroo Pomoh.

"One Sabbath, after divine service, Jem again went to see his mother; and met the people dancing, and trying some persons for witchcraft. He told them that it was the Lord's-day, and that they should not dance, but go to Yongroo Pomoh, to hear what the white man had to say. 'And then,' he added, 'you will leave off all dancing and witch

palavers, which are nothing but the work of the devil.' This speech, together with the throwing of the stones into the fire, affronted them so much, that they threatened to punish him; and the next morning he was summoned before the king, and accused of having made a witch-gun, and concealed it in his house, for the purpose of killing and injuring his inmate. Jem replied, 'I never saw a witch-gun, and do not know how to make one. He, therefore, who told you this, did not speak the truth.' He was urged to acknowledge it, and then the whole palaver would have an end. 'No,' said he, 'I cannot tell a lie merely to please you. He was then called on to prove his innocence, by rubbing his arm with a red-hot iron, or by drinking red-water; but he coolly replied, 'I am no fool, to burn myself with the hot iron; and as for the red-water palaver, I shall look in my head first;' meaning that he should take time to consider the matter. He afterwards came to me, and told me the charges which had been brought against him; and said, 'I will drink the red-water, to clear myself, and to bring my family out of the blame; and I hope God will help me.'—I advised him to pray, and to consider well what he was going to do.

"A day before the trial, Jem was confined; and persons of both parties, his friends and enemies, questioned him, and urged him to confess every thing that he had done evil. At last the day came: he was carried to the place of execution, stripped of his clothes, and had some plantain leaves tied round his waist. About two tea-spoons full of white rice had been given him in the morning; and if this rice were thrown up with the red-water, it was to prove him innocent. Jem now ascended the scaffold, and drank eight calabashes (about four quarts,) of red-water, which was administered to him as fast as he could swallow it. He threw all up again, with the rice which he had eaten in the morning; but, as he fainted before he could get down from the scaffold, it was said that some witch-palaver must be left in his stomach, because the devil wrestled with him, and he was requested to drink the water again. This, however, he refused, observing that he had merely drank it in the first instance to please his accusers, and to show that he was no

witch. A few days afterward he came to work again, and the business was dropped; but Jem did not appear so serious, nor did he so regularly attend on public worship as before."

The poor creature whose case is next narrated had not the courage of Kambah; but was terrified into the confession of an imaginary crime, in order to save herself from the further cruelty of her persecutors:—

"I was told," says Mr. Nylander, "that there was a woman very ill with the small-pox, and that another woman, who had just fallen ill of the same disease, had bewitched her. I visited the sick woman first, and found her dangerously ill: afterward I went to the place where the supposed witch, named Dumfurry, was lying in chains, under a tree, in a high fever, the small-pox just coming out. I begged the people to release her, and to let her lie down comfortably in a house; but they said they could not do it:—I must speak to the head-man of the town, the king not being at home. I applied to him, but he refused; alleging that she was a bad woman, who had been in the Sheerong, (a sort of purgatory, where the evil spirits dwell, and whither the supposed witches resort,) where she bought the small-pox, and by witchcraft brought the disease upon this woman.

"'If she be so skilful,' I said, 'you can make money by her. Loose her, and let her go this night again to the Sheerong, and bring the small-pox, in order to witch them upon me; and if I catch the disease, I will pay you ten bars.' One said that I had had them, and therefore she could not bring them on me. 'Why,' said I, 'if she be a witch, she can cause a stick to have the small-pox to-morrow; and if she knew anything of witchcraft, she would not stand before you, to be flogged; but would blind you all, that you could not catch her. She knows nothing, however, about witch-palaver, and in your dealing so hardly with her, you do extremely wrong, and displease God.

"As the poor creature could not be loosed without the consent of the sick woman's husband, I sent for him;

and, after some time, he consented that she should be taken out of the stocks, and so I left them. But the relations of the person dangerously ill, began to question the supposed witch, and gave her a severe whipping; and the woman, at length, confessed that she had bewitched her.

"The doctor was now called in, to examine the sick person; and he, in his turn, by pretended witchcraft, professed to take out of the woman's head, 1. A worm called, in Sierra Leone, the forty foot. 2. A small bag, containing the instruments of a witch; such as a knife, a spoon, a basin, &c. 3. A snail. 4. A rope; and 5, the small-pox!! The witch was then whipped a second time, and asked whether she had not put all these things into the head of the woman, who was now almost dead. She confessed it, and brought forward a man and two women, as having joined with her to kill this woman. The man said that he knew nothing of witchcraft, and consented to prove his innocence by drinking the red water. The two females were whipped and sent to work; and the principal one was to be put to death, as soon as the sick woman should die. Till then, Bumfurry, the supposed witch, was appointed to guard the sick person, and to drive the flies from her.

"I oppose these foolish witch accusations wherever I can; and numbers of the Bulloms, especially the younger ones, see plainly that it is the power of darkness and ignorance which works upon the minds of the old people; but they dare not say a word in opposition to this evil practice, for fear of being themselves immediately accused of witchcraft."

Among these benighted people, Mr. Nylander continued to labour for a considerable time, with the most unwearied patience, and unrenitting zeal; and, in addition to the instruction of the children placed in his school, and the preaching of the everlasting gospel, he translated the four Gospels, the epistles of St. John, the morning and evening prayers of the church of England, some hymns, and several elementary books, into the Bullom language. In 1818, however, the pernicious influence of the slave-trade rendered the prospect of success more dark and distant than ever, and

the mission was consequently abandoned, Mr. Nylander retiring into the colony with the greater part of the pupils who at that time were under his instruction.

But we must now direct the attention of our readers to the exertions and successes of the Church Missionary Society in Sierra Leone, which will be found to exhibit a most important field of usefulness, and to present to the pious and contemplative mind abundant cause of gratitude to that omnipotent and wonder-working Redeemer, who hath been promised "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

After the abolition of the slave-trade by the British parliament, a considerable number of negroes, comprising some hundreds of children, were rescued from different smuggling vessels, and settled in various parts of the colony, where they were kindly fed and clothed at the expense of government, until they should be able to provide for their future subsistence.

In order to provide for such of the children as were orphans, and in a state of pitiable destitution, the committee of the Church Missionary Society determined on forming an extensive establishment in the vicinity of Free-town, where they might at once receive the benefits of education, and be trained to habits of industry. Accordingly, having obtained a grant of land at Leicester Mountain, which forms part of the range of hills behind Free-town, their agent, the Rev. Mr. Butscher, proceeded to clear and plant the ground, and to erect the necessary buildings for what was intended to be called the Christian Institution. In these employments he derived some assistance from the children, as it was one of the rules of the establishment that one half of the day should be devoted to instruction, and that the other should be occupied in useful labour; and in order to stimulate the pupils to exertion, each of the boys had a spot of ground allotted for his own cultivation. Such was the plan on which this institution was primarily conducted; but the committee were subsequently induced to change it into a sort of college, where a superior education might prepare some of the most promising youths to labour as missionaries among their own countrymen, or to fill

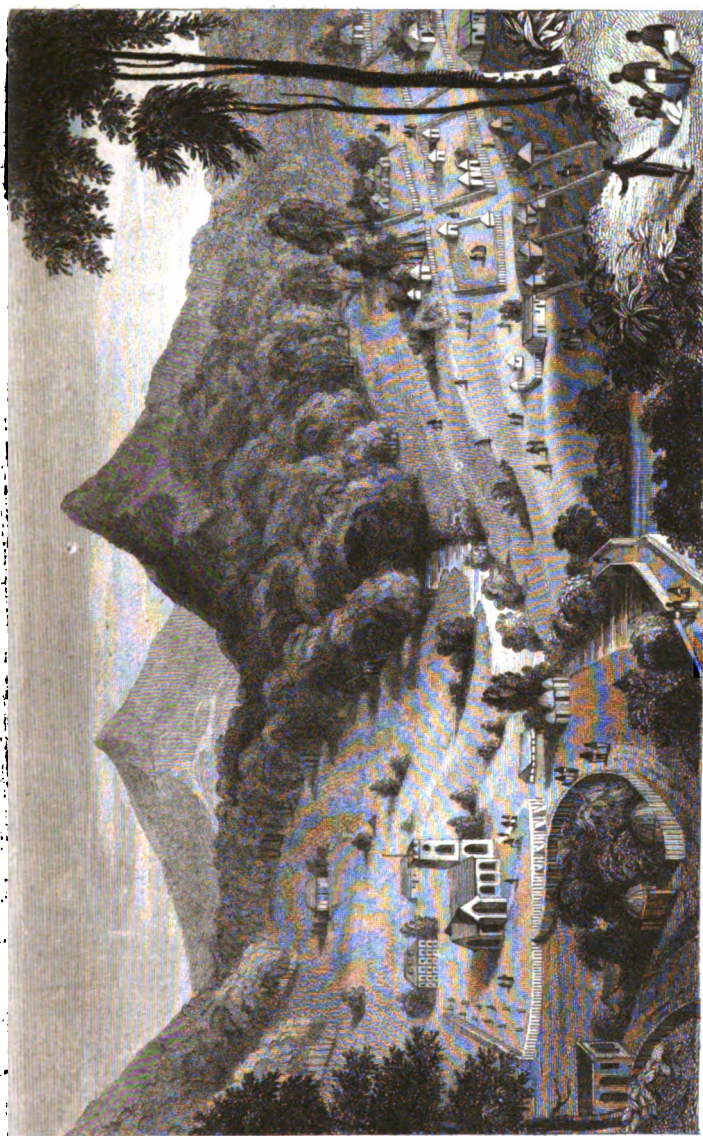
stations of responsibility in the colony. And, some years afterward, the establishment was removed to Regent's Town.

As the instruction of the children of the re-captured slaves was the grand object which the missionaries in Sierra Leone had originally in view, they established schools in several of the towns, or villages, where the objects of their solicitude were settled; and it ought to be recorded to the honour of the British government, and of Sir Charles Macarthy, the governor of the colony, that this work of mercy was uniformly countenanced and assisted in the most prompt manner and with the greatest liberality. The preaching of the gospel was afterwards commenced among the adult negroes, and, notwithstanding the trials and difficulties which were occasionally encountered, the ministration of divine truth was, in many instances, crowned with the most pleasing success.

In respect to the interesting station called Regent's Town, it has been justly remarked, in one of the annual reports of the society, that "the history of the church has scarcely afforded so striking an instance of the power of Christianity, in civilizing and blessing savage men."

"When brought together at this place, in the year 1813," the committee observe, "the negroes were, as on the first settling of them in other towns, in the most deplorable condition. In 1816, the assistant secretary, then on a visit to the mission, found about eleven hundred liberated negroes assembled at this spot, and consisting of persons from almost all the tribes on that part of the continent. The efforts of those who had been placed over them, under the vigilant and anxious inspection of the governor, had meliorated the condition of such as had been there for any length of time. Every measure in his power had been resorted to, for this end, by his excellency; and a church had been erected, in preparation for the regular administration of Christian ordinances among them."

In the month of June, 1816, Mr. Johnson, who had just arrived from England, was appointed to the care of Regent's Town; but, on contemplating the condition of the people entrusted to his care, he felt greatly discouraged. "Natives



*Part of 'Regent's-town, a settlement of liberated Negroes,
in the Colony of Sierra Leone.*

L O N D O N .

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of twenty-two different nations," (as stated in the report to which we have already alluded,) "were here collected together; and a considerable number of them had been but recently liberated from the holds of slave-vessels. They were also greatly prejudiced against one another, and in a state of continual hostility, with no common medium of intercourse but a little broken English. When clothing was given to them, they would sell it, or throw it away; nor was it found practicable to introduce it among them, till they were, at length, induced to adopt it, by the example of Mr. Johnson's servant girl. None of them, on their first arrival, seemed to live in a state of marriage, the blessings of the conjugal state and of female purity appearing to be quite unknown. In some huts, ten of them were crowded together; and in others even fifteen or twenty. Many of them were ghastly as skeletons; six or eight sometimes died in one day; and only six infants were born in the space of a year. Superstition, in various forms, tyrannized over their minds; many devil's houses sprang up; and all of them placed their security in wearing the charms called *greegrees*. Scarcely any desire of improvement was discernible. For a considerable time there were hardly five or six acres of land brought under cultivation; and some who wished to cultivate the soil were deterred from doing so, by the fear of being plundered of the produce. Some would live in the woods, apart from society; others subsisted by thieving and plunder; and not a few of them, particularly those of the Ebo nation, would prefer any kind of refuse-meat to the rations which they received from government."

Of the feelings with which Mr. Johnson entered upon his labours in such a field of desolation, a tolerably accurate idea may be formed from his own observations, addressed to a special meeting of the society, previous to his return from a visit to England, in 1819:—

"When I first went among the negroes," says he, "after I had armed myself with the bible, I told them why I came, viz. to inform them how they might be saved, and enjoy eternal happiness through the death of Jesus Christ. They gave little heed to me, though I visited them from day

to day; and to my great mortification, on the Sabbath, only nine hearers came, and these were almost naked! Though much discouraged, I went the next week, and tried to persuade them to come and hear God's word, and stated, that if they desired to learn to read the bible I would instruct them. The following Sunday more came than my cottage could hold, and afterwards we were obliged to leave the house for a shed. Many times, however, when I had warned the people to flee from the wrath to come, and take refuge in a crucified Saviour, I had, after service, the great mortification of receiving visits from some of my hearers, either to be paid for attending, or to receive something on some other account. My labours also increased, as more negroes arrived from slave-vessels; so that I had now to provide for a thousand individuals, to whom I had to issue rations twice a week; and thus I was so much tried, that I was many times on the point of giving up all: but the prospect of bringing some souls to the knowledge of Christ, enabled me still to endure."

Notwithstanding these trials and discouragements, Mr. Johnson soon perceived that his labours were not in vain. The people began to improve materially, both in appearance and manners; and their natural indolence gave place to habits of industry. Such as had formerly lived in the woods, came and solicited a lot in the town, which was now regularly laid out in streets, and built upon with avidity. Those who had few clothes began to work hard to obtain them, that they might appear decent on the Sabbath; the church, which originally contained five hundred persons, was twice enlarged, and still crowded; and in the space of about twelve months, a progress was made, which astonished those who visited the settlement.

These were great encouragements to Mr. Johnson; but he was not satisfied with the reformation of the manners of his people: he longed and prayed for indications of a change of heart, and the influence of a living principle; and in a short time his wishes were accomplished and his prayers graciously answered.—“One evening,” says he, “when I had been praying, and was much cast down, a young man followed me, and said, ‘Massa, me want speak

about my heart.' I asked him what he had to say. 'For some time, massa,' he replied, 'my heart bad too much. When I lie down, or get up, or eat, or drink, me think about sins committed in my own country, and since me come Regent's town; and me don't know what to do.' I found what his wants were, and was enabled to point him to the Lamb of God, which taketh away the sin of the world.

"In the following week, several more came. One woman was much distressed, and said she had *two hearts*, which troubled her so much that she did not know what to do. One was the *new heart*, which told her that she must go to Jesus Christ, and tell him all her sins, as she had heard at church. Her old heart told her, 'Never mind. God no save black man, only white man. How know he died for black man?' But her new heart said, 'Go, cry to him, and ask.'—'Then,' said she, 'my old heart tell me do my work first;—fetch water, make fire, wash; and then go pray: but when work done, me forget to pray. I don't know what to do.' I read to her the seventh chapter of St. Paul's epistle to the Romans, and showed her that the apostle felt the same things, and spoke of two principles in man. When I came to the verse, 'O wretched man that I am! who shall deliver me from the body of this death?' she cried, 'Ah, massa, that *me*,—me no know what to do!' but on my adding the words of St. Paul,—'I thank God through Jesus Christ;' and explaining to her the love of Christ, in dying for sinners like her, she burst into tears; and has continued ever since, so far as I know, to follow her Saviour."

From this time a spirit of grace and supplication appeared to be poured out upon the people; young persons especially were frequently seen to retire into the woods for the purpose of pouring out their souls in fervent petitions before God, and little groupes assembled by moonlight to chaunt the praises of their Redeemer. Indeed, both young and old evinced an anxious solicitude for instruction in the things pertaining to salvation; and the consistency of their deportment afforded the most satisfactory proof of the soundness of their profession. Polygamy, greegrees, and the wor-

ship of the devil, were universally abandoned; the means of grace were diligently attended; and when Mr. Johnson sailed for England, in April, 1818, the number of persons regularly partaking of the Lord's supper, unless prevented by illness, amounted to two hundred and sixty-three. All the people, at this time, were likewise decently clothed, and most of the females had learned to make their own apparel. The heathenish customs of dancing and drumming for whole nights together were completely laid aside; and for the last twelve months before their teacher's embarkation, not an oath, to his knowledge, had been heard, nor a solitary instance of drunkenness witnessed in the settlement. The schools, which opened with ninety boys, fifty girls, and thirty-six adults, now contained upwards of five hundred scholars; and an equal number of worshippers regularly attended the church every day, at morning and evening prayers.

The town itself, at the period to which we are now adverting, was laid out with great regularity, and is thus described in the twentieth report of the society:—"Nineteen streets are formed, and are made plain and level, with good roads round the town. A large stone church rises in the midst of the habitations; and a government-house, a parsonage-house, a hospital, school-houses, store-houses, a bridge of several arches, some native dwellings, and other buildings, all of stone, are either finished or on the point of being so. Gardens, fenced in, are attached to every dwelling; all the land in the immediate neighbourhood is under cultivation, and pieces of land to the distance of three miles. Rice fields are numerous; and among the other vegetables raised for food are cassada, plantains, cocoa, yams, coffee, and Indian corn. Of fruits they have bananas, oranges, limes, pine-apples, ground-nuts, guavas, and papaws. Of animals there are horses, cows, bullocks, sheep, goats, pigs, ducks, and fowls. Beside cultivating the ground, many of the negroes have learned and exercise various trades; fifty of them being masons and bricklayers,—forty, carpenters,—thirty, sawyers,—thirty, shingle-makers,—twenty, tailors,—four blacksmiths,—and two, butchers. In these, and various other ways, upwards of six hundred of the liberated slaves

maintain themselves, and have been enabled, by the productive fruits of their own industry, to relieve from all expense, on their account, that government to which they pay the most grateful allegiance."

The separation between Mr. Johnson and his attached negroes, though merely temporary, was extremely painful on both sides. Hundreds of both sexes and of various ages accompanied him to Free-town; a distance of five miles of difficult road; and took leave of him on the beach, with many tears, regretting, in their ardent love for the faithful shepherd who had been the means of collecting them out of the wilderness, and bringing them into the fold of Christ, that they could not be the companions of his voyage, and dismissing him from their shores with fervent benedictions, and with the following simple but striking expression of their affection,—“Massa, suppose no water live here,” (pointing to the sea,) “we go with you all the way, till no feet move more!”

In addition to the removal of their beloved pastor, and the inconveniences resulting from an unavoidable change of teachers, the inhabitants of Regent's-town were deeply dejected, in consequence of a sickness which broke out in the settlement, and proved mortal to great numbers, including several of the devoted friends and agents of the society. The representation of their distress, on this account, as given by one of the native communicants, in a letter to Mr. Johnson, is truly affecting, and will, no doubt, be perused with emotions of tender sympathy:—

“That time Mr. Cates sick, and Mr. Morgan sick; and poor Mr. Cates die.—Then Mr. Collier get sick, and Mr. Morgan get sick again! One friend said, ‘God soon leave this place:’ but I said, ‘I trust in the Lord Jesus Christ: He knows his people; and he never left them, neither forsake them.’—That Sunday, Mr. Collier die, about eleven o'clock.—Then Mr. Morgan sick—Mrs. Morgan sick—Mr. Bull sick.—O! that time all missionaries sick!—We went to Free-town, Monday, and bury Mr. Collier; and we came home again and keep service in the church. O! that time, trouble too much in my heart!—Nobody to teach me, and I was so sorry for my poor country-people!—Mr. Cates

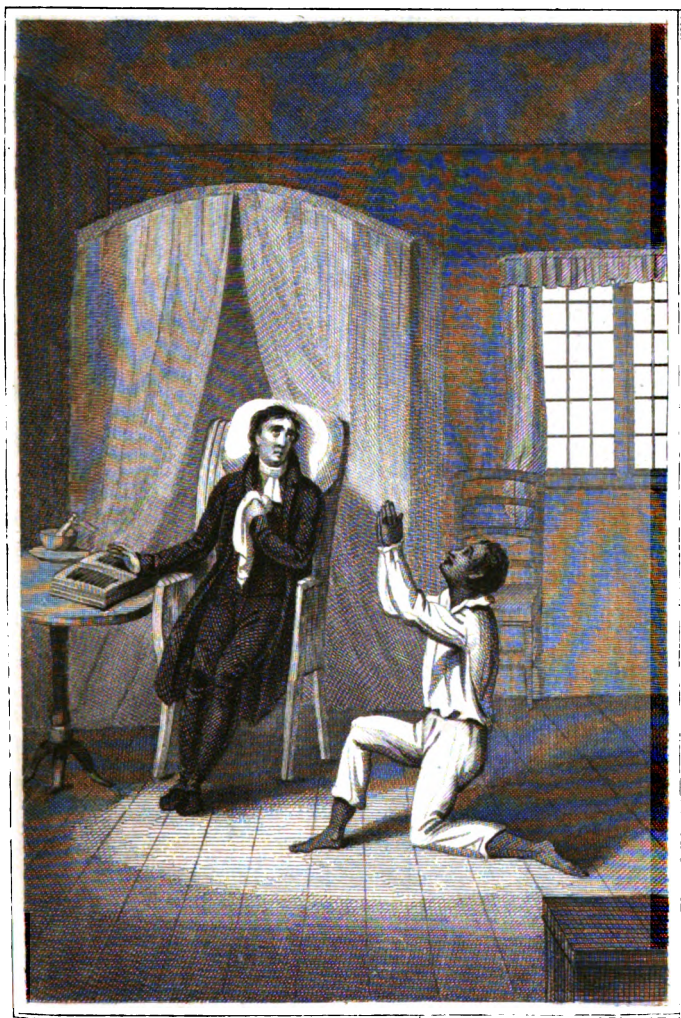
died—Mr. Collier died—Mr. Morgan sick!—O! what must I do for my countrymen?—But I trust in the Lord Jesus Christ. He know what to do; and I went and pray, and I say, ‘O Lord, take not all the teachers away from us!’”

The simple but appropriate prayer of this poor negro was heard and answered by the Lord of missions; and Mr. Wilhelm being appointed, by the governor, to take charge of Regent's-town, till the return of Mr. Johnson, greatly conciliated the esteem of the people, by the kindness of his manners, and his unremitting attention to the important duties of his office. Still the negroes sighed over the absence of that beloved friend who had been made the first instrument of leading them to an acquaintance with the way of salvation; and when, at length, his return was announced, many of them exhibited transports of joy almost bordering on delirium.

It may be readily conceived, that in a settlement where civilization and Christianity had already made such rapid advances, the arrival of new negroes, re-captured in slave-vessels, would call forth the warmest sympathies of their sable brethren; and the following extract of a letter, written on one of these occasions, by the Rev. Mr. Johnson, will be found highly descriptive, and replete with interest.

“A few days since,” says this valuable missionary, “I received a note from the chief superintendant of captured negroes, informing me that a slave-vessel had been brought in, with two hundred and forty-eight of our unfortunate fellow creatures; and requesting me to go down to Free-town, the next morning, with some confidential people, to receive them; as he and the acting governor had agreed to send them all to Regent's-town. Our people soon heard the news, and great joy was expressed every where, from the hope that some of their relatives might be among the liberated captives.

“I cannot describe the scene which occurred when we arrived at Regent's-town; for, though I had seen many negroes landed, I had never beheld such an affecting sight as I now witnessed. As soon as we came in view, all the people ran out of the houses toward the road, to meet us, with loud acclamations. When they beheld the new people,



*A slave praying for the recovery of the
Missionary from Sickness.*

L. O. N. D. O. N.

Printed for Tho^s Kelly 17 Paternoster Row Aug 27 1825

weak and faint, they caught hold of them, carried them on their backs, and conveyed them to my house. As they lay there exhausted on the ground, many of our people recognised their friends and relatives; and there was a general cry of, 'O massa!—My brother!—My countryman! He live in the same town!'

"The poor creatures, who were very faint, having just come out of the hold of a slave-vessel, did not know what had befallen them; nor whether they should laugh or cry, when they beheld the countenances of those whom they had supposed to have been long dead, but whom they now saw clothed, clean, and, perhaps, with healthy children in their arms. The scene, in fact, was beyond description. None of us could refrain from shedding tears, and lifting up our hearts in praise to that wonder-working God, whose ways are in the great deep."

Besides the settlement where these highly interesting occurrences transpired, the Church Missionary Society extended its patronage to several other villages of liberated negroes in Sierra Leone, comprising Bathurst, Charlotte, Gloucester, Kent, Leopold, Waterloo, Wilberforce, and York. And in several of these, the most pleasing instances of success have occurred, both in respect to the civilization of the liberated slaves, and the illumination of their minds by "the glorious gospel of the blessed God." The editor deeply regrets that his prescribed limits preclude the possibility of giving some account of these stations; but he cannot refrain from laying before his readers the following testimony of Major Gray to the progress of these establishments, as witnessed by himself, in company with his excellency Sir Charles Macarthy, attended by all the civil and military staff of the colony.

In a letter dated November, 1821, this gentleman observes, "I felt too much concern in the welfare of these truly interesting objects not to make one of the party; and therefore had an opportunity of witnessing the wonderful improvements that had taken place in all the towns, since I had before seen them; some, indeed, having all the appearance and regularity of the neatest village in England, with a church, a school, and a commodious residence for the

missionaries and teachers; though in 1817 they had not been more than thought of!

“Descending some of the hills, I was surprised on perceiving neat and well laid-out villages, in places where, but four years previous, nothing was to be seen except almost impenetrable thickets: and on arriving in these villages, the interesting nature of such objects was much enhanced by the clean, orderly, and respectable appearance of the cottages and their inhabitants, particularly the young people and children; who, at all the towns, assembled to welcome, with repeated cheers, ‘their governor and daddy,’ as they invariably styled his excellency. Large pieces of ground had been cleared and cultivated in the vicinity of all the towns; and every production of the climate had been raised within a short time, in sufficient abundance to supply the inhabitants, and to furnish the market at Free-town.

“His excellency visited the schools in the different houses, and witnessed the improvement which all the students had made;—but particularly those of the high school at Regent’s-town, whose progress in arithmetic, geography, and history, evinced a capacity far superior to that which is generally attributed to the negro.”

In the spring of 1822, Mrs. Johnson quitted Africa, in a state of health which rendered her early dissolution extremely probable. Contrary to expectation, however, she survived; and on the 26th of April, 1823, her excellent husband embarked for England, with the pleasing hope of again meeting with the partner of his affection. This anticipation, however, was sadly disappointed; as, notwithstanding his apparent health at the time of going on board, he was seized with a violent fever, three days after the vessel sailed; and, on the 3d of May, his disembodied spirit entered into the realms of eternal rest. This was a heavy stroke, indeed, to the poor negroes at Regent’s-town, and to the directors at home. And, in addition to the removal of so distinguished and successful a labourer, many others connected with the society were swept away by an almost unexampled mortality, which occurred in Sierra Leone and its vicinity about the same period. Still, however, the faith and courage of the committee were graciously supported by

Him who "worketh all things after the pleasure of his own will:" and with their excellent remarks, addressed to the annual meeting in London, on the 4th of May, 1824, the editor will close the present chapter.

"In reference to this (the West Africa) mission, the committee scarcely know whether to speak in the language of grief or of joy, of sorrow or of triumph;—so mingled have been, of late, the divine dispensations. In no one year has it ever suffered a greater loss in its friends and labourers,—while in no one year has there been a more evident blessing on their labours. The alleviations of its heavy trials have been remarkable. They have given occasion for a special manifestation of divine grace. Those who have died, have died in the Lord; thanking God for calling them to this work, and glorifying his holy name in the midst of their sufferings. Their surviving relatives, around them, have expressed entire resignation to the divine will, in the very midst of their trials, and that just before they themselves were called to their everlasting reward. The surviving missionaries seem to have had their faith elevated above the trying circumstances in which they have been placed, and to have become more entirely united, and devoted to their work."

CHAPTER II.

Mission in New Zealand.

To the shores of New Zealand, where cannibals dwell,
 Ferocious—vindictive—delighting in blood ;—
 Ye heralds of mercy, go boldly, and tell
 The way of salvation, appointed by God.

Exalt the Redeemer,—his power display,—
 To his footstool instruct wretched wand'ers to go ;
 Your strength, in all trials, shall be as your day,—
 With joy ye shall reap, though in tears ye may sow.

IN the month of August, 1809, William Hall and John King (the former of whom had obtained a practical knowledge of ship-building and navigation,—and the latter, of the arts of flax-dressing, twine-spinning, and rope-making,) sailed for Port Jackson, with the design of forming a settlement in New Zealand, and of introducing into that benighted island the blessings of civilization and Christianity. The Rev. Samuel Marsden, chaplain of the colony of New South Wales, who had visited England for the purpose of procuring assistants in his arduous work, was now returning in the same vessel ; and shortly after his embarkation, he found among the sailors a New Zealander, named Duaterra, from whom he obtained considerable information concerning the scene of the intended settlement, the first idea of which had originated with this excellent clergyman.

Duaterra, the son of one of the chiefs of New Zealand, had been induced to make a voyage to England as a common sailor, for the purpose of gratifying a wish which he had long entertained, viz. that of seeing king George ; but, after enduring many hardships, he found, on his arrival in the river Thames, that his fondly cherished hopes would be disappointed. “ When he made inquiries,” says Mr. Marsden, “ by what means he could get a sight of the king, he was sometimes told that he could not find the house, and at other times that nobody was permitted to see his majesty. This distressed him exceedingly, and he saw but little of

London, being seldom permitted to go on shore. When the vessel had discharged her cargo, the captain told him that he should be put on board the *Ann*, which had been taken up by government, to carry convicts to New South Wales; but he refused to give him either wages or clothing, telling him that the owners at Port Jackson would remunerate his services with two muskets; which, however, he never received.

"When I embarked," Mr. Marsden continues, "Duterra was confined below by sickness, so that I did not see him for some time. On my first observing him, he was on the forecastle, wrapped up in an old great coat; he seemed very weak, had a violent cough, and discharged considerable quantities of blood from his mouth. By the kindness of the surgeon and master, however, and by proper nourishment, he began to recover both his strength and spirits, and he got quite well before we arrived at Rio de Janeiro."

On the arrival of Mr. Marsden and his companions at Port Jackson, they found that the merchants of that place had resolved on forming a settlement at New Zealand, for the purpose of procuring hemp and other productions of that island. Indeed, every preparation was made for carrying this resolution into effect; but just as the settlers were about to sail, under the sanction of the colonial government, the alarming intelligence arrived, that a ship called the *Boyd*, which had recently sailed from Port Jackson, had been burnt by the New Zealanders, and the whole crew murdered, with the exception of eight persons. This circumstance not only deterred the merchants from prosecuting their plan, but induced Mr. Marsden, who had been entrusted with the superintendence of the new mission, to detain the British settlers, for the present, in the colony. It subsequently appeared, however, that the tragical catastrophe which had occurred was the result of wanton cruelty on the part of the captain of the *Boyd*; and, notwithstanding the awful revenge taken by the New Zealanders, they did not appear inclined to carry their resentment any further; but, on the contrary, they received with kindness, and supplied with promptitude, the crews of other vessels, which, soon afterward, touched at their island.

In the month of March, 1814, Messrs. Hall and Kendall, the latter of whom had been sent out from England to assist in the projected mission, sailed from Port Jackson, with the design of investigating the state of New Zealand, and of making arrangements for their settlement among the natives. The reception which they met with was very encouraging; and Duaterra, who had some time since returned to his native country, appeared particularly rejoiced to see them; as they conveyed a message to him from his excellent friend, Mr. Marsden, accompanied with a steel mill, a sieve, and some other useful presents.

During his residence in New South Wales, this young man had applied himself sedulously to the acquisition of the art of husbandry, and being well aware of its advantages in a national point of view, he was extremely anxious that his country should reap the natural advantages which he knew it possessed, so far as related to the cultivation of the soil. On his sailing for New Zealand, therefore, he was kindly furnished with some seed-wheat and agricultural implements; and on his arrival, he immediately displayed his wheat to his friends, and the neighbouring chiefs; informing them of its value, and telling them that it was of this article the Europeans made the biscuit which they had seen and eaten on board the ships which touched at their island. "A portion of the wheat," says Mr. Marsden, "he gave to six chiefs, and also to some of his own common men, and directed them all how to sow it. The rest he reserved for himself and his uncle, Shunghee, a very great chief, whose domain extends from the east to the west side of New Zealand. The persons to whom Duaterra had given the seed, put it into the ground, and it grew well; but, before it was ripe, many of them became impatient for the produce; and as they expected to find the grain at the bottom of the stems, as with their potatoes, they examined the roots; and on finding there was no wheat under the ground, they pulled it all up, and burned it; ridiculing Duaterra about his wheat, and telling him that, though he had been a great traveller, he could not easily impose upon their credulity. The crops of Duaterra and Shunghee came, in due time, to perfection, and were reaped and threshed; but, though the

natives were much astonished to find that the grain was produced at the top, and not at the bottom of the stem, yet they could not be persuaded that bread could be made of it. On receiving the steel mill, however, he soon set to work, and ground some wheat before his countrymen, who danced and shouted for joy when they saw the meal. He also made a cake, and, having baked it in a frying-pan, gave it to the people to eat; which fully satisfied them of the truth of what he had told them before,—that wheat would make bread.”—Messrs. Hall and Kendall, after remaining about six weeks in New Zealand, and obtaining considerable information concerning the state of the island, returned to Port Jackson, accompanied by Duaterra, Shunghee, and several other chiefs; who experienced the most friendly reception from Mr. Marsden, at Paramatta; and, during their residence in that town, they had an opportunity of witnessing so many things which, to them, were both novel and wonderful, that on one occasion they told their kind host, “On our return, we shall sit up whole nights, telling our people what we have seen; but they will stop their ears with their fingers, and exclaim, ‘We have heard enough of your incredible accounts, and we will hear no more; for they *cannot* be true.’”

In November, 1814, the Rev. S. Marsden, whose heart appears to have been deeply engaged in the success of this mission, sailed from Port Jackson, with Messrs. Hall, Kendall, and King,—their wives and children,—the New Zealand chiefs, and some other persons,—“in order,” as he expresses it, “to aid the settlers in their first establishment, and to give them as much influence as possible among the natives.” On their approaching the north cape, a friendly intercourse was opened with the natives, who appeared inclined to show them every attention in their power; and, on their arrival at what are called the Cavalle Isles, a most affecting interview took place between one of the chiefs and his relatives, which is thus described by Mr. Marsden:—

“While we were talking with Korokoro, and some of the natives, his aunt was seen coming towards us, with some women and children. She had a green bough twisted round her head, and another in her hand, and a young child on her

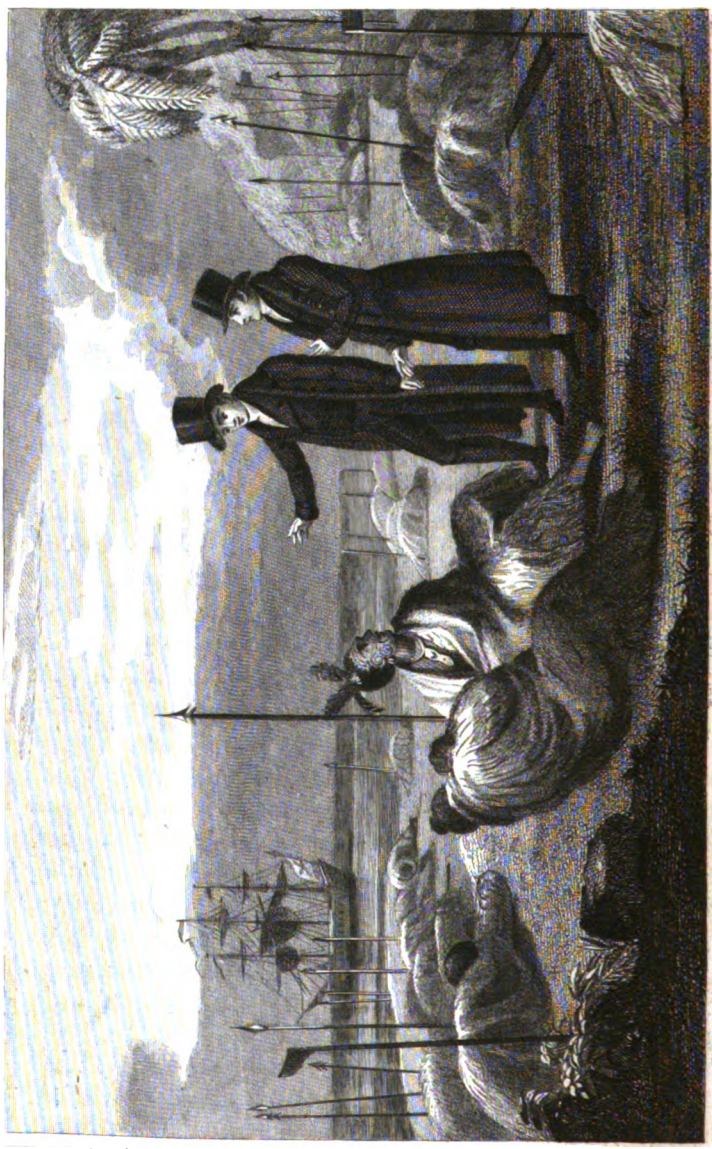
back. When she came within a hundred yards, she began to make a very mournful lamentation, and hung down her head, as if oppressed with the heaviest grief. She advanced to Koro-koro with a slow pace. He appeared much agitated; and stood in deep silence, like a statue, leaning on the top of his musket. As his aunt advanced, she prayed very loud, and wept exceedingly. Tooi, Koro-koro's brother, seemed much affected; and, as if he were ashamed of his aunt's conduct, he told us he would not cry—"I will act like an Englishman," said he, "I will not cry!" Koro-koro remained motionless, till his aunt came up to him, when they laid their heads together, the woman leaning on a staff, and he on his gun; and, in this situation, they wept aloud for a long time, and repeated short sentences alternately, which we understood were prayers; and continued weeping, the tears rolling down their sable countenances in torrents. It was impossible to see them without being deeply affected.

"At this time, also, the daughter of Koro-koro's aunt sat at her mother's feet, weeping, and all the women joined in their lamentations. We thought this an extraordinary custom among them of manifesting their joy; but we afterward found that it was general in New Zealand.

"Many of these poor women cut themselves, in their faces, arms, and breasts, with sharp shells or flints, till the blood streamed down. When their tears and lamentations had subsided, I presented the women with a few gifts.

"Tooi had sat all this while, labouring to suppress his feelings, as he had declared he would *not* cry. In a short time we were joined by several fine young men. Among them was a youth, the son of a chief of the island. When Tooi saw him, he could contain his feelings no longer, but instantly ran to him, and they locked each other in their arms, and wept aloud."

Duaterra and Shunghee, during their stay at Port Jackson, had often spoken of a sanguinary war which had been carried on between the people of Whangorooa and the Bay of Islands, from the time of the destruction of the Boyd; and had frequently expressed an apprehension that, in their absence, the Bay of Islands would be attacked by



Messrs. Harnden & Pridemore passing a night with the Indians.

the chiefs of Whangaroa. On their arrival at this place, however, their fears proved to have been unfounded; and Mr. Marsden determined to interpose his good offices for the restoration of peace. He accordingly visited the Whangaroa camp, in company with Shunghee and Koro-koro, and four European gentlemen; and, after satisfying himself relative to the loss of the Boyd, he introduced the subject of terminating all hostilities; and had the satisfaction to hear the principal chief observe, in reply, that they did not wish to fight any more, but were ready to make peace.

As the previous conversation had necessarily occupied a considerable time, Mr. Marsden resolved to pass the night in the camp; and, after taking some refreshment with Shunghee's people, at a place about a mile distant, he and a European gentleman, named Nicholas, returned and sat down among the chiefs and their people.

"As the evening advanced," says Mr. Marsden, "the people began to retire to rest, in different groupes. About eleven o'clock, Mr. Nicholas and I wrapped ourselves up in our great coats, and prepared for rest also. The chief directed me to lie by his side. His wife and child lay on the right hand, and Mr. Nicholas close by. The night was clear, and the stars shone bright, and the sea in our front was smooth: around us were numerous spears, stuck upright in the ground; and groupes of natives, lying in all directions, like a flock of sheep, upon the grass, as there were neither tents nor huts to cover them. I viewed our present situation with sensations and feelings that I cannot express.—Surrounded by cannibals, who had massacred and devoured our countrymen, I wondered much at the mysteries of Providence, and how these things could be! Never did I behold the blessed advantages of civilization in a more grateful light than now. I did not sleep much during the night. My mind was too seriously occupied by the present scene, and the new and strange ideas which it naturally excited.

"About three o'clock in the morning, I rose, and walked about the camp; surveying the different groupes of natives. Some of them put out their heads from under the tops of their kakkahows, which are like a bee-hive, and

spoke to me. When the morning light returned, we beheld men, women, and children, asleep in all directions, like the beasts of the field. I had ordered the boat to come on shore for us at daylight; and, soon after, Duaterra arrived in the camp."

After inviting the chiefs to breakfast on board the *Active*,—presenting them with a variety of presents,—and completing the work of reconciliation, Mr. Marsden and his companions proceeded to a cove opposite the town of Ranghee Hoo, where Duaterra usually resided; and the next morning, having landed the horses, sheep, and cattle which they had taken with them, they fixed on a spot for the present residence of the settlers, and began to prepare for erecting the houses for their reception upon a piece of ground pointed out by the chiefs of the place.

Of the observance of the first Sabbath in New Zealand, the following interesting account is given by Mr. Marsden:—

"Duaterra passed the remaining part of the day (Saturday,) in preparing for the Sabbath. He inclosed about half an acre of land with a fence; erected a pulpit and reading-desk in the centre; and covered the whole, either with black native cloth, or some duck which he had brought with him from Port Jackson. He also procured some bottoms of old canoes, and fixed them up as seats, on each side the pulpit, for the Europeans to sit upon; intending to have divine service performed there the next day. These preparations he made of his own accord; and, in the evening, informed me every thing was ready for divine service. I was much pleased with this singular mark of his attention. The reading-desk was about three feet from the ground, and the pulpit about six feet. The black cloth covered the top of the pulpit, and hung over the sides. The bottom of the pulpit, as well as the reading-desk, was part of a canoe. The whole was becoming, and had a solemn appearance. He had also erected a flag-staff on the highest hill in the village, which had a very commanding view.

"About ten o'clock we prepared to go on shore, to publish, for the first time, the glad tidings of the Gospel. I was under no apprehension for the safety of the vessel;

and therefore ordered all on board to go on shore, to attend divine service, except the master and one man. When we landed, we found Koro-koro, Duaterra, and Shunghee, dressed in regimentals, which governor Macquarrie had given them; with their men drawn up, ready to march into the inclosure, to attend divine service. They had their swords by their sides, and a switch in their hand. We entered the inclosure, and were placed on the seat on each side of the pulpit. Koro-koro marched his men, and placed them on my right hand, in the rear of the Europeans; and Duaterra placed his men on the left. The inhabitants of the town, with the women and children, and a number of other chiefs, formed a circle round the whole. A very solemn silence prevailed—the sight was truly impressive. I rose up, and began the service with singing the old hundredth psalm; and felt my soul melt within me, when I viewed my congregation, and considered the state that they were in. After reading the service, (during which the natives stood up and sat down at the signal given by the motion of Koro-koro's switch, which was regulated by the movements of the Europeans,) it being Christmas-day, I preached from the second chapter of St. Luke's Gospel, and tenth verse—*Behold! I bring you glad tidings of great joy, &c.* The natives told Duaterra, that they could not understand what I meant. He replied, that they were not to mind that now, for they would understand by and bye; and that he would explain my meaning, as well as he could. When I had done preaching, he informed them what I had been talking about. Duaterra was very much pleased that he had been able to make all the necessary preparations for the performance of divine worship, in so short a time, and we felt much obliged to him for his attention. He was extremely anxious to convince us that he would do every thing for us that lay in his power, and that the good of his country was his principal consideration.

“When the service was over, we returned on board, much gratified with the reception we had met with; and we could not but feel the strongest persuasion, that the time was at hand, when the glory of the Lord would be revealed to these poor benighted heathens; and that those

who were to remain on the island, had strong reason to believe that their labours would be crowned with success."

A short time before Mr. Marsden's return from New Zealand, Duaterra, who had been making arrangements with his people for an extensive cultivation of wheat, and had formed a plan for the erection of a new town, with regular streets, after the European mode, was seized with a bowel complaint, and a stoppage in his breast; and as these complaints, owing to the superstition of the natives, were treated in the most improper manner, they soon terminated fatally. He died on the 3d of March, 1815; and the following day, while his relations and friends were bewailing his loss, and cutting themselves, according to their custom, till their bodies were besmeared with blood, his principal wife put a period to her own existence, by hanging herself, at a short distance from the body of her deceased husband. "None of the natives," says Mr. Kendall, "appeared shocked or surprised at this incident. Her mother, it is true, wept, while she was composing the limbs of her daughter; but she, nevertheless, applauded her resolution, and the sacrifice which she had made for the man whom she tenderly loved! Her father looked at her corpe without any apparent concern. And two of her brothers smiled on the occasion, observing, 'that it was a good thing in New Zealand.' It appeared strange to me, however, that the family could suppress the feelings of nature on such an occasion; as I had observed them very affectionate toward each other, and remarkable for their attention to the woman who was no more."

After the settlers had fixed their residence at Ranghee Hoo, on a tract of land purchased, by the Rev. S. Marsden, for the consideration of twelve axes, and formally conveyed to the Church Missionary Society, by a regular grant, on the part of a chief named Ahoodee O Gunna, and ratified by his sign manual, consisting of an accurate copy of the lines tattooed on his face, they endeavoured to instruct the natives in various useful arts; but, though the New Zealanders are naturally both active and ingenious, their improvement was materially retarded by their predilection for a roving life. Parties of them, indeed, as stated

in the eighteenth annual report, were willing to make rough fences, to cultivate the ground, or to perform any work which required but little time to learn; but they had not patience to wait for future profit, immediate gratification being their permanent object. Hence it appears, that their predilection for iron, sometimes induced them to cut a wheel-barrow to pieces, to cut up a boat, or even to pull down a house, for the sake of getting at the nails. Mr. Kendall also observes, in respect to his scholars, when he first gathered them out of the woods, "While one child is repeating his lesson, another will be playing with my feet,—another taking away my hat,—and another carrying off my books;—yet all this in the most friendly manner, so that I cannot be angry with them. During the first four months, indeed, my little wild pupils were all noise and play; and we could scarcely hear them read, for their incessant shouting, singing, and dancing." After some time, however, the distribution of provisions and rewards among the children were productive of very beneficial effects; and many of the adult natives began to acquire a tolerable knowledge of some of the more necessary arts of life; as will appear from the following extract of a letter written by one of the settlers, toward the close of 1818:—

"The natives under my instructions work very well, and almost beyond my expectation. I have taught six pair of sawyers to saw timber, and have frequently four or five pair at work at once. We are making strong paling-fences round our houses, yards, and gardens, all of sound timber; and I have sent about four thousand feet of three-inch plank, twelve inches deep, to Port Jackson, to be disposed of by Mr. Marsden. We have built three smiths' shops in the settlement, and have two natives among us, who are taught the blacksmith's business to a certain degree. I victual my working natives three times a day, with pork and potatoes, and Mrs. Hall cooks for them. I have, also, a quantity of land in cultivation, more than sufficient to support my family the year round with wheat; and I intend, therefore, to distribute grain among the natives, with suitable encouragement, and instructions how to cultivate it."

On the 27th of January, 1819, the Rev. John But-

ler, with Mrs. Butler and their two children, Mr. Hall, and Mr. and Mrs. Kemp, sailed from England; and, soon after their arrival at Port Jackson, they were accompanied to New Zealand by Mr. Marsden; who, during his second visit to the island, purchased from Shunghee a tract of land consisting of thirteen thousand acres, and about twelve miles distant from Ranghee Hoo, for the purpose of a new settlement. The selection of this spot, however, gave considerable umbrage to Korrokorro, a chief commanding a large extent of the coast on the south-side of the Bay of Islands; and some of the other chiefs evinced much disappointment that none of the settlers were inclined to take up their residence with them. "One of them, named Pomarre," says Mr. Marsden, "told me he was very angry that I had not brought a blacksmith for him; and that when he heard there was none for him, he sat down and wept much, and also his wives. I assured him he should have one, as soon as possible: but he replied it would be of no use to him to send a blacksmith when he was dead; and that he was at present in the greatest distress. His wooden spades, he stated, were all broken, and he had not an axe, to make any more;—his canoes were going to pieces, and he had not a nail to mend them with;—his potatoe-grounds were lying waste, as he had not a hoe, to break them up;—and for want of cultivation, he and his people would have nothing to eat. I endeavoured to pacify him with promises; but he paid little attention to what I said, in respect to sending him a smith at a future period. I then promised him a few hoes, &c., which operated like a cordial on his wounded mind."

On the 2d of March, 1820, Mr. Kendall sailed from the Bay of Islands, in company with two of the native chiefs—Shunghee and Whykato;—and, after a lingering passage by way of Cape Horn, arrived safely in the river Thames, on the 8th of August. Mr. Kendall having, from his long residence in New Zealand, collected copious materials for the compilation of a grammar and vocabulary of the language, together with some elementary books for the use of the schools, was induced to undertake this voyage, in order to avail himself of the promised assistance of

Professor Lee, of Cambridge. And the views and wishes with which the two native chiefs accompanied him, were thus stated by themselves, and written down from their mouths, without any prompting:—

“They wish to see king George—the multitude of his people—what they are doing—and the goodness of the land. They wish for, at least, one hundred people to go back with them; as they are in want of a party to dig the ground, in search of iron—an additional number of blacksmiths and carpenters—and an additional number of preachers, who will try to speak in the New Zealand tongue, in order that they may understand them. They also wish for twenty soldiers to protect the settlers, and three officers, to keep the soldiers in order. The settlers are to take cattle over with them. There is plenty of spare land in New Zealand, which will be readily granted to the settlers. These are the words of Shunghee and Whykato.”

During their stay in England every attention was paid to the strangers by the directors of the society; and his majesty was graciously pleased to admit them to an interview, when he received them with the utmost benignity,—showed them the armoury of the royal palace—and made them some valuable presents. Singular, however, as it may appear, the visit of Shunghee to the metropolis of the British empire was productive of much evil. “His warlike passions,” says the editor of the *Missionary Register*, “were inflamed by the possession of the arms and ammunition which this visit enabled him to accumulate; as he appears to have exchanged for muskets and powder, at Port Jackson, the presents received by him in this country.” Hostilities of the most formidable nature were commenced against other tribes; and the missionaries at Kiddeekiddee (the new station) were called to witness the most distressing scenes of ferocity and blood; as will appear from the following extract of a letter written by the Rev. S. Leigh, one of the Wesleyan missionaries:—

“Soon after Shunghee arrived, he was informed that, in his absence, one of his relatives had been slain by some of his friends at Mercury Bay. This report was too true; and Shunghee immediately declared war against the peo-

ple, although they were his relations. The chief who belonged to Mercury Bay earnestly desired a reconciliation, but in vain. Nothing but war could satisfy Shunghee. He soon collected three thousand fighting men, and commenced his march. The battle was dreadful, and many fell on both sides; but Shunghee proved victorious, and returned to the Bay of Islands in great triumph.

"After my arrival in New Zealand, I learned that Shunghee and his party slew one thousand men, three hundred of whom they roasted and ate, before they left the field of battle. Shunghee killed the chief above-mentioned; after which he cut off his head, poured the blood into his hands and drank it!! This account I had from Shunghee and Whykato; who related it with the greatest satisfaction."

The missionaries at Kiddeekiddee, in the mean time, had been exposed to various insults and injuries, in consequence of the altered temper with which Shunghee had returned from England; and the subjoined particulars, extracted from the twenty-second report of the Church Missionary Society, will, no doubt, be perused with melancholy interest:—

"Hearing, on his arrival, that the barter in muskets and powder, on the part of the settlers, had been put an end to; and attributing his not being received in England with a full and ready gratification of *all* his wishes, to letters not having been written to the society in his favour; he kept at a distance for several days from the settlement. The native sawyers, who had before worked quietly and diligently, caught his spirit, and struck work; insisting on being paid either in the favourite articles of powder and fire-arms, or in money, with which they might procure them from the whalers. As this demand could not be complied with, all left work except two; and it became necessary to teach new hands.

"One of the settlers (alluding to this circumstance) observes, 'For many months previous to Shunghee's return, they did not request any such thing: but since that time, he having brought out a number of fire-arms with him, the natives, one and all, have treated us with contempt;—coming into our houses whenever they pleased—demanding

food—and thieving whatever they could lay their hands on—also breaking down our garden-fences, and stripping the ship's boats that came up of every thing they could. They seemed, indeed, ripe for any mischief, and I had my fears that they would have seized on the whole of our property; but the Lord, who is a very present help in trouble, heard our prayers. Had Mr. Marsden himself been among us, much as he deserves their esteem, for what he has done for them, I believe he would not have escaped without insult."

Early in 1822, Shunghee and his adherents recommenced the work of destruction; and the missionaries were frequently compelled to witness scenes of cruelty which cannot be reflected on, without deep emotion. "This morning," says one of the settlers, "Shunghee came to have his wounds dressed; having been tattooed afresh upon his thigh, which is much inflamed. His eldest daughter, the widow of Tettee, who fell in the expedition, shot herself through the fleshy part of the arm, with two balls. She evidently intended to destroy herself, but we suppose that, in the agitation of pulling the trigger with her toe, the muzzle of the musket was removed from the fatal spot.

"Yesterday they shot a poor slave—a girl of about ten years old—and ate her. The brother of Tettee shot at her with a pistol; but, as he only wounded her, one of Shunghee's little children knocked her on the head!! We had heard of the girl being killed; and when we went to dress the wounds of Tettee's widow, we inquired if it were so. They told us, laughingly, that they were hungry, and that they killed and ate her with some sweet potatoes: and this they stated with as little concern as they would have shown had they mentioned the killing of a fowl or a goat."

Mr. Francis Hall, in his journal for the same year, relates some melancholy instances of ferocity and cannibalism, of which the following extracts are mournful specimens:—

"On the 29th of July, a party arrived from the war, bringing with them the bodies of nine chiefs, who were drowned by the upsetting of a canoe in a heavy sea. The tribes have made great destruction, and have taken many prisoners, two of whom have been already killed and eaten.

There is around us a most melancholy din. Wives are crying after their deceased husbands, and the prisoners are bemoaning their cruel bondage;—while others are rejoicing at the safe arrival of their relatives and friends. Shunghee is in high spirits, and says that at one place, on the banks of the Wyecoto, his party succeeded in killing fifteen hundred individuals!

“In the morning of the 7th of August, the bones of Shunghee’s son-in-law were removed, and many guns were fired to drive away the *attua*. It was our intention to witness this ceremony; but we were informed that Shunghee had shot two slaves, and was about to have them eaten. These ill-fated victims were sitting close together, without any suspicion of their approaching destiny, when Shunghee levelled his gun, intending to shoot them both at once; but the unhappy female, being only wounded, attempted to escape: she was soon caught, however, and had her brains immediately dashed out!!”

Towards the latter end of July, 1823, the Rev. S. Marsden embarked at Port Jackson, for New Zealand, in company with the Rev. Henry Williams and his family, on board the *Brampton*, captain Moore; and on the 3d of August landed at Ranghee Hoo. On Saturday, the 6th of September, he re-embarked, with Mr. Kendall and his family, and four other friends, intending to sail on the following day. Towards evening, however, it began to blow fresh from the eastward, which is directly into the bay; and as it continued blowing fresh, the next morning, with every appearance of a gale, it was considered impossible that the ship could move from her anchorage. The latter part of that day and Monday, it blew hard, with heavy rain; and on Tuesday morning, whilst Mr. Williams and his family were pouring out their supplications before the domestic altar, some of the natives ran in, exclaiming, in great consternation, “The ship is broken!” “At first,” says Mr. Williams, “I knew not but that all were lost, as must certainly have been the case, had they got out of the bay; but in a short time we found that Mr. Marsden and Mr. and Mrs. Leigh were safely landed at Kiddeekiddee. This was a catastrophe which we did not look for, nor had we

then time to reflect upon it; but, jumping into the boats, three of which happened to be there, we went down the river, to render what assistance we could to those on board, and to restrain the natives from any acts of violence.

“The ship had run between two reefs, and the breakers appeared all round her; and as it still blew strong, with a heavy sea, it was not prudent to run alongside; nor did it seem necessary, as she could not fall to pieces. Mr. Butler, with two boats, remained under the lee of an island. But I was obliged to pass the wreck, though a heavy sea was running; my own station being left without any responsible person at it. As soon as the weather abated, the boats were on board, and assistance was given as long as necessary. When canoes could approach the vessel, she was surrounded; but, several chiefs being on board, the plundering disposition of the natives was restrained; scarcely one was allowed by them to ascend the sides; and the captain and crew were enabled to clear the ship of all her stores, and to unrig the two remaining masts, as quietly as if she had been in any port of England.”

In the twenty-fourth report of the society, delivered to the annual meeting in London, on the 6th of May, 1824, the following particulars are stated respecting the different stations in New Zealand.

Of Ranghee Hoo, Mr. Leigh, one of the Wesleyan missionaries, says, “It is near a large and populous native town, called Tapoonah. Within seven miles there are eight or ten villages; all of which a missionary may visit by a pleasant walk; and in every village a number of children and adults may be daily collected for instruction. The natives about this settlement have made considerable advances in civilization; and I consider this place to be a grand station for active and extensive missionary operations.”

Of the second missionary station in New Zealand the same writer observes, “Kiddeekiddee resembles a neat little country village, with a good school-house erected in the centre. When standing on a contiguous eminence, we may see cattle, sheep, goats, pigs, and horses,—houses—fields covered with wheat, oats, and barley—and gardens, richly

filled with all kinds of vegetables, fruit-trees, and a variety of useful productions. In the yards may be seen geese, ducks, and turkeys; and, in the evening, cows returning to the mission families, by which they are supplied with good milk and butter. Indeed, the settlement altogether forms a most pleasing object, especially as being in a heathen land.

“Within twenty miles of this station, there are several very populous native towns and villages, in which are hundreds and thousands of inhabitants, ready to receive useful instruction, and I hope even the word of life from the servants of God. Indeed it may be truly said, with respect to this place, and the Bay of Islands in general, that ‘the fields are white already to the harvest.’ Double the number of missionaries which the Church Society has hitherto sent to New Zealand, may be fully and usefully employed in the Bay alone; and I have no doubt but that the natives will, by-and-bye, be brought to a knowledge of the living and true God.”

The third settlement was formed on a spot chosen by Mr. Marsden at Pyhea, on the south side of the Bay of Islands, about sixteen miles to the south-east of Kiddeekiddee, and about ten miles across the Bay southward from Ranghee Hoo. The situation is said to be beautiful and the land good; and the inhabitants, who are very numerous, are orderly and well-behaved. Within a few miles of this station, there are ten or twelve large villages, the inhabitants of which are not only willing that the missionaries should visit them, but invariably receive them with evident marks of satisfaction.

“The servants of the Church Missionary Society,” says Mr. Leigh, “have had many trials in the prosecution of their work; but they have not laboured in vain. The society has had discouragements; but the cloud has, in a measure, disappeared, and now greater light begins to dawn. A number of native youths can repeat the creed, the ten commandments, the Lord’s prayer, and several hymns in their own tongue, and can unite in singing the praises of the Lord. Any person visiting the stations may soon perceive that civilization has made considerable advances; and I have no doubt but these Christian settle-

ments will stand for ages to come, as a proof of the charity and liberality of the Church Missionary Society, and of the British public. May the inhabitants of New Zealand never want a friend to plead their cause with the Christian world!"

CHAPTER III.

Mission in the East Indies.

"Jesus, immortal King, go on,
The glorious day will soon be won;
Thine enemies prepare to flee,
And leave a conquer'd world to thee.

"Gird on thy sword, victorious Chief,
The captive sinner's sole relief;
Cast the usurper from his throne,
And make the universe thine own."

AGRA.

IN the month of November, 1812, Abdool Messee, a converted native of Delhi, accompanied the Rev. Daniel Corrie to Agra, with the design of settling in that city, as a public reader and catechist, under the patronage of the Church Missionary Society. He was formerly a zealous Mahometan; but, under the preaching of the Rev. Mr. Martin, he began to discover the errors under which he had long laboured, and, after the lapse of some months, he made a public profession of Christianity, and was baptized in the old church at Calcutta. After this period, he was particularly noticed by some persons belonging to the congregation of the Rev. Mr. Brown; and, as he appeared to possess the talent, as well as the desire, to communicate to his countrymen the glad tidings of salvation, he was encouraged to address a number of poor native Christians and others, who were in the habit of attending weekly at the

house of one of his friends for instruction. His labours were productive of much good ; and, notwithstanding the opposition which he met with, from the followers of the Arabian impostor, who sometimes offered him considerable sums of money to leave the place,—and at other times endeavoured to terrify him, by dragging him before a magistrate, on the most frivolous pretences,—he persevered with calmness and fortitude, in communicating instruction to all who chose to give him their attention, till that removal took place to which we have adverted.

The meekness of Abdool's temper was invariably displayed in the time of persecution ; and during his journey to Agra, an incident occurred, which afforded a fine display of the influence of divine grace on the heart of this pious and devoted character. On leaving a place called Danapore, the boat in which Mr. Corrie was pursuing his route, went on a-head, and the boatmen took the liberty of going into the market without permission. Abdool, desirous of keeping up with his friend, said to some Christian children who were with him, "Come, let us take hold of the line, and draw the boat ourselves ; which, when the boatmen hear of, they will be ashamed, and come to us." In this way they proceeded about a mile on the bank of the river, till at length they approached a spot where a Mahometan merchant was purchasing wood. On seeing Abdool, he asked one of the children who he was, and was answered, "A Christian." When the boat came up, the merchant said, "Pray, sir, wait for your boatmen, and do not take that trouble." "They have behaved very ill," replied Abdool, "and this is the only punishment I can inflict, by endeavouring to shame them." "But for a man of your appearance," rejoined the stranger, "to engage in such servile work is very degrading ; and you, no doubt, must feel ashamed in the presence of so many people." "When I was of your religion," said Abdool, "I should indeed have felt ashamed ; but I have embraced a religion, whose Author was meek and lowly, and now I rather take pleasure in an employment by which the pride of my heart is humbled." After demanding what faith he now professed, and being told it was the religion of Jesus, the mussulman

began to revile him in very coarse language; but Abdool, instead of evincing the slightest resentment, embraced with avidity an opportunity which occurred, of shewing his calumniator some civility. Astonished at this conduct, and completely ignorant of the principle from which it resulted, the merchant exclaimed to some persons who had assembled around him, "See how this man has learned to disguise his feelings: I gave him abuse, and he returns civility!" But Abdool coolly replied, "This is not hypocrisy, but what I have been taught by my new religion. Had you used such language towards me when I was a mussulman, I might probably have fought with you, but now," continued he, taking out his testament, and referring to the fifth chapter of St. Matthew's gospel, "I am taught to pray for my enemies." The merchant's cheek was now suffused with the blush of conscious shame; and, after a short conversation, he requested that a copy of the gospel might be placed in his hands.

On his arrival at Agra, Abdool commenced the work of religious instruction with great zeal and diligence; and as many hundreds of poor creatures had recently flocked to the neighbourhood, in consequence of a scarcity in the Mahratta country, occasioned by a terrible drought, he embraced the opportunity of going among them, distributing pice or halfpence, and inviting them to hear the gospel, and to send their children to him, to learn to read. "At first," says the editor of the *Missionary Register*, "they received him as an angel of light; but, a report having been spread among them, that he was an Arabian, who wished to carry off their children, the poor natives, for several days, refused to receive the charity which he offered them, or to hear any thing from him." In the course of a week or two, however, they perceived that their suspicions had been unfounded, and his public services were attended by hundreds; many of whom, on hearing an exposition of the decalogue, cried out aloud, "These are true words; and the curse of God will fall upon us, if we obey them not." Indeed, the congregations who assembled to hear of "the new way," soon began to increase rapidly, and comprised many respectable persons, both Hindoos and Mahometans. A

school was, also, opened for the instruction of children; and our catechist was visited every day, by persons who came to converse with him on the subject of religion, and, in some instances, appeared deeply affected by the truths which they heard. One evening, in particular, while the native Christian children and servants were at worship, a venerable old man, who stated that he was ninety years of age, came to Abdool's house. During the recitation of the liturgy he knelt down with them;—as they proceeded in that beautiful service, the tears began to roll down his furrowed cheeks;—and toward the end he repeated *Amen* fervently, after each petition. When prayers were ended, he went up to Abdool and embraced him; and, on being asked if he knew that he was embracing a Christian, he replied in the affirmative, and added, "I have often seen the English at worship, but never understood their language; but your prayers are most excellent, and my soul has been greatly refreshed by them."

The 10th of June, 1813, is noticed in Abdool's journal, as "the day on which the doctrine of Christ witnessed a triumph." "For three weeks past," says our author, "a faqueer of the Jogi tribe has come frequently to our morning worship in the school. On Tuesday, the chapter to be read in order was John xvii. The subject of it, and our Lord's manner toward his disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child;—said he was a convert to Jesus, without reserve;—and began, of himself, to take off his faqueer's dress. He first took the beads from his neck;—broke the string to which the charm given him by his goroo was suspended;—and broke off an iron ring worn round his waist, and to which an iron rod about two feet long was attached. He then put on some old clothes which we had by us, and said he wished to be instructed in the gospel, and to get some employment. A rupee being given, to procure food for the family, his wife went and bought a spinning-wheel, saying she would spin, and earn a livelihood; and the whole family afterwards ate their dinner with us of their own accord. These are wonders in the history of a Hindoo!"

Two days afterward, a mussulman came to the house, and asked the Jogi if he had really become a Christian? He answered, "Yes, and have, just now, been eating beef with Abdool Messee." The Mahometan then turned to the Jogi's wife, and inquired if she had embraced the same faith; asking, at the same time, what could have induced her to renounce her former religion for Christianity? She replied, that by the grace of God she had become a Christian; and though she had not yet learned much of the gospel, and being but a rustic, could not dispute with a learned man, like him; yet what she had heard of the doctrine of Christ had brought rest and peace to her soul, and therefore she had embraced it.

In July, 1814, Abdool paid a visit to his relatives at Lucknow, where he was received in the most cordial manner, and readily permitted to speak to his fellow sinners of the only means of escaping the wrath to come. "My approach having been announced," says he, "thirty persons, friends and acquaintances, came out to meet me. Among them, my father, my brother Joseph, and two brothers-in-law, embraced me, and rejoiced greatly. After arriving at my father's house, I read the ninth chapter of the Acts, and explained it as the Holy Spirit gave assistance, and joined in prayer. About sixty men and women were collected; all of whom heard with attention, and appeared pleased; and my mother and sisters expressed themselves thus,—'Praise to Jesus Christ, that we, who were separate, are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us?' And my father exclaimed, his eyes streaming with tears, 'O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy. Through the gladness thou hast shown me, half my illness is removed; and I am now persuaded that thou wilt restore me to health, and deliver me from the hands of all my enemies.'

"The next morning, all my relations, male and female, having set their several households in order, collected for worship. I read the fourteenth chapter of St. John's gospel, in which is recorded the glad promise of the Holy Spirit's coming. My servant and another person then sang a

hymn, with which my parents were much delighted; and friends and neighbours collected in such numbers that there was no room left. After worship I went, with my brother, in quest of a larger house, which we met with within the precincts of the British resident, and there took up our abode. My relations came to me there; and great numbers of poor, and blind, and lame, came daily for charity. Those Mahometans who had formerly been my friends came, also, for the purpose of disputing with me, and these I answered as the Holy Spirit enabled me."—On the 11th of August, Abdool returned to Agra, accompanied by his father, and five other members of his family, with several other persons; one of whom, an aged Molwee, appeared earnestly desirous to ascertain the way of salvation.

About a week after Abdool's return, the Rev. Mr. Corrie, in consequence of ill health, was under the necessity of quitting Agra, in order to visit England. On this occasion he observes, in his journal, "I committed the congregation to the care of Abdool Messe and Mr. Bowley, amidst many tears on the part of the new converts, and much sorrow on my own; but the will of the Lord is to be acknowledged in my departure, no less than in my arrival at this station. During the preceding sixteen months, seventy-one natives have received baptism, of whom about fifty are adults, about half Mahometans, and the other half Hindoos. Of these, one has been expelled; six have apostatised; four are gone to their friends, and are, we hope, holding fast their profession; and others are occupying different stations, as readers and catechists."

It was expected that on the removal of Mr. Corrie little more could be effected, during his absence, than the preservation of the infant church collected by Abdool's labours; and it seems that only a short time elapsed before the interest began visibly to decline. Mr. Bowley, who might have been able, by furnishing translations of the Rev. Mr. Simeon's skeletons of sermons, and of passages from Henry's Commentary, to have improved the mind of his colleague, and have supplied suitable subjects of address to the people, thought proper to remove to Chunar; and the teachers of the schools, in too many instances, evinced much

indolence and inattention. Abdool, however, continued to bear a faithful testimony to the truth, and continued, notwithstanding all his discouragements, to watch with unremitting vigilance over the flock committed to his care. He also devoted a considerable share of his time and attention to the bodily diseases of the poor natives, for whom he prescribed, and to whom he distributed medicines gratuitously. These benevolent exertions, however, were by no means productive of the gratitude which they deserved; as will appear from the following extract of a letter written by an intelligent officer at Agra, and published in the *Missionary Register* for October, 1817:—

“In the course of the last two months, Abdool cured a hundred people, and many of them very difficult cases: yet not one of them returned to the kuttra (the place of worship,) to give thanks to God. Nay, not even one of them thought of thanking the man who had thus been the instrument of divine goodness. When I tell you that I have reason to believe a great portion of his salary is expended in the purchase of medicines, you will not think it ill bestowed. The mortality in the town has been great, since the beginning of May, and still rages with unabated violence. Abdool told me, that in the course of one day, during the last month, he observed sixteen corpses carried along the narrow street that passes by the kuttra. ‘I could not,’ he observed, ‘see these poor people dying like dogs, without knowledge and without a Saviour, but with heartfelt grief!’”

The health of Abdool having been, for a considerable time, in a very infirm state, he visited Calcutta in the year 1820, at the desire of the committee, and found great benefit by the change of air. In order to improve his residence there to the best advantage, he left the hospitable roof of his friend, Mr. Corrie, (who had some time since returned to India,) and took up his abode in the midst of the poor; but the place soon becoming too small, a more commodious house was hired, where from a hundred and fifty to two hundred of the most wretched of the population—comprising the aged, the disabled, and the diseased—poor Portuguese or country-born—belonging to no cast, and having

previously found scarcely any one to care for their souls—attended him three times a week.—It may be necessary to add, that in the month of October, in the same year, this excellent native Christian received Lutheran ordination.

Having left Calcutta in the beginning of November, Abdool, in working up the Ganges, arrived at a village called Jerret, where he had an interesting interview with one of the natives, who had attained the age of one hundred years. "He had built a mosque, and dug a pond in that village," says our author, "and had three sons, and grandsons having children. Supposing me to be a mussalman guide, he approached me with great respect; but on my relating my history from beginning to end, he was much astonished; and his children, with many of the villagers, gathered round me. I asked if he could read, but he replied in the negative. I then said, 'O! Sir, I grieve for your state. God has greatly lengthened your days, and has given you all kinds of earthly wealth, in riches and in children; but, alas! you have not yet obtained the knowledge of the true God. It would, perhaps, have been better for you had I not met with you; and yet, if I were not now to tell you the truth, your blood would be upon my head.' Having said thus much, I remained silent. He then said, 'Pray, sir, tell me what I must do. I have done every thing that I have been told by native teachers. I have dug a well, and built a mosque, and given much in charity. All these external services I have performed; but from your discourse, I find that these things are all for nothing as a name in the world.' I answered, 'I tell you, in God's name, that now is your twelfth hour; and if you will believe in the Lord Jesus Christ, you shall, without the merit of your own works, beyond all doubt obtain salvation.' I then read, and began to explain to him the parable of the labourers, who, in the evening, received wages alike; and I endeavoured to make known the divinity and glory of the Redeemer. He then turned to his eldest son, and said, 'What shall I do?' He, hearing this, rose, and, going into the house, told the family; when the younger son came out, and said very angrily to his father, 'Old man! are thy senses gone? Dost thou then think of for-

saking thy religion, and becoming an infidel, which will ruin us all?' On hearing these words, the aged mussulman said to me, 'I tell you truly that I have heard what you have read, and understand it, and that I desire, in my heart, to become a Christian; but the love of my children will not allow me.' I asked, 'Will your children, also, save you from hell?' and, after shaking off the dust of my feet, I departed from them, and returned to the boat."

Abdool's approach to Agra was, of course, known, and, as it appears, anxiously expected by many. Three stages from the end of his journey, he found about fifteen Hindoos and Mahometans, who had come thus far to meet him, and fervently thanked God for his return; observing that, during his absence, they had suffered much from want of medicines. At Ferozabad, twenty other persons were waiting for him; and during the last stage, several more met him on the road; so that by the time he reached the kuttra in Agra, he was attended by great numbers; and several English friends who had, for some time, taken a lively interest in the mission, were also waiting to offer him their unfeigned congratulations. "I praised God for his mercies," says Abdool, "and straightway celebrated public worship; the Hindoos and mussulmen joining aloud in the Amen."

Of Abdool's resumption of his labours, Mr. Crowley, who, at that time, superintended the school at Agra, writes as follows:—

"His returning to this too-long neglected station as an ordained minister of the gospel of Christ, will, I hope, be productive of the happiest and most beneficial effects. This, indeed, is already manifest; as many nominal Christians who, I have reason to believe, have never entered a place of worship for many years past, have, since his arrival, become regular attendants on Sabbath-days. Blessed be God for this mercy! The church here is now very decently attended, including many persons of the Armenian and Roman catholic persuasions; and, occasionally, a few Hindoos and mussulmen; the latter of whom, I firmly believe, are induced to attend only from a knowledge of Abdool's ordination."

The most recent intelligence relative to the affairs of Agra is contained in the "Survey of Protestant Missions," published in the Missionary Register for February, 1825, and is to the following effect:—

"Public worship is carried on as usual, at the kuttra; and the venerable Abdool Messee, notwithstanding the infirm state of his health, has recently officiated at the military cantonment, on Sunday afternoon, to the professing Christians connected with the native regiments. An addition to the church of seven men and three women had been lately made by baptism."

The English school in the kuttra is said to have been given up, from the want of a suitable teacher; but the native Christian children are still taught in their respective languages, and instructed by their excellent pastor in the principles of religion. The loss of the English school is also, in a measure, compensated, by the establishment of a seminary for all classes, at the cantonments of the chaplain.

MADRAS.

On the 21st of February, 1814, the Rev. Messrs. Schnarré and Rhenius sailed from Portsmouth for the East Indies; and on the 4th of July, they arrived safely at Madras, where they were received in the most cordial manner by the Rev. Marmaduke Thompson, chaplain of the honourable East India Company. For a short time they took up their residence in Tranquebar, which affords the very best opportunities for an acquisition of the Tamul language; and, by unremitting application, they were enabled, in less than a year, to converse with the natives on the great subjects of Christianity.

On their return to Madras, the corresponding committee, which had been recently formed in that city, fixed them in convenient premises in Black Town, where they were surrounded by extensive fields of labour, and where they were inspired with the animating hope that the Lord of missions would not permit them to labour in vain. "We are here," says Mr. Schnarré, "in the very midst of

idolatry; and since the owner of our premises is a native, we have in the garden, close to our house, a place of heathen worship. This consists of a tree with extended branches; and its trunk surmounted by little black stones cut into figures, which are the gods of the natives, and before which they offer their adorations. Although the owner has strictly forbidden any one to continue his demonstrations here (since it appears to be a private place of worship,) or to use the adjacent tank for washing; yet three men seem determined not to leave off; as they come regularly every day, and here perform their morning service. This, however, may enable us to cast forth the net of the kingdom of God."

The missionaries had remained but a short time in this situation, when they were visited by a considerable number of persons, including Hindoos, Mussulmen, and Roman Catholics; many of whom listened with apparent seriousness to their instructions, and some even professed a desire to be baptized; but it frequently happened that such a proposal, or even the visit of the strangers, resulted from some sinister motive. The former class acknowledged, in general, the truth of what the brethren advanced, admitted the folly and inutility of their own idolatrous ceremonies, and made various confessions calculated to inspire a hope of their conversion; but it was found that little reliance could be placed on their sincerity.

On the 1st of May, 1815, the missionaries opened a free school in their garden, with thirty-two pupils; comprising twenty children of Dr. Rottler's congregation and twelve heathen children, which the English school-master, Paschal, had previously taken under his tuition. In this seminary no distinction of caste was recognised; but high and low, Hindoos, catholics, and protestants, all received instruction together; and though some of the native parents objected to this arrangement, the scruples raised against it were comparatively few. The number of scholars soon increased, but their attendance was very irregular; partly in consequence of the numerous festivals observed both by the Hindoos and the catholics; and partly through the superstitious notion of some of the parents, that the attendance

of their children at the garden was productive of bodily illness; an old tradition having stated that the devil has his habitation on that spot.

In the month of August, 1816, Mr. Schnarré, at the earnest request of Dr. Caemmerer, left his situation at Madras, for the purpose of undertaking the superintendence of the school-establishments, and of assisting in the administration of the word of life at Tranquebar. The separation of such a man from his worthy colleague was by no means desirable; but circumstances appear to have rendered it indispensable.

Notwithstanding the opposition which had occasionally been manifested against the missionary school, both among the Hindoos and catholics, that seminary continued to be well attended, and four other schools were established in Black Town;—two for children of cast,—one for Mahometan children,—and one for pariares; comprising altogether about two hundred and twenty pupils.

In August, 1817, Messrs. Bernard and Deocar Schmid arrived at Madras, after a favourable voyage of three months and seventeen days. They were joyfully received by Mr. Rhenius, and took up their abode at the mission-house, where, on the day after their landing, a very interesting prayer-meeting was held with a Tamul congregation.

"About fifty persons, men, women, and children," says Mr. D. Schmid, "were present, sitting on the ground, according to the custom of the country; and the greatest part of them dressed in white garments. They began with singing a hymn: then Mr. Rhenius offered up a prayer, at the end of which they all joined in repeating the Lord's prayer. Mr. Rhenius then explained a portion of Scripture, and asked them several questions, which were promptly answered. After that, a few verses were sung, and the service was concluded by their pastor, with an appropriate prayer. You cannot think how much I was delighted in hearing a company of black Tamulians singing the praises of our God and Redeemer in German tunes; for the hymns which they use were translated, according to German measures, by the late Mr. Fabritius,

who was a learned and active missionary of the Christian Knowledge Society. I must confess that I have not been edified so much by a public service for a very long time, as I have been by this, though I did not understand a word of the language, except the blessed name of Jesus Christ, and a few other proper names. Oh! how did I long for the time when I should be able to make known to benighted heathens, in their own tongue, the inestimable love of God, in the redemption of the world, by our Lord Jesus Christ!"

A short time before the arrival of the new missionaries, the Rev. Mr. Rhenius had an opportunity of witnessing a famous festival of the heathen, at a place called Conjeveram.—“Soon after breakfast,” says he, “the morning procession was announced, and we met an immense concourse of people. The head bramin, having put a garland of flowers round my neck, requested me to go before the idol, to the pagoda where it was to be deposited. I accordingly proceeded about half a mile, through a crowd of persons, among whom it was necessary to make way for me. Astonishing was the sight of the throng; the broad street being completely filled, and the house-tops on each side occupied by a great number of persons,—all anxiously waiting for the procession, conducted by the ‘holy bramins,’ two of whom were standing on the vehicle, with fly-drivers in their hands, waving them incessantly, to guard the idol, either against the insects, or the dust, or the hot wind.

“I was seated in the hall of the pagoda, when the procession approached at a slow pace. And O! what zeal was manifested by the throng to obtain a sight of their god! Some were clapping their hands toward him—others lifting them up in silent adoration;—some falling prostrate before this imaginary deity—others, with anxiety depicted on their faces, watching for the first and best opportunity of paying the tribute of their devotion! Surely their eyes are closed, that they cannot see, and their hearts, that they cannot understand! On these occasions, indeed, it seems as if the very air were infected with the effusions of the evil spirit, who doubtless takes a malignant delight in seeing men thus degrade themselves.

"At last the idol arrived—passed by me—and was placed in the inner part of the temple. The eyes of the populace followed it, accompanied by loud rejoicings. The bramins then ascended the vehicle, in order to receive a touch of the golden crown which the idol wore; and which the chief bramin, I believe, placed for a few seconds upon the head of each of his brethren. I then left the pagoda, and went home.

"When the evening procession was announced, after dinner, our attention was excited by two tall and stout figures, in the midst of the crowd, painted and in masks. These were representations of a man and woman made of paper, with awkward faces, arms, and bodies, and carried by persons concealed within them. The figures, which were about ten feet high, danced, and made the most antic gestures. A boy also had on a mask resembling the head of a lion, and danced about among the dancing girls.

"Arriving at the pagoda, we seated ourselves in the hall, and awaited the procession, which soon arrived, with the customary shoutings. The idol having been fixed in his place, a number of bramins, seated in rows opposite to us, received some refreshment; and four or five of the dancing girls were selected to dance before us, which they did, with gestures which would have been considered shameful even in a theatre in Europe.

"Retiring home about midnight, I assembled our people, and concluded the day with supplications to the living God, for ourselves and all around us.—I then retired to bed, rejoicing in the opportunity which I had enjoyed of making known the gospel to the heathen, and of mourning over their darkness and folly."

The following day our missionary, in walking out, met with a person walking on spikes, and holding in his hand a thick iron staff, with which he occasionally beat himself on the back. On being addressed by Mr. Rheims, he threw off his painful shoes, which were taken up by his wife; and on being questioned as to the cause of his inflicting such torments upon himself, he candidly confessed that he did it merely to obtain a living. The same motive appeared to influence a sort of juggler, of whom Mr. Rheims gives the

following account:—"As soon as he saw us, he began his antics, which were so disgusting that we would have left him immediately, but were desirous of seeing what the end would be. He distorted his body in such a shocking manner, and assumed such unnatural forms and voices, that words are inadequate to convey an accurate idea of his appearance; and all this was set off by the various colours with which he was besmeared. At last, to crown his folly, he took a rope made of raga, and tied it round his body. He then dipped the end of it in the oil of a lamp which was before him, and, having kindled it, he held it near his face, and looked at it earnestly for some time, as if going to fight with it. Then rubbing his tongue over with the burning oil, he tore the flaming torch with his teeth, and chewed the pieces!!

"I, at first, stood motionless—silently meditating on the fallen condition of man; but, at length, being unable to bear the sight any longer, I stopped him, and asked, 'Who are you, and why do you act thus?' He lifted up his eyes and hands to heaven, and replied, 'It is the will of God!' 'No,' said I, 'not of God, but of the devil.' Then turning to the brahmins who surrounded us, I asked how they could suffer such creatures in their company and in their pagodas, if they pretended to any holiness; and whether this were a sign of virtue or depravity. They stood amazed; and the poor man himself said, 'I do it for the sake of a livelihood.'"

In order to illustrate "the miserable resources of the natives of India in seasons of extremity," the corresponding committee of Madras, in their report of the state of the mission in 1818, advert to two signal judgments with which that city and its environs had been recently visited:—

"That fatal disease, (the cholera spasmodica,) which commenced the preceding year in Calcutta, and passing from thence into the upper province of Bengal, extended its desolating ravages through some of the fairest portions of Hindoostan, descending downwards through the Deccan, manifested itself, at length, in Madras. The calamity, for a short time, threatened the severest consequences to this place; but the humane vigilance of the government, and

the exertion of the European inhabitants generally, favoured by a merciful and gracious Providence, mitigated its effects; and it finally subsided, leaving fewer victims than might have been expected, from the nature of the disease, the extent of its ravages elsewhere, and the crowded population of the Black Town of Madras and the adjacent villages.

“During the prevalence of this disorder, the idolatrous ceremonies of the Hindoos, intended to propitiate the deity presiding over this species of disease, were, as might be expected, universal and unceasing; and the most preposterous impositions were practised on the deluded multitudes. An idol, called Yagatha Ummah, which had been locked up, by public authority, for the last forty years, on account of some serious dissensions which had occurred at the celebration of one of her festivals, between the right and left hand casts, was, by mutual consent of the contending parties, liberated, on due public securities; and, being sumptuously adorned, was led forth in tumultuous procession throughout the settlement. Pretended incarnations of the offended deity were, also, exhibited, and paraded abroad in the same manner. The blood of sacrifices flowed everywhere, without intermission; and the ear was stunned with the continual clang of loud instruments and cries, mingling with horrid dissonance, but forming the only species of application to heaven which the infatuated people could offer.”—It appears, indeed, from the statement of an individual then residing in Madras, that an *idiot boy* was actually sacrificed to one of the idols, on this truly distressing occasion.

“Very different,” say the corresponding committee, “were the proceedings at the mission-house. There too the visitation (heightened as it was by the occurrence of a tremendous storm, which, in the course of a few hours, dispersed, wrecked, or sunk, every vessel in the roads, and rendered the settlement a scene of desolation, with the loss of many lives, both at sea and on shore,) was deeply felt and religiously acknowledged. A solemn service of humiliation, to which all persons were invited freely, was established every Thursday, when prayers and supplications were offered for themselves and the people before the Lord of hosts.

A small tract, entitled 'The Warning,' was composed for the occasion, and circulated as widely as possible. Of the heathen very few were attracted to this interesting assembly; but the eye of the Lord, we may hope, was upon it; and the missionaries were much gratified by the general fervent spirit which pervaded the meetings, and the good impressions which seemed to survive them in the congregation. It is pleasing to add, that only one casualty happened within the mission from the epidemic, viz. the death of a catechist's wife.

"All the school-houses, both in and out of Madras, were blown down, or otherwise damaged; and, though most of them have since been rebuilt or repaired, the two events together have caused a considerable interruption in the attendance of the children in the schools."

Mr. Rhenius, in speaking of the epidemic which has already been mentioned, says that a bramin gave him the following account of their views of the *cause* of that dreadful malady:—

"In ancient times, Mariamma, an evil goddess, thirsted after the blood of men; and, in order to get the power to satisfy her desire, she went to Siva, and made a great penance before him. Siva asked her what she desired? and, on her soliciting for power to destroy men, he granted her request. From that time she has gone about inflicting death by means of the cholera morbus. Sometimes, indeed, she seems to repent of her cruelty, and, retiring to a mountain, remains there inactive for ten or twelve years; but she then breaks forth with new fury upon mankind."

The same person, in speaking of the means of securing themselves against the attacks of this sanguinary goddess, observed, "When the semi-gods perceived the destruction which Mariamma made in the earth, they came with great lamentation before Siva, complaining against her, and asking, 'Why did you give such power to her?' Siva replied, 'She made so great a penance, that I was obliged to grant her request; but, in order that there may be a deliverance from, and a defence against her power, I give you here a muntra, or prayer, which will secure any person who repeats it!'"

Mr. Rhenius observes, that the leaves of a certain tree

are supposed to be very agreeable to Mariannas, and powerful enough to prevent her attacks. The people, therefore, thread them on a string, which they tie across the street, particularly at the entrance of their houses, where they also place some oblations.

In the month of June, 1819, the missionaries had the pleasure of laying the foundation of a new mission church, within the limits of the premises recently purchased for them by the society, as being much pleasanter and more salubrious than those which they had previously occupied. On this interesting occasion, the Rev. Mr. Thompson thus expresses his feelings:—"The 30th of June was, indeed, a great and happy day to us. Several friends assembled with us at the mission-house, with major D'Hervilland and his family, the superintending engineer, who is *ex officio* the architect. From thence we proceeded to the long desired spot. There we found our Tamul congregation, ranged opposite to the place where the missionaries and myself were to stand; with a considerable number of natives and others all around us, and spectators on the tops of the adjoining houses. The service began with the hundred and seventeenth psalm in Tamul; then followed a prayer in English, by myself. Mr. Rhenius addressed the people, consisting chiefly of his own congregation, in Tamul, and then laid the stone. Having happily had it suggested to him, by a gentleman present, to explain this part of the ceremony, to prevent any erroneous notion among the heathen spectators of any such thing in it as their own superstitious practices, he again addressed them. A doxology was then sung in Tamul, in which *hallelujah* sounded out, very distinctly and affectingly; and, after Mr. Rhenius had offered up a prayer in Tamul, we concluded with the apostolic benediction, in English and Tamul alternately; Mr. Rhenius following me sentence by sentence, so as to end both together; the effect of which was very solemn and impressive. The people were all very attentive, and their expressions of satisfaction, as they were dispersing, were highly gratifying. It was on the whole, I suppose, one of the most interesting ceremonies of the kind ever witnessed in Madras."

The same gentleman to whom we are indebted for this

account, has communicated the following affecting particulars relative to the burning of widows in India:—

“On this subject I would remark, in opposition to what has been so often affirmed, of the practice being confined to the more wealthy class, and to those who are voluntary victims; that the instances which I have seen have proved the contrary. The first I ever saw in India was in contradiction of the first of these assertions; and it was a scene, the mere recital of which must make any sober man shudder. It was the burning of a widow in deep poverty:—so poor, indeed, were the relations, that they could not afford a sufficient quantity of fuel to cover the body! I saw her and the corpse of her deceased husband, partly covered with fuel, and partly exposed; and in this dreadful state she was slowly consumed!! The next instance which I saw was in direct opposition to the other assertion, that the victims are all perfectly voluntary. This was the sacrifice of a poor woman, who was dragged to the pile, making all the resistance in her power, and fainting under the thought of what she was going to suffer. She was then taken in the arms of two men, to be carried round the pile the appointed number of times; but when, from her fainting, and the resistance which she made at intervals, they could not succeed in this, she was laid on the pile in a state of insensibility; but, coming to herself for a few moments, she struggled so violently as nearly to throw down the pile. A bramin, perceiving this, immediately ran to a little child, about four years of age, the eldest son of the widow,—took the child in his arms,—put a torch in his hands,—ran with him to the pile,—held out his little arm, and made him set it on fire;—and in a few moments the struggling mother was enveloped in flames!!”

About the middle of 1820, Messrs. Rhenius and Schmid were removed from Madras, for the purpose of strengthening the mission in Tinnevely; but their places were immediately supplied by the Rev. Messrs. Barenbruck and Ridsdale, the former of whom had been for some time at Madras, and the latter was sent out by the directors of the society, for the purpose of filling up the vacancy in the Madras mission. Both of these clergymen appear to have been

deeply imbued with the love of immortal souls, and both of them entered upon their labours with a spirit of holy zeal and self devotedness. Their communications, addressed to the committee, are illustrative of this fact; and from these we shall take the liberty of selecting a few extracts, for the gratification of our readers.

“To the Christian mind,” says Mr. Ridsdale, “the general state of things around us is truly distressing; for here Satan reigns, either by popish error and superstition, or by heathenish darkness and idolatry, with an extended sway that is truly awful. But, blessed be God, the eye of faith looks upon these lands of darkness as devoted territory: only send us troops, that we may go up, and take possession. Our cry in every epistle must be, ‘The harvest truly is great, but the labourers are few! O, fail not to send labourers into this harvest.’”

The following communication from Mr. Barenbrück affords a striking representation of the secret but powerful working of the leaven of the gospel:—“We make,” says he, “no rapid progress, and cannot boast much of converts from among the heathen; yet, thanks be to God, the light is shining among them, and works its way in secret, where an attentive observer, who has felt the blessed influence of that light on his own heart, will watch its progress with delight; though frequently he will see it covered with the outward appearance of a heathen, who trembles lest it should be discovered that he knows and believes so much, and appears surprised at himself that he has advanced so far.

“In this view, inquirers after truth are numerous; but few there are who come to a decision to follow the truth, and make an open profession of it. One of these fearful heathens, however, who has hesitated and been captivated by fear now upwards of two years, has, at last, stepped forward, and desired baptism. He says, ‘I am an unhappy man! If I die a heathen, I am lost, and shall be under greater condemnation for having known so much of the word of God. If I live as a heathen, I am without peace or rest for my mind, and know so much as to make me unhappy in my heathenish profession while I have a Christian faith. There remains only one thing for me—not to be

ashamed of Christ, but to make an open confession of him before men. If I overcome this, I will lay myself out for the service of Christ.'—He was accordingly received under instruction for baptism."

The circumstances under which one of the heathen converts was baptized, in the year 1822, were peculiarly interesting, and have been thus narrated by Mr. Barenbrück:—

"Vengedasalam, a candidate for baptism, was severely tried. His wife had, some time before, removed into the country, to her relations; and on hearing that her husband was preparing for baptism, she refused to return. Several of his relatives who lived with him, now withdrew from his abode, and others threatened him; but some advised him to go and fetch his wife first, and then to be baptized. When he informed me of his affliction, I directed him to commit himself to Christ, and exhorted him to be much in prayer, looking upward for strength and support. As he was now sufficiently instructed to give an account of his faith, and make an open confession of the doctrine which he believed, I proposed to receive him the next Sunday, into the church of Christ, if it were agreeable to his wishes. He complied with this—chose his name—and acquainted me with his sponsors.

"The next morning, poor Vengedasalam came to my room in great anxiety. He could not bear the thought of separating from his wife; nor did he think that he should be able to endure the reproach of his relations for Christ. He said that he would go and fetch his wife and child; and then, on his return, receive baptism. I foresaw that if he went, he would assuredly be prevented by his relatives from returning, and that they would succeed in their mischievous plans. After praying with him, I told him to be on his guard, and not to go a step without the Lord. I encouraged him to look to Christ for strength, because he says plainly, 'Whosoever loveth father or mother, or wife or children, more than me, is not worthy of me.' 'Consider this,' I said, 'and enter not into temptation. I know that your trial is severe, and I feel for you; but remember there is a God, who will take you up, when your

friends and relatives forsake you. He will not leave nor forsake you; no, not even in death, nor in the day of judgment. He is able, if it be good for you, and you can put your trust in him, to restore to you your wife, even though she were kept under the most suspicious eye of your enemies. Remember, that whosoever giveth his life for the Lord, shall preserve it; but he who doth not entrust the Lord with it, shall lose it;—so, consider, it will be with your wife. The case is such that it must be left to you only—you must come to a determination; but do not determine without prayer.’ He took leave of me, to go and fetch his wife to town, promising to return after three weeks: and I looked to the Lord, the only help in time of anxiety, and sought his grace to support him, and inspire him with perfect resignation.

“In the afternoon, Vengedasalam came to my apartment, quite composed, and with joy in his countenance. ‘The Lord,’ said he, ‘has given me grace, so that I cannot transgress against those words which you mentioned. I must love Christ more than my wife and friends. I will commend all things to God, and trust in him, believing that he will take care of me. I sincerely wish, in the name of the Lord, to be baptized to-morrow.’

“The next morning was the sabbath, and many heathens were present at the Tamul sermon. Vengedasalam was received into the church of Christ by baptism, and took the name of Cornelius, which he chose from the subject of my first Tamul sermon. After divine service, he came to my room, thankful, as he expressed himself, for the mercies of God.

“The same evening, Cornelius was summoned before the head-man of his cast, who had formerly treated him with great kindness. When he went with the catechist, he was asked why he had acted so foolishly as to embrace the Christian religion? He replied, ‘I have not acted foolishly; for I believe that I cannot be saved from eternal damnation without the Redeemer, Jesus Christ.’ ‘That,’ said the head-man, ‘is your misled mind, which makes you think thus. By what can you know that it is the word of the true God?’ ‘Permit me to say,’ rejoined Cornelius,

‘that honey is sweet, but its sweetness is known by him only who has tasted it. A man having no taste, cannot, by any description, form a conception of the sweetness of honey. Read but our true vedam; and, if you seek earnestly the salvation of your soul, you will then know that it is the word of the true God.’ ”

On the 1st of January, 1823, a bramin was publicly baptized by the name of John, after making a suitable address to the congregation, and breaking the sacred braminical cord, with which, it has been justly observed, Satan binds these deluded priests to his service. And about three weeks afterwards, six heathen women were admitted into the church by the same solemn rite. Of one of these, an aged female, Mr. Ridsdale observes, “I had, one day, a most interesting conversation with her. I asked what had induced her to think of changing her religion? She replied, ‘Before, I worshipped plenty of idols, but what good? I went to the church to receive alms, and heard the catechist preach; then, after he had done, Padre Hough asked us questions, and, among others, if we knew that we were all sinners? I went home, and thought, What this? Then the light begin to come into my mind, and I feel myself a *great* sinner. Then I tell my son and daughter that I like to be a Christian. They laugh at me, but I not mind. I feel very great love to Jesus Christ, and I think upon him always.’ On my asking why she wished to be baptized? she replied, ‘That I may come to Christ, and get pardon and salvation.’ Fearing that she might entertain erroneous views of the ordinance, I asked her if she thought that the baptismal water could pardon and save her? But she answered, with great energy and expressive oriental gesture, ‘O, no! *water* can do nothing. Only *Christ* can save me.’ I asked her whither she expected to go after death? She replied, ‘To God.’ ‘But,’ said I, ‘when you die, they will put your body into the ground: how, then, can you go to God?’ She said, ‘My *soul* will go to God.’ And, on my asking, how she knew she had a soul? she observed, ‘I see, and think, and do many things, which my body could not do of itself: if my soul was gone, then my body would be quiet.’

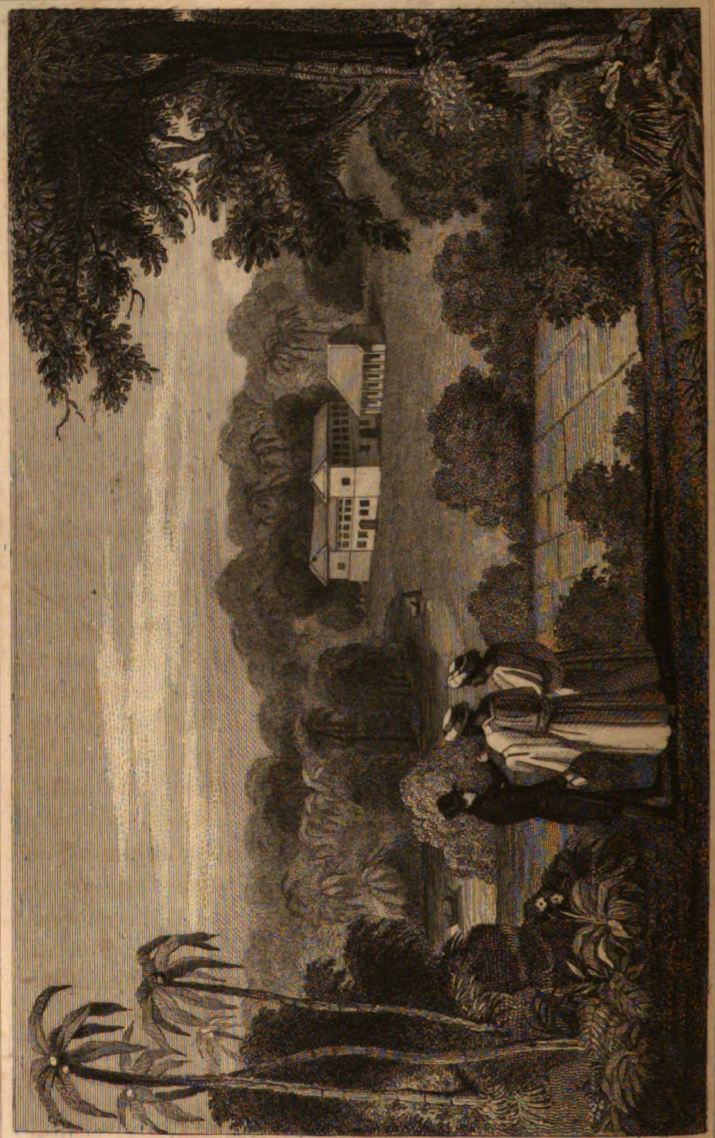
"The case of this poor Hindoo woman (who is about seventy years of age, and her hair as white as wool,) is, I trust, a practical comment on that beautiful passage of Holy Writ, 'Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?'"

In addition to the public ministrations of the Rev. Messrs. Barenbruck and Ridsdale, great attention appears to have been paid to the great work of translating and publishing a variety of useful books in the Tamul language; and the following anecdote, as connected with this department of the mission, is too interesting to be withheld from our readers:—

"A little while ago," says Mr. Ridsdale, "an old chariot belonging to a pagoda near our premises was sold, and from a part of one of the wheels we made the platten of a new printing-press. This suggested to me the idea of turning Satan's weapons against himself; and, accordingly, with this piece of wood, which had been for years employed in his service, we struck off a thousand copies of that beautiful portion of Holy Scripture, the fortieth chapter of Isaiah's prophecy, in the form of a tract. May these little messengers of heavenly wisdom contribute to sap the foundations of idolatry, and to dissipate the shades of heathen superstition!"

In the month of February, Mr. Barenbruck left Madras, and removed to Tranquebar; as, from his competent knowledge of the Tamul language, and his familiarity with the character of the natives, it was considered expedient that he should undertake the superintendence of the Society's missions in that part of the country. The vacancy occasioned by his removal was filled up by the Rev. William Sawyer, who sailed from England in the preceding spring, in company with the Rev. Messrs. Maisch and Reichardt, and the Rev. Isaac Wilson, destined to strengthen the mission at Calcutta.

In the Survey of Missionary Stations, published in the Missionary Register for February, 1825, it is said, that the mission in Madras and its vicinity "is becoming more systematic in its various parts, and it proceeds steadily under



Spain, Pines at Pinar in Havana

those trials of faith with which so many of the servants of God are, at present, exercised, in waiting for the more abundant blessing of the Holy Spirit on their labours. Of the members of the congregation, Mr. Sawyer says, 'It is hoped that some few among them have experienced the transforming efficacy of the Divine Spirit upon their souls, and are living a life of faith in God's dear Son. Two or three might be adduced, as living examples; and in the happy end of one lately departed, the grace of God was singularly magnified.' "

Besides those stations to which we have directed the attention of our readers, in the preceding pages, the Church Missionary Society have pious and devoted labourers in various other parts of India, including Allepie, Benares, Burdwan, Calcutta, Chunar, Cochin, Cotym, Gorruckpore, Henreepore, Meerut, Palamcottah, Tellicherry, and Tranquebar.

The station at Cotym, in Travancore, was established in 1817, with the hope of reviving and reforming the churches of the Syrian Christians on the Malabar coast, who have sunk into a state of declension nearly approximating that of the Roman Catholics. The Syrian college at this place was projected by Colonel Munro, the British resident at Travancore, and, at his instance, her highness the *rannee* endowed it with very liberal benefactions and a considerable tract of land. It is a large and handsome structure, pleasantly situated on the bank of a fine river; and must be considered, in every point of view, as an institution of the first importance; particularly as it is not to be considered as a college exclusively designed for Syrian priests, but as a seminary for general education; whence any demands of the state for officers to fill all departments of the public service may be obtained.

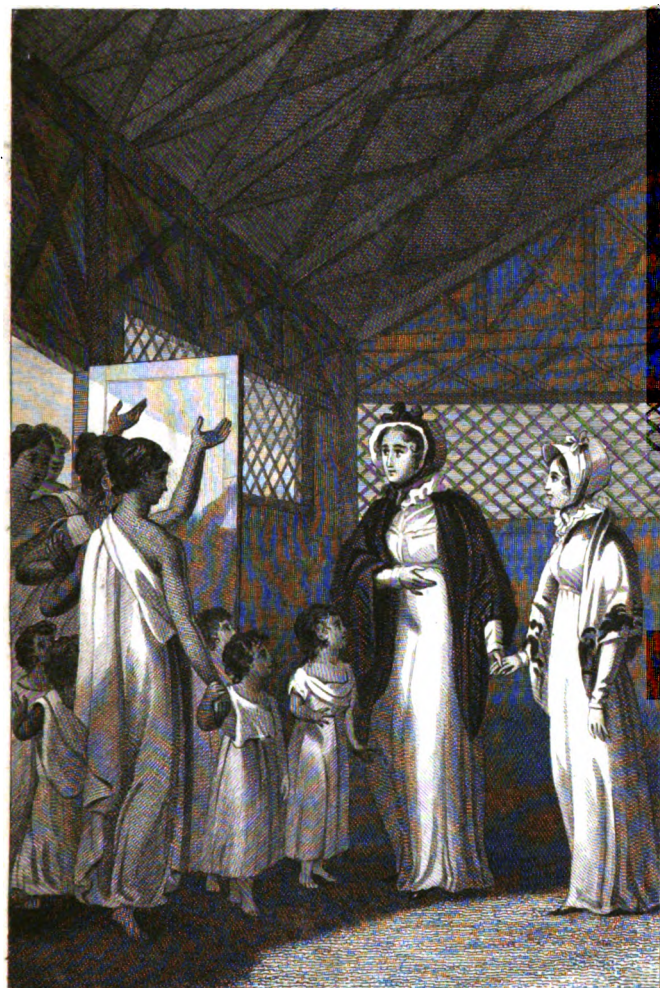
The number of schools supported by the Church Society in India is very great, and the particulars detailed respecting some of them are highly interesting, but too diffuse to be comprised in the present work. The following

information, however, relative to the introduction of Miss Cooke, by a lady of her acquaintance, to the female native schools at Calcutta, must not be passed over in silence.

The British and Foreign School Society, in concert with some members of the Calcutta School Society then in England, had solicited and obtained from the public, funds for sending out a suitable female teacher to India, who might devote herself exclusively to the education of the native females. Such a person was found in Miss Cooke; who, to a sincere love of her sex, and the most fervent piety towards her Redeemer, united a long and thorough acquaintance with the work of education. She accordingly sailed from England, in 1821, and after arriving at the place of her destination, the committee of the society to which she was particularly recommended, kindly resigned their claim on her services, in favour of the corresponding committee of the Church Missionary Society, who were extremely desirous of promoting female education in that part of the world. An address was now drawn up by the Rev. D. Corrie, explaining the importance of the object to be accomplished, and announcing the arrival of Miss Cooke, and the intentions of the committee. This appeal was crowned with such success, that, in a few weeks, three thousand rupees were contributed, and on the 25th of January, 1822, the first visit was paid to a native school, and is thus described by one of the visitors:—

“At nine o'clock in the morning, I accompanied Miss Cooke to the native girls' school, and found thirteen were assembled. As soon as the first salutations were over, I conversed familiarly with the children, in Bengalee; on which they all appeared delighted. I asked them if they would attend regularly for instruction from that lady (looking towards Miss Cooke), who was taking so much trouble as to learn the language, for the purpose of instructing them. They said that they would most gladly; and their little countenances were lightened up with joy. Two of them, whose names are Monachee and Ponchee, said they wished I also would come with Miss Cooke, and talk to them.

“The children then repeated their Bengalee alphabet to Miss Cooke; and after they had gone over a few of



Miss Cooke's first visit to the schools in India.

L O N D O N .

Printed for Tho: Kelly 17. Paternoster Row. Aug. 27. 1825.

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the first letters several times, we moved to come away. Little Ponchee took hold of my clothes, and said, 'Stop, my mother is coming.' I now found that some intelligence had been conveyed to the neighbours of our being there; and whilst Miss Cooke was speaking to a Mr. Jetter, who had a boys' school in the place, two or three of the mothers, neatly dressed in clean white clothes, approached to the lattice-work. I drew close to them, and said, 'I hope you will be pleased that your children should be instructed by us. That lady, Miss Cooke, has come over from England, solely for the purpose of instructing the children of the natives of this country.' Monachee's mother inquired if she could speak their language? I told them she had begun to learn it, on her way hither; that she could read and write it a little; and in a short time I hoped she would be able to converse with them familiarly. They inquired whether Miss Cooke were married, or if she were going to be? I answered, 'No; she is devoted to your children. She heard, in England, that the women of this country were kept in total ignorance—that they were not taught even to read or write—and that the men alone were allowed to attain to any degree of knowledge. It was also generally understood, that the chief objection arose from your having no female who would undertake to teach. She, therefore, felt much sorrow and compassion for your state; and determined to leave her country, her parents, her friends, and every other advantage; and come here, for the sole purpose of educating your female children.' On hearing this, they cried out with one voice, smiting their bosoms with their right hands, 'O! what a pearl of a woman is this!' I added, 'She has given up great expectations to come here; and seeks not the riches of this world, but that she may promote your *best interests*.' 'Our children are yours—we give them to you!' rejoined two or three of the mothers at once. After asking why I had learned their language, they inquired if I were married. I said, 'I *have been*.' And on their asking after my husband, I replied, 'He is not.' They now whispered to each other, 'She has lost her husband: do not question her on that head:' and, for a few moments, they remained perfectly silent, with sad

and sympathizing looks. They then respectfully inquired whether I had children, and on my stating that I had a daughter and grand-children, they entreated that I would soon return, and bring some of them with me. We then came away, with the shouts and *salaams* both of children and parents."

CHAPTER IV.

Mission in the Island of Ceylon.

" Say to the nations Jesus reigns,—
God's own Almighty Son;
His power the sinking world sustains,
And grace surrounds His throne.

" Let an unusual joy surprise
The islands of the sea;
Ye mountains sink,—ye valleys rise,—
Prepare the Lord his way."

THE directors of the Church Missionary Society, having determined on sending four clergymen to Ceylon, the Rev. Messrs. Lambrick, Mayor, Ward, and Knight, were appointed to that mission; and in the month of June, 1818, they arrived safely at Colombo; where they were received with the utmost cordiality by all classes of persons. His excellency the governor was absent at the time of their arrival, in consequence of an insurrection in the Kandian provinces; and they were, therefore, detained for some time from proceeding to their respective stations, but this delay was attended with the advantage of their obtaining much information respecting the state of the island, and of the particular places to which their attention had been directed. As the result of these inquiries, Mr. Lambrick was fixed at Kandy, instead of Colombo, which had been originally intended, and Mr. Ward at Calpentym, instead of Trincomalee; Mr. Mayor proceeding, as originally destined, to Galle, and Mr. Knight to Jaffnapatam.

In a letter, dated Kandy, Oct. 27, 1818, Mr. Lambriek says, "I have had full employment for the exercise of my ministry among the numbers of our countrymen here, both civil and military, and especially in the crowded hospitals; but hitherto I have been precluded from any public missionary exertions. The town, indeed, has been almost deserted by the native inhabitants, ever since the rebellion broke out; but we have the greatest encouragement to hope that God is about to restore the blessings of peace, and with it the people will return. I cannot, at present, be permitted to preach to the natives; but I have obtained authority to open schools, and have engaged two of the priests to be the masters of them; as they have promised to conform to my directions.

"A few days ago, the governor, in the prospect of the rebellion being speedily terminated, proposed returning to Colombo, and desired that I might be asked whether I would remain here after he had left. And, on my signifying my assent, his excellency conferred upon me the appointment of assistant chaplain to the forces in Kandy; which, as long as I retain it, will save the society my personal expences.

"I am applying myself as closely as possible to the acquirement of the language; and though my progress is not equal to my wishes, I hope to surmount its difficulties, at least so far as to deliver a written sermon in it intelligibly, in less than a twelvemonth; and, I hope, long before that time, to be permitted to preach to the natives, through an interpreter. I have had several very interesting conversations with some of the priests;—two of whom have taken the New Testament, with a promise to read it attentively."

At *Calpenty*, Mr. Ward found the people, generally speaking, in the depth of poverty and ignorance. Heathens, Mahometans, and Roman Catholics were all bigoted to their respective systems; and the greater part of the Protestants were perfectly indifferent about the religion which they professed. The sabbath was also wofully disregarded; and profaned by cock-fighting, gaming, and drunkenness; so that few persons seemed inclined to attend on the minis-

tration of the word. Some of these, however, appeared to listen with attention; and it is hoped that, in a few instances, the serious conversation which our missionary introduced, when visiting the natives, was productive of beneficial effects. The school, established by Mr. Ward, appears, for some time, to have been tolerably well attended; but, in the spring of 1819, the pupils were so materially diminished, in consequence of that severe visitation, the *cholera morbus*, that a temporary abandonment of it became necessary.

The first person who died of the epidemic, at Calpentym, was the wife of a poor native Christian; and as Mr. Ward understood that there was another woman afflicted with the same disease, he went with Mr. Knight, who was then with him, to the house; but, besides the female to whom we have alluded, they found two men and a youth, all labouring under the same affliction. The scene was deeply affecting,—as the sufferers, (all of whom were of one family,) were perfectly helpless, and their relatives had abandoned them to their fate, under the idea that it would be in vain to attempt their restoration. Medicines and suitable nourishment were promptly furnished by the kindness of Mr. Ward and his friend, and, under the blessing of God, the men began to exhibit favourable symptoms; but the woman and the youth, being superstitiously prejudiced against the medicine, expired in the course of the evening.

The next day, on the survivors being revisited by the missionaries, a number of heathens came from an adjacent temple, with consecrated ashes, which the invalids were to rub on their foreheads, as the badge of their religious profession. These, however, the poor creatures appeared to receive very reluctantly, as they had just before told their kind benefactors that they had resolved to embrace Christianity. The catholics, in the meantime, were pretending to perform miracles, by giving the people their holy water; and the gentoos were anxious to make it appear, that some sick persons had been restored to health, by prostrating themselves in their temple.

Of Galle, the scene of Mr. Mayor's exertions, that gentleman observes, "We have free access to the natives, and

their prejudices against Christianity are not deeply rooted. The children possess an intellect capable of the highest cultivation, and their parents are willing to have them taught to read. The Europeans and headmen are also favourable to our missionary labours; so that we have encouragements to persevere; though the ignorance and indifference of the people, would, of themselves, greatly diminish our expectation of success. There are upwards of three thousand Mahometans in Galle, who speak Malabar; but hitherto no attempt has been made to lead them into the way of truth. They are persons of very quick understanding, but so completely engrossed in trade, that missionaries have been discouraged from using any means to instruct them. Several of them, however, have called on me, desiring me to educate their sons in English; and a considerable number attend daily at my house, together with several Cingalese, and a Buddhist priest."

Towards the latter end of October, Mr. Mayor made an excursion up the river Gindra, and explored the villages on its banks, to a distance of about thirty miles from Galle; which led to the establishment of various schools among them. At a short distance from the first village at which he stopped, he found the remains of one of the heathen ceremonies called "a devil's dance." "At these meetings," says he, "which always take place in the night, the devil's priest attends, dressed in a red cloak, and accompanied by several tom-tom beaters. Whilst these men are beating the tom-tom (a sort of drum,) the priest dances before the people; repeats certain incantations, and receives the offerings of money or provisions made by the surrounding throng. The money he is supposed to carry to a certain spot in the Kandian country, where the devil is said to reside. Persons who are sick attend these meetings, in hopes of being cured; or if their illness be so severe that they cannot be carried from home, the dance is celebrated at the sick man's house."

At another village, about six miles farther, an elderly man applied to our missionary, requesting him to baptize his child; but, on being seriously questioned respecting his knowledge of the Saviour, and the state of his own heart, he appeared to be lamentably ignorant. "The Dutch,"

says Mr. Mayor, "have done much injury to the cause of Christianity in this island, by disqualifying all persons from inheriting property who have not been baptized. In consequence of this law, every one, whether he worship Budhu or the devil, is anxious to be admitted into the Christian church by baptism. And you will be shocked when I tell you that there is scarcely one of the devil's priests who has not been baptized;—scarcely one of those who offer sacrifices to the prince of darkness, or prostrate themselves before the image of Budhu, who has not his name enrolled among the disciples of Christ!"

In another communication, Mr. Mayor gives the following account of the Buddhist priests; who, it seems, are supported entirely by the people:—"They wear a long yellow robe, which covers the whole body, from the neck to the feet; and in their mode of living they are remarkably abstemious, never taking any food after noon. For the most part they are very unlearned; though some of them appear to be as subtle objectors against the truths of revelation as infidels in England. It is contrary to their religion to marry. In their temples they have several large figures of Budhu, before which they and their people prostrate themselves, and offer gifts. They deny that the heavens and the earth were created by a superior Being, and assert that all things exist by chance. They regard Budhu as a sort of god, who, by chance, has obtained the pre-eminence; and they believe that he has appeared in the world about three hundred times, in different forms of birds and beasts. They hold the doctrine of transmigration, and suppose that all bodily diseases are the consequences of sin committed in a former state of existence."

The Rev. Joseph Knight, in the meantime, had removed to Nellore, a parish very near to Jaffna, which afforded him the advantage of sitting down in the midst of the natives, and, at the same time, enabled him to perform the duties of chaplain at the Fort church in Jaffna. Of the heathen in his neighbourhood, he observes, "This is one of the strong holds of idolatry; as one of the largest temples in the whole district (in which there are said to be not less than a thousand,) is at Nellore. There are annual ex-

hibitions, such as are described by Dr. Buchanan in his Researches; and I have myself witnessed the procession of a car, where thousands of deluded worshippers were collected together, to prostrate themselves, and pay their homage to a god which could not save. Their prejudices are, at present, deeply rooted in favour of their ancient customs and superstitions; and the bramins, in addition to their prejudices of cast and regard for reputation, have all their temporal interests at stake; for if once they renounced idolatry, they would have no means of support.

"With respect to the Roman catholics, the show and parade of their worship and processions greatly attract the attention of this people, and their pretended power of working miracles is admirably calculated to operate on their weakness and credulity. At their festivals, they are said to effect wonders with the ashes of a deceased saint, and numbers flock to them with their maladies and their offerings; by which their funds and their influence are rapidly increased. Indeed, the catholics and gentoos seem to vie with each other, who shall make the most splendid show; while many look on with careless indifference, or are even amused with what they witness."

Soon after his removal to this station, Mr. Knight opened his house for preaching, and was occasionally assisted by the Rev. Christian David, of whom Dr. Buchanan makes honourable mention. He also went out into the adjacent villages, and conversed with the people wherever he could find them—in their temples—at their houses—or by the way-side. And, in addition to these exertions, he opened a school for the purpose of instructing boys in reading the holy scriptures, and had, in a short time, the pleasure of collecting twenty-four pupils, who evinced an excellent capacity, and made a pleasing progress in their studies. In the midst of all these exertions, however, the cholera morbus appeared in the district; in consequence of which, his labours were necessarily suspended, the school was broken up; and the state of the natives, under this afflictive visitation, became truly distressing. "The people," says Mr. Knight, "no longer ventured to walk about; the bramins persuading them that the devils, which they said were pu-

rating the streets, would afflict them with the sickness. The markets and places of public resort were consequently deserted. Numbers of temples were erected in every direction;—expensive sacrifices of sheep, fowls, rife, and flowers, were offered;—and numberless ceremonies and superstitions were resorted to, in order to conciliate the favour of the devil, whom they worship with much dread; or to appease some angry goddess, who they said was displeased with them. Idols were paraded about the streets in grand procession; and piping and drumming were continued at the temples whole nights, for weeks successively; while the crafty bramins took advantage of the fears and credulity of the people, to promote their own interests."

One evening, in returning from Jaffna, our missionary saw, at a distance, a splendid procession of the idols from the principal temple, attended with canopies, torches, music, &c. The inhabitants of those parts through which the procession was to pass, had been employed all day in cleaning and ornamenting their streets; and many scores of valuable plantain trees had been destroyed, to prepare for this idolatrous ceremony. These were stuck up, and formed into booths or arbours at the entrance of every door or gate, and particularly at the corner of the roads. Under each booth was placed an earthen pot, containing water, or cocoa nuts, herbs, and flowers, as an offering to the idols; and the roads, from which every stick and leaf had been carefully swept, were sprinkled, to lay the dust. Before the procession passed, the arbours, &c. were well lighted with lamps, and a considerable number of persons attended the ceremony; but, in a few minutes afterwards, the lights were extinguished, and no individual ventured to remain in the streets, from the apprehension of meeting the devil.

In the course of the same month, a person who had done some work for Mr. Knight came to ask for his money, saying that he wanted it to buy rice for the devil. This, it seems, was in consequence of the approach of an annual ceremony, when the deluded heathens endeavour to ascertain their fate for the ensuing year. On this occasion, each person, however poor, contrives to purchase a little rice, which is boiled with much superstitious veneration in an

earthen dish, used only for this purpose, and then broken; or laid aside till that day twelvemonth. They profess to discover their destiny by the manner in which the rice first begins to boil. If it boil up freely, they suppose the devil is pleased, and they expect prosperity; but if otherwise, the most disastrous consequences are anticipated."

Mr. Mayor, in the meantime, had resolved, with the approbation of his brethren, to remove from Galle some miles into the interior, where he might devote himself entirely to the natives. Accordingly, he took up his station at the village of Badagamme, containing about a thousand inhabitants; and, having obtained a tract of land from the government, erected a comfortable house on an eminence, which commanded a delightful prospect of a winding river, a fertile valley, well-cultivated fields, and distant mountains. Here, on the Lord's day, he had sometimes an opportunity of addressing about a hundred children, besides adults; and the latter appeared to be gradually losing their confidence in their heathen superstitions. Some of them, indeed, ingenuously confessed that the doctrines of Christianity were more reasonable, and better adapted to the wants of man, than the religion of Budhu. The priests, however, were so well convinced that it was their own interest to uphold the ancient system of delusion, that they were almost invariably found, upon all occasions, to resist every argument adduced in support of the truth. This branch of the mission was afterwards strengthened by the labours of Mr. Ward, who removed thither from Nellore; as the climate at the latter place was found unsuitable to his constitution.

On the 4th of August, 1820, some grand ceremonies were performed at a temple in the vicinity of Nellore, where the Rev. Mr. Knight was now labouring without assistance. Three idols, intended to represent a being called Conderswamy and his two wives, were placed on figures larger than life, representing a cow with a human head and breast—a horse—and a ram. These figures were gaudily painted, elevated on poles above the people, and carried round the temple on men's shoulders. Dancing girls, richly decorated—drummers and pipers—and rows of

torches preceded the idols, and immediately before them were four or five figures of the trident, with a flaming light issuing from each prong. And above each image was a white canopy or umbrella. On each side of the road, forming a lane for the procession, were many canopies, flags, peacock's feathers, and various decorations; all together presenting a very splendid, and, to the ignorant natives, an imposing appearance.

Before the procession began to move, a sacrifice, consisting of some of the fruits of the country, was offered to the idols. A cocoa-nut was then dashed and broken against a stone; the water which it contained was spilled, and the pieces of the broken shell were eagerly seized by those who stood around. A cloth was suspended, to hide from the multitude the ceremony of sacrificing, and only one instrument (a kind of trumpet,) was sounded; but as soon as the cloth was removed, and the splendour of the ornaments appeared, a dinning clangor arose, and the hands of the whole multitude were clasped and elevated above their heads, in token of homage to their imaginary gods. Behind the images, about fifteen persons rolled in the dust, all the way they went; probably as an atonement for sin, or in fulfilment of some vow, made by the deluded worshippers in a period of sickness or distress. At the close of the procession, before the images were taken into the temple, sacrifice was again offered; the dancing girls and musicians parading in a large circle round the idols, while the stunning sound of tom-toms, cymbals, and harsh instruments of various kinds, reverberated on all sides. "Such is the scene," says Mr. Knight, "which, from time to time, attracts thousands of spectators, all of whom believe that what is done is verily pleasing to God."

In the month of September, the Rev. Thomas Browning and his wife arrived at Ceylon; and, by permission of the lieutenant-governor, proceeded to join Mr. Lambrick at Kandy. Here they found a large and attentive congregation; and were not a little gratified with receiving under their protection a little Kandian orphan, of about two years of age, who was obtained from a Caffre soldier, by paying the expences which the child had occasioned since

the death of his mother. They had also the pleasure, on the second sabbath in November, of witnessing the baptism of an adult heathen,—a young African, belonging to one of the Ceylon regiments, who had, for a considerable time, been under a daily course of religious instruction, and had given the most satisfactory proofs of the commencement of a work of divine grace upon his heart. He had, for some time, been desirous of baptism, but had no sponsors; but when Mr. and Mrs. Browning saw him, and heard his unaffected statements, they cheerfully supplied this deficiency, and became his witnesses before the congregation.

On the 14th of February, 1821, the foundation-stone of a church was laid at Badagamme, in the presence of a great concourse of the natives. Mr. Ward, in alluding to this circumstance, observes, “The principal head-man in this part of the district attended. He had before sent a subscription of fifty rix-dollars toward its erection, and a considerable number of the natives, who were present, came forward and subscribed according to their ability. Brother Mayor, Mr. Glenie, the head modelier, and myself, addressed the people; and rice, curry, and fruits were provided for all who chose to partake of them. About three hundred and fifty children were present.”

About four months after the founding of the church, Mr. Ward was requested, one sabbath day, to visit a young woman on her dying bed. It appears that she had been one of the first pupils in the female school established at Badagamme, and had afterward married and settled at Galle. Finding herself gradually sinking into the arms of death, she did not desire some heathenish ceremony to be performed, as she formerly would have done, but sent for one of the missionaries, and earnestly requested him to pray for her; observing, that she had heard of Jesus Christ at Badagamme, and that she trusted in him alone for the salvation of her soul. Mr. Ward saw her about a quarter of an hour before she bade an everlasting adieu to the things of time and sense; and her dying testimony to the truth, was well calculated to cheer his spirits, and to encourage him in the prosecution of his important labours.

The consistent views and peaceful departure of this

young woman form a striking contrast with the blindness and delusion of her unconverted countrymen; of which the following is an affecting instance:—

“A priest,” says Mr. Mayor, “came to me, one day, from a temple in the Kandian territory, wishing to consult me about his health. He had in his hand a thick cane walking-stick, with a large ivory top. I had the curiosity to examine it; and found that the top unscrewed, and that within it there was contrived a little box, in which two small pills had been deposited. Upon inquiry, the priest informed me that these pills were kept in the box as a preservative against the attacks of elephants. I asked how they could possibly operate as a defence against so powerful an animal? Was there any thing peculiar in the smell of the drug, to prevent the elephant’s approach? or did it any way hinder the elephant from seeing him on his journey? He replied, that it did not act in this way; but while he walked with this stick, he could pursue his journey through the jungle in safety, and no animal would molest him. In vain did I endeavour to point out the folly of trusting in such delusions, and to convince him that the Almighty Creator was the only secure defence on which man could rely. He went away to his temple—a long journey—in full confidence, that though he had to pass through many jungles, no beast would rush out to destroy him, because of the magic of his much-prized wand.”

From the beginning of 1822, the labours of the missionaries at Badagamme were considerably increased, in consequence of their having undertaken the superintendence of nearly forty government schools in the districts of Galle and Matura. The field of usefulness, however, which was thus thrown open, may be judged of by the statements of Mr. Ward; who observes, “These schools have been established by government for many years, but have always been inefficient, from want of regular superintendence. They extend over all this and the adjoining districts, and are situated in the most populous villages. Two masters are attached to each school, but many of these, at present, are very ignorant of the Christian religion; and we are, therefore, directing our first attention to them, in the hope

that they will become the regular channels for conveying religious knowledge, not only to the rising generation, but to the people of their respective villages. These schools will give us access to many thousand natives; they will also increase our influence, and will afford us many more opportunities of preaching the gospel, and of distributing the scriptures and tracts, than we could have had without them. Were we, indeed, but competently qualified in the languages, and could but expose ourselves to the sun, we might spend our days, like the first great missionary, the Lord from heaven, in travelling from village to village, preaching the things which concern the kingdom of God."

At Kandy, about the same time, Mr. Lambrick was disengaged, by the arrival of another chaplain, from his pastoral relation with the Europeans of that place, and received the thanks of government for the exemplary manner in which he had performed his ministerial duties. He and his colleague, Mr. Browning, were now anxious to remove to a village at the distance of about nine miles, which they considered as a spot peculiarly eligible for the direct objects of the mission; but, as this place was out of the reach of military protection, the British resident at Kandy dissuaded them from the prosecution of a plan which he considered to be attended with serious danger. In February, Mr. Lambrick visited Colombo, for the purpose of laying before his excellency Sir Edward Paget, the state and prospects of the mission, and afterwards proceeded to Badagamme, in order to confer with his brethren on the same interesting subject. On his return, Mr. and Mrs. Browning took the same route, for the relief of Mrs. Browning's mind, depressed by the recent loss of a beloved infant.

At Nellore, the mission was strengthened, in the month of March, by the arrival of the Rev. Mr. Bailey and his wife from England; and most of the schools which had been suspended in the preceding year, in consequence of the epidemic, were not only resumed, but some of the pupils afforded more satisfaction to their teachers than they ever had done previously to the suspension. The numbers who attended, however, were considerably less than formerly,

many of the boys, as well as their parents, having been carried off by the cholera morbus.

On the return of Mr. and Mrs. Brown to Kandy, in the month of May, Mr. Lambrick removed to Catta, a large village about six miles from Colombo, containing about four thousand five hundred inhabitants, where he purchased from government a piece of ground, of about five acres, and erected a dwelling-house and printing-office. After residing a short time at this new station, he observes, "Experience has proved it to be a most desirable place for a permanent missionary establishment. It is in the midst of a numerous population; among which schools might be established to an extent sufficient, together with preaching, to fill the hands of two or three missionaries in superintending them. It appears to be as healthy as any part of the island; and is very favourably situated for maintaining a communication with Colombo, both by land and water, while, at the same time, it is sufficiently distant from it, to avoid the evils connected with a large town.

"I have found the people here nominal Christians; but they are grossly ignorant of the first truths of Christianity, and awfully indifferent about them. But a small proportion come to hear me: among these, however, I am pleased to see some women. On week days I go out among them, and talk to as many as are disposed to listen. The cold assent which they give equally to the most appalling denunciations and the most winning promises, is, I think, more discouraging than violent opposition would be. As an instance of their ignorance, I would mention, that, one day, on asking a man of what religion he was, he replied, 'Budhu's.' 'So then,' I said, 'you are not a Christian?' 'O yes, to be sure,' he rejoined, 'I am a Christian; and of the reformed protestants too.' Now what this man, with unusual simplicity declared, is, I believe, a true description of the great mass of the people around us.—They are Budhists in belief, but politically Christians."

In the beginning of October, the annual meeting of the labourers in the Ceylon mission was held at Badagamme; on which occasion, all were present except Mrs. Browning

and Mrs. Bailey—Messrs. Lambrick and Browning attending from Kandy, and Messrs. Knight and Bailey, with the sister of the former, from Nellore. Referring to this meeting, Mr. Knight thus speaks of the station in which he had the pleasure of meeting and conferring with his pious coadjutors:—"On our arrival at Galle, we were highly delighted with the beautiful scenery of the place, but more especially with that of Badagamme;—the rich verdure which every where meets the eye—the fine fresh-water river, on which are frequently seen the Cingalese, with their little canoes, carrying their commodities to the market of Galle, or returning with supplies for their families—the extensive and commanding prospects—the distant mountains—and almost every other natural object, calculated to gratify the sight and charm the imagination. After passing four years in the sultry plains of Jaffna, the contrast was so great, that I almost seemed to be transported into an earthly paradise. But to see the children of the schools and their parents training along the distant roads, and ascending the hill, on the Sabbath-day, to attend the worship of God, is calculated to impress the mind of a Christian with more sublime and delightful thoughts: and it may be confidently hoped that these highly favoured people will, ere long, ascend to the house of God with hearts filled with love to that Saviour, of whom they have, indeed, heretofore sometimes heard, and into whose most holy faith most of them have been baptized, but of whom they have hitherto been, for the most part, altogether ignorant."

The church of Badagamme was, at this time, nearly completed, and its tower excited much notice; as an object of this kind had never previously been seen in the island. The church itself is a substantial structure, eighty-four feet by forty-three, and the interior is well adapted for the accommodation of a large congregation. In the erection of this edifice, the missionaries had to encounter difficulties which they could not have anticipated, but which they were happily enabled to surmount. In digging for the foundation, the workmen soon came to an extensive bed of rocks, which it was necessary, in some parts, to reduce ten feet in thickness; and as they consisted of the hardest granite, this

could only be effected by gunpowder; the issue of which material from the public stores had been recently prohibited, in consequence of the aspect of affairs in the Kandian territories. The lieutenant-governor, however, kindly granted a licence which obviated this difficulty; and though seven hundred pounds weight of powder were required instead of fifty, which, in the first instance, were calculated, the explosion of the rocks furnished the best possible materials for the building. "This," says Mr. Mayor, "is the first church which has ever been erected in the interior of this island, for the sole benefit of the Cingalese; and it will remain, I doubt not, a monument to future ages of the day when the Sun of Righteousness first arose upon this benighted village; and of that compassion with which the Saviour has inspired British Christians toward the deluded natives of Ceylon.

"While we were engaged in laying the foundation of this earthly temple, it was our endeavour also to lay the foundation of a spiritual one; and we cannot but hope that the numerous labourers who received, for many months, daily instruction in the things belonging to the kingdom of God, have felt those convictions of the truth of our holy religion, which will be as permanent in their effects on the population around us, as the edifice which they have been employed to erect. We daily explained to them a portion of scripture, and prayed with them, before they commenced their work; so that a general knowledge of the truths of the gospel has been diffused among them; and we do not hesitate to say, that their confidence in Buddhism, if not entirely destroyed, is much shaken."

In respect to the ministration of the gospel in the vicinity of Badagamme, the same excellent missionary communicates the following interesting particulars:—

"We go out among the people daily, and collect a congregation in the following manner:—We send a messenger to the most respectable native residing near other inhabitants, and tell him that we intend to come and preach at his house in the afternoon, or on the morrow, as it may be; and request him to give notice to his neighbours, and collect them together. If it be not convenient for

him to receive us at the time appointed, he will request us to come on another day. At the appointed time we set out; and, on approaching within a reasonable distance, we begin to look round the fields, to see if there be any persons at labour, whom we may invite to come and hear us. Sometimes we meet with a group of women, weeding the paddy fields; and, after pleading some excuse, they generally yield to our importunities, and go forth to hear the preaching of the word. The men who are working with the hoe sometimes tell us, that listening to our discourses will not supply them with food; but it seldom happens that they ultimately refuse to accompany us. Formerly, they would run and hide themselves, when they saw us coming toward them, or, if they promised to come, they would remain behind; but they now seem less unwilling to hear than they were; and seldom turn back, when we have persuaded them to set out. They put their hoes across their shoulders; and, unconscious of the advantage which they may hereafter receive from their compliance, they proceed, from a feeling of respect and attachment to us, to hear the sound of the gospel. Besides gathering them thus from the fields and ways, we call at their houses, and persuade as many as are at home, and able to go out, to attend also.

“When we are arrived at the house, we find mats laid on the ground, beneath the shade of the trees, in a sort of court, where the people sit down, the women distinct from the men; and on these occasions we have sometimes a hundred, and seldom fewer than thirty hearers. They listen with much attention, and are very orderly in their conduct. Indeed, we know not that there is an individual near us, from the highest to the lowest, who would not receive us gladly, and allow of the people assembling about his house to hear the word of God:—not that they have renounced Buddhism, or the worship of devils;—their eyes are not yet open to discern the sin and folly of their former vain superstitions and idolatry; but they have a sort of respect for religious ceremonies, and, while they believe our religion to be a good one, they still regard their own as good also.”

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lished in February, 1825, the following particulars are communicated, relative to the operations and successes of the brethren in Ceylon:—

At *Kandy*, and in the neighbourhood, Mr. Browning has, for some time, preached thrice on the Sabbath, in Cingalese;—at one of the schools—at his own house—and at the prison. The Cingalese prisoners, sixty or seventy in number, generally appeared thankful for his services, and the average attendance at his own house was from thirty to two hundred persons. In four boys' schools there were one hundred and nineteen scholars, with an average attendance of eighty-three; and, in the girls' school, an average attendance of eight out of ten." Christian books were used in each of these seminaries, and a school-visitor had been engaged, to stir up the masters to zeal and diligence. Two other schools were about to be opened; and, as the sphere for missionary exertion was evidently enlarging in the surrounding villages, a new station had been proposed at Ratnapoorah, nearly in a direct line from Galle to Kandy, and almost equi-distant between them.

At *Cotta* there were, at the same time, a hundred and seven scholars, in four schools, with an average attendance of eighty-three; and a fifth seminary had been opened with a greater attendance than either of the others, but the number of pupils was not given. It was also resolved to form a Christian institution; and, in his last communication on that subject, Mr. Lambrick observes, "A more eligible situation for the purpose could not, probably, be found in the whole island. We have been endeavouring to enlarge our ground by the purchase of some adjoining pieces from the natives, and are beginning to collect materials, which, in this country, requires a considerable time."

At *Badagamme*, the new church was opened on the 11th of March, 1824, when the Hon. and Rev. Dr. Twisleton, archdeacon of Colombo, preached in English, and the Rev. S. Lambrick in Cingalese.—In five boys' schools, containing one hundred and ninety-seven scholars, there was an average attendance of one hundred and fifteen; and in the girls' school, containing seventy-two pupils, there was an average attendance of fifty-nine.

Of the general state of the mission at Badagamme, Mr. Mayor says, "We never felt more happy in our work than we do at this time; nor had a fuller conviction that we shall yet have abundant cause to praise the Lord, for having called us to labour among those who had never before heard of his name. We have lately been stirred up to pray more earnestly and to labour more diligently, and our faith and hope have much increased; so that, though we cannot tell you of any who are yet truly brought out of darkness into the marvellous light of the knowledge of divine truth, we feel a full assurance that God will glorify his power in the salvation of this people."

At *Nellore*, divine service continued to be performed in Mr. Knight's house, but as there was not sufficient accommodation for all who were inclined to attend, he had determined on opening the new church which had been erected in that station, without waiting for its completion. He was also in the habit of preaching, once or twice every Sabbath, at some of the schools where adults attended; but of those persons he remarks, "I cannot perceive that any yet come for the purpose of obtaining instruction. Curiosity—the desire of gain—the hope that I shall recommend them to some government office, or intercede for them when they have law-suits pending in the courts of justice—or some other worldly inducement, often prompts one and another to come to hear me; and in some instances they will attend for so long a time as to excite our hopes respecting them, before we are able to discover their true motive. This state of things is exceedingly discouraging, but it must be borne with; and it should teach the missionary to look more stedfastly to the power and promise of God, where he is in no danger of being disappointed."

Ten schools were, at this time, established in *Nellore* and the vicinity; and an additional school had been recently opened for children, to be named and supported by benefactors. Mrs. Knight had also begun to assemble the girls of the different schools on Sabbath afternoons, for the purpose of teaching them to read printed books; and her excellent husband, in alluding to this circumstance, observes, "We have much encouragement to proceed in our work; as the

success which we have already met with affords the strongest reason to hope, that, by the divine blessing, our best wishes will, at length, be fully realized; and that the degraded females of the Jaffna district, who have been so long enslaved by ignorance and superstition, will yet see a brighter day."

CHAPTER V.

Mission in North West America

" Fly abroad, thou mighty gospel,
Win and conquer—never cease;
May thy lasting wide dominions
Multiply and still increase!
Sway thy sceptre,
Saviour, all the world around!"

THIS mission appears to have originated in the suggestions of the Rev. John West, who, in the autumn of 1820, sailed for his destination as chaplain to the Hudson's Bay Company, and, on the 14th of October, arrived at their settlement on the Red river. Here were an unfinished building, intended for a catholic church, and an adjoining house, for the residence of the priest; but no protestant church or school-house. Mr. West was, therefore, obliged to take up his abode at the colony Fort, with a young man whom he had taken out from England in the capacity of a schoolmaster. Here he performed divine service every Sabbath-day, and his ministry was, in general, well attended by the settlers. On some occasions, indeed, a considerable impression was apparently made on the minds of the hearers, one of whom declared that he considered the first day of his attendance as the happiest of his life; not having been in a place of worship for a period of thirty years, since he left England. Several marriages were also solemnized, and some adults were baptized; but as these were principally *half breeds*, (the children of European fathers and Indian mothers,) and in the habit of speaking the Indian language,

which has no word expressive of a Saviour, it was extremely difficult to convey to their minds any consistent ideas of the person, sufferings, and atonement of Christ. Our pious chaplain used his utmost exertions, however, simply and faithfully to explain to them the true nature and object of the baptismal rite; and, after a short time, he got a log-house repaired for the schoolmaster, among the protestant settlers, about three miles below the Fort, where the work of instruction was commenced with about twenty children.

On the 15th of January, 1821, Mr. West, at the request of the Hudson's Bay Company, set out, for the purpose of visiting their provision posts at Brandon-house and Beaver Creek. On this occasion, he travelled in a carriage called a *coriole*, drawn by three wolf-dogs, with a driver, and followed by a sledge with his luggage, drawn by two dogs. The weather was so severely cold, that, in some parts of the journey, his nose and part of his face were completely frozen; but this inconvenience was removed by rubbing the parts affected with snow; and though in his evening encampments he had no other canopy than the heavens, he observes, that he slept much better than he could have anticipated with a blanket doubled on the frozen snow, and a buffalo robe as a covering; whilst his attendants watched alternately, and kept up a good fire during the night.

Two days after his arrival at Brandon-house, our traveller had an opportunity of seeing an Indian corpse staged, i. e. put upon a few cross sticks about ten feet from the ground. "In burying or staging their dead," says he, "the Indians generally put all the property of the deceased into the case; and whenever they visit the corpse, which they do for years afterward, they will encircle the stage or burying-place,—smoke their pipes,—weep bitterly,—and frequently cut themselves with knives, or pierce themselves with the points of sharp instruments. As I followed the corpse to the stage, a melancholy train of thought arose in my mind, from the dark and ignorant state of the poor Indians around me; and I earnestly wished that British benevolence might reach them in missionary exertions; to impart unto them, through divine grace, the blessings of that gospel which brings life and immortality to light."

On reaching Beaver Creek, Mr. West was particularly noticed by some Indians, who had come thither for the purpose of barter, and who, on hearing that he was a religious teacher, stroked him on the head, as a fond father would do to a favourite boy. Towards evening, however, the effects of the liquor which they had obtained in exchange for their commodities, became extremely annoying, and our traveller observes there was such a *bacchanalia* as he had never before witnessed.

The next day, being the Sabbath, the company's servants assembled in the forenoon and evening for divine worship. About forty persons were also addressed on the subjects of baptism and marriage; and such an effect was produced upon an elderly man, who had for a considerable time lived without any regard to those sacred institutions, that he earnestly requested the preacher to marry him to the female with whom he resided, and to baptize his seven children.

On his return from this excursion, Mr. West removed from his former residence to a farm belonging to the late earl of Selkirk, about three miles from Fort Douglas, and six from the school. So much inconvenience, however, resulted from these distances, that he resolved, if possible, to erect, in a central situation, a substantial building, which should contain apartments for the schoolmaster—afford accommodation for the Indian children, of whom he had already taken three under his protection—be a day-school for the children of the settlers—and also answer the purpose of a church, till a brighter prospect should arise in the colony, and its inhabitants be more congregated. "I became anxious," says he, "to see such a building arise, as a protestant land-mark of Christianity in a vast field of heathenism."

Mr. West now wrote to the committee of the Church Missionary Society on behalf of the poor Indians, who were literally perishing for lack of knowledge; and, in consequence of his communications, a special meeting of the directors was held, for the purpose of taking into consideration the subject of a North West American mission. Two gentlemen belonging to the committee of the Hudson's

Bay Company were present at this meeting, and from them such important information was obtained, relative to the settlement at the Red River, and the prospects of usefulness among the natives in the vicinity, that it was unanimously resolved to attempt the introduction of divine truth into this extensive but long neglected region. The Rev. John West was, accordingly, appointed superintendant of the mission; Mr. George Harbidge, the schoolmaster, who had sailed with him from England, was taken into the service of the society; and it was resolved that such a number of Indian children should be maintained and educated as circumstances might permit.

On the proceedings of the committee being transmitted to Mr. West, he replied to the secretary, on the 28th of August, 1822, in the following animated terms:—

“No one ever received news from a far country which more gladdened the heart than your letters did mine. I read them again and again with lively emotions of gratitude, and with joyful hope that, as the sinews of war were now afforded, the banner of the cross would be successfully unfurled among the British North American Indians. My ground of rejoicing is this—the expressed interest and co-operation of the Hudson’s Bay Company, as affording facilities which otherwise *could not* be obtained, in seeking to extend the light and influence of the Christian religion among the natives of this vast territory. God be praised that commerce is now consecrated for this purpose! For centuries they have been left to wander through life, uncheered even by a single ray of divine truth; but this darkness, I trust, is now past, and ‘a foundation is laid,’ as one of the directors writes to me, ‘for extending the blessings of religion, morals, and education, wherever the representative of the company may set his foot.’ All, all, is encouraging to proceed; yet I will not conceal my fears, that expectations may be raised too high, as to the progress that may be made in that vast field of labour which presents itself. ‘There are a great many willows to cut down, and roots to remove’—as an Indian chief said to me, when he welcomed me to the country—‘before the path will be clear to walk in.’ The axe, however, is laid to the root of the

tree, in the establishment of schools, as the means of instruction, and of diffusing Christian knowledge in this moral wilderness; and we may triumph in the hope that numbers will arise to enjoy what they are capable of feeling—the endearments of social life, as well as of moral and religious elevation.”

The letter from which we have extracted the preceding observations was written at York Fort, to which Mr. West had made a visit from the Red River; and, during his stay at that place, he had the pleasure of meeting with Captain Franklin and Dr. Richardson, who were returning from their enterprising journey to the shores of the polar sea. These gentlemen expressed much interest in behalf of the Esquimaux Indians, and stated that there appeared to be a favourable opening for establishing a school among them, about a hundred and fifty miles north of Churchill, in Hudson's Bay; as one of the chiefs had expressed a strong desire to have a white man, for the purpose of instructing his tribe. Mr. West afterwards sent to England a specimen of writing by an Esquimaux Indian, who had accompanied the expedition as a guide, and who had been taught, by the officers, to read and write.

On the return of our missionary to Red River, where he arrived, to quote his own words, “after six weeks’ battling against strong rapids and through stormy lakes,” he married Mr. Harbidge, the society’s schoolmaster, to a young woman named Elizabeth Bowden, who had recently arrived from England, after being duly qualified to undertake the education of female children. He also opened the new school-house—a building of sixty feet by twenty, as a temporary place of worship; and was much gratified to find that the committee of the Hudson’s Bay Company had determined upon educating and providing for the numerous half-breed children, whose parents had died or deserted them; and had requested, in an official communication, that they might be placed under his care and superintendence. Of the Indian boys already under his charge, two had been recently baptized, as being competent to read the New Testament, and to repeat the church catechism and the leading truths of the Christian religion.

"In June, 1823," says Mr. West, "I had the happiness of seeing the accomplishment of the wish so feelingly expressed by the late Mr. Semple, who fell mortally wounded near the spot where our buildings are erected. In a letter dated in the year 1815, he observed, 'I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades; but none of a place of worship, even upon the smallest scale. I blush to say, that over the whole extent of the Hudson's Bay territories no such building exists. It is surely high time that this foul reproach should be done away from among men belonging to a Christian nation. I must confess that I am anxious to see the first little Christian church and steeple of wood slowly rising among the wilds, and to hear the sound of the first Sabbath bell, which has tolled here since the creation.'

"As I was returning, one evening," continues our missionary, "from visiting some of the settlers, about nine or ten miles below, the lengthened shadows of the setting sun cast upon our buildings, and the consideration that there was now a landmark of Christianity in this wild waste, and an asylum opened for the instruction and maintenance of Indian children, raised the most agreeable sensations in my mind, and led me into a train of thought which awakened a hope, that, in the divine compassion of the Saviour, it might be the means of raising a *spiritual* temple, in this wilderness, to the honour of his name. In the present state of the people, I consider it no small point gained to have formed a religious establishment. The outward walls, even, and the spire of the church, cannot fail of producing some effect on the minds of a wandering people, and of the population of the settlement."

With respect to the usual attendance on the means of grace, it appears that, during winter, the severity of the weather sometimes precluded the settlers from assembling for the purpose of divine worship; but, from the beginning of March till about the middle of June, the congregation consisted, on an average, of from one hundred to a hundred and thirty persons. The Sabbath afternoons were devoted to the gratuitous instruction of all who chose regularly to attend; and on these occasions there were generally forty

or fifty scholars present, including some Indian women married to Europeans, besides the Indian children on the missionary establishment.

On the 10th of June, Mr. West preached a farewell sermon to a crowded congregation, and having administered the Lord's supper to those who fervently joined with him in praying for the divine blessing to rest upon the missionary who should officiate during his absence, he parted from his flock and the members of the missionary establishment with tears. "It had been," says he, "a long, and anxious, and arduous scene of labour to me; and my hope was, as about to embark for England, that I might return to the settlement, and be the means of effecting a better order of things."

The weather proved favourable on the morning of his departure, and the boat in which he embarked was soon borne down the river, by the current, towards Lake Winnipeg. As the spire of the church receded from view, and our missionary passed several of the houses belonging to the settlers, the inmates came out to take leave of their respected pastor, fervently wishing him a safe voyage, and expressing a hope for the increasing prosperity of the colony.

"With light favourable winds," says Mr. West, "we soon crossed the lake, and reached Norway House; and such is, generally, the quickness of the passage from this point to York Factory, that, in the rapid stream of the rivers, a loaded boat will reach the depôt in a few days, which will take two or three weeks to return, with excessive toil, from the strength of the opposing current. It appears dangerous to an inexperienced traveller to run the rapids in this passage; but it is seldom attended with any serious accident. The men who have charge of the boats are generally experienced steersmen, and it is highly interesting to see them take the rush of water with their boats, and with cool intrepidity and skill direct the sweep or steer-oar to their arrival in safety at the bottom of a rapid of almost a perpendicular fall of many feet, or through a torrent of water of a quarter of a mile, or more, in length. Sometimes, however, the boats strike, in the violence of their descent, so as to cause a fracture, and hurry the crew to

pull ashore, to save the cargo from damage. This accident befel us several times in our passage; but a kind Providence protected us, and we arrived in safety."

Almost immediately after reaching York Factory, Mr. West made arrangements for visiting the Esquimaux Indians at Fort Churchill, the most northern post belonging to the Hudson's Bay Company. Captain Franklin had suggested the expediency of walking from York Fort to that factory, as the passage in a canoe might be long delayed by the immense quantities of ice floating in the bay. Our missionary, therefore, resolved, notwithstanding the distance, to adopt this plan, and having engaged one of the company's servants, with an Indian hunter, they set out on the 11th of July, in company with two Indians, who happened to be returning to Churchill. "It was necessary," says Mr. West, "that we should embark in a boat to cross the North River; and in rowing round the Point of Marsh, we perceived a brightness in the northern horizon, like that reflected from ice, usually called the *blink*, and which led us to suppose that vast fields of it were floating along the coast, in the direction that we were going. It happened to be low water when we crossed the mouth of the river; so that the boat could not approach nearer than about a mile from the shore; which obliged us to walk this distance through the mud and water, to the place where we fixed our encampment for the night, and where the mosquitoes inflicted their torments upon us. We were dreadfully annoyed by them, from the swampy country we had to traverse; and I was glad to start, with the dawn of the following morning, from a spot where they literally blackened our small canvas tent, and hovered around us in clouds, so as to render life itself burdensome. The day, however, afforded us very little relief, while walking nearly ankle deep in water, through the marshes; and such was their torture upon the poor animals, that we frequently saw the deer coming out of the woods, apparently almost blinded and distracted with their numbers, to rush into the water for relief. This gave our hunter an opportunity of killing two of them in the afternoon; so that we had plenty of venison,

and a good supply of wild fowl, which he had shot for our evening repast."

The next morning, Mr. West and his companions resumed their journey at sun-rise, but the former had obtained little refreshment during the night, in consequence of having been wrapped in a blanket almost to suffocation, in order to elude the stings of the mosquitoes. From these troublesome insects, however, he was happily delivered by a change of wind blowing from off the ice, which was now visible from the horizon to the shores of the bay.

After fording Stony River, they came upon the track of a polar bear, with which the Indian hunter appeared extremely anxious to fall in; but the ferocious animal seemed to have taken a survey of the party, and to have retired into the recesses of an adjacent wood. It seems that at this season of the year the bears come off the ice on the bay, on which they have passed several months, subsisting on the seals, which lie sleeping by the sides of the holes in the drift ice when it dissolves, or is driven far from shore. During the summer months they seek their food among the seaweed that is thrown up along the coast, or go into the woods in quest of berries. These animals, however, are less dreaded by the Indians than the grizzly bear, which is found toward the rocky mountains, and is so ferocious that it is seldom attacked, except by very expert hunters, with impunity. "A gentleman," says our missionary, "who was travelling to a distance on the plains to the west of the Red River colony, told me of a narrow escape he once had with his servant boy, in meeting a grizzly bear. They were riding slowly along, near the close of the day, when they espied the animal coming from the verge of a wood in the direction towards them. They immediately quickened the pace of their horses; but being jaded with the day's journey, the bear was soon seen to gain upon them. In this emergency, he hit upon an expedient, which was probably the means of saving their lives. He took the boy, who was screaming with terror, behind him, and abandoned the horse that he rode. When the ferocious animal came up to it, the gentleman, who stopped at some distance, expected

to see the bear read it immediately with his claws; but, to his surprise, after having walked round and smelt at the horse, as it stood motionless with fear, the bear returned to the wood, and the horse was afterwards recovered without injury."

On the morning of the 16th, our travellers forded Broad River; and, at a short distance from its banks, perceived the smoke of an Indian tent, to which they directed their steps. The family, who were upon a hunting excursion from Churchill, were clothed in deer skins, and the man, who appeared to be a half breed, stated, that though he was now leading an Indian life, his father had been formerly a master at one of the company's posts. He also expressed his willingness to accompany Mr. West to the Factory; but as his two sons were gone out in pursuit of a deer, he said he must leave some directions for them on their return. Accordingly having prepared a broad piece of wood, with his axe, he sketched out several figures, to denote the party with whom he had set out, and by a curved line appended to these, intimated that they were to follow. "We then proceeded," says Mr. West, "after the wife had put some kettles upon the back of a miserable looking dog, and had taken her accustomed burden, the tent, with some other articles, on her own shoulders. The little ones were, also, severally laden with a knapsack, and the whole had the appearance of a camp of gipsies moving through the country."

Before the tents were struck the next morning, the hieroglyphics which the old man had left upon the piece of wood brought his two sons, whom he had left hunting, and who had walked the greater part of the night, in order to overtake their family. It seems that the Indians are in the habit of painting symbolical figures, such as those to which we have alluded, on the dressed skins of buffaloes or other animals, and some of these are occasionally bartered at the company's stations. They thus represent the achievement of a victory in war, by sketching out a picture of the successful chief, with the distinguishing mark of his nation, and by vividly delineating the warriors who accompanied him; whilst a number of little figures denote how many pri-

soners were taken, and so many headless bodies denote the number of those who were slain.

On the 18th, the travellers, who had now no provisions but what they shot on their journey, came to a tent of Chipewyan Indians, where they experienced a very cordial reception; the women beginning to cook venison for them on their arrival, without even inquiring whether they were hungry; and the men proposing to accompany them to Churchill. "As soon as we had finished eating," says Mr. West, "the tent was struck, and the whole party proceeded, with the old man a-head, with a long staff in his hand, followed by his five sons and two daughters, and the rest of us in the train; which suggested to my mind the patriarchal mode of travelling."

On the arrival of the party at Fort Churchill, which they reached on the morning of the 21st, an Esquimaux, named Augustus, who had accompanied Captain Franklin to the shores of the Polar Sea, came out to meet them; and expressed much delight on ascertaining that Mr. West had undertaken such a journey for the purpose of visiting his tribe, who were expected to arrive, within a few days, at the Factory. He had not seen his countrymen since he had acted as one of the guides in the northern land expedition, but intended to return with them to his wife and family, laden with the presents and rewards which he had received for his faithful services. "On the 25th," says the excellent clergyman to whom we are indebted for these particulars, "the servants of the company, with the officers, assembled for divine service; and laborious as is the office of a missionary, I felt delighted with its engagements; and thought it a high privilege even to *visit* the wild inhabitants of the rocks, with the simple *design* of extending the Redeemer's kingdom among them; and that in a remote quarter of the globe, where probably no protestant minister had ever placed his foot before.

"The next day a northern Indian leader came to the Fort, with his family; and upon making known to him the object of my journey, he cheerfully promised to give up one of his boys, a lively active little fellow, to be educated at the native school establishment at the Red River. He ap-

peared very desirous of having his son taught more than the Indians know, and assisted me in obtaining an orphan boy from a widow woman, who was in a tent at a short distance, to accompany his son. I told him that they must go a long way, (Churchill being about a thousand miles distant from the colony,) but that they would be taken great care of. He made no objection; but said they should go, and that they might return when they had learned enough. This was a striking instance of the confidence of an Indian, and confirmed the opinion that they would part with their children to those in whom they thought they could confide, and to whose tuition they felt persuaded they could safely entrust them. The company's boats were now going to York Factory, and would take them there; and as on my return thither I expected to meet my successor, on his arrival from England, he would take them under his care, in continuing the voyage to the school."

For some days past, Augustus had been in the habit of visiting the ruins of the old Factory, about five miles beyond the company's present establishment, in anxious expectation that his countrymen would arrive by the way of the coast, in their seal-skin canoes; and one morning he stated, on his return, that there was an Esquimaux family tented by the shore under one of the rocks. "The next day, therefore," says Mr. West, "I accompanied him to the spot, with an interpreter, under the idea that I might obtain some interesting information; and was much pleased at seeing the family living in the exercise of social affection. The Esquimaux treated his wife with kindness, and there was a constant smile upon her countenance—so opposite to that oppressed and dejected look of the Indian women in general. Through the medium of my interpreter I obtained the following information:—

"Most of the Esquimaux have one wife, but good hunters have sometimes two. They never leave the sick, infirm, or aged, like the northern Indians, to perish; but always drag them on sledges in winter, and take them in canoes in summer, till they die. They never burn their dead, but always bury them. They do not know who made

the sun, the heavens, the waters, and the earth; nor whether the person who made these things be dead or alive. They know, however, that there is a bad spirit among them, who causes them to suffer; and they pray to him not to hurt them. They believe when a wicked man dies that the bad spirit takes him, and puts him into a hole under ground, where there is a perpetual fire; but when a good man dies, the moon takes him up to a happy place, where he lives as he did upon earth, only he has less to do.

"The Esquimaux was fond of saying that formerly they were as white men—like me. I encouraged him in this idea; but observed that white men now knew a great deal more than his tribe, and that many persons in my country wished them to be taught who made the world, &c. On my asking whether they would like to have a white man live among them, to clothe and teach their children, the Esquimaux and his wife appeared to be quite overjoyed at the question—laughed heartily;—and said that they wished to know the Great Spirit; adding that if I came to live among their people, they were sure they would treat me well; as they would be much pleased in having their children taught what white men knew; and would bring provisions, as there was plenty of mink-oxen, deer, and sealmen. We parted cordially, shaking hands; and, at the same time, I observed to him, that if white men came to live in his country, it would not be because white man's country was not better than his,—but because white man loved the Esquimaux, and wished to teach them how to live and die happy."

Of another party, who arrived a few days afterward, Mr. West observes, "As some of the Esquimaux were returning to Chesterfield Inlet, I assembled them, and had the following 'talk,' previously to my giving them a few presents:—

"Standing in the circle, I said, 'I speak true. I love Esquimaux; and many in my country love them, and wished me to visit them. As a proof that I love them; I came far across the sea, where the sun rises, to see them—not to make house, and trade with them; but to ask them (and they must speak true,) if they should like white man to make house,

and live in their country, that he might clothe their children, and teach them to read white man's book, to write, and to know the Great Spirit."

Mr. West had no sooner ceased speaking, than they all, with one consent, expressed their approbation of his proposal by laughing and shouting; adding, that they would supply plenty of provisions, and would never steal from white man in their own country, though they were conscious that this was sometimes done at the factories. Our missionary then gave to each individual a clasp-knife, a little tobacco, and a few beads for their wives.

"The Esquimaux," says Mr. West, "who had accompanied Captain Franklin, was very anxious that I should see his countrymen conjure; and immediately after I had given them the presents, he got a blanket and a large knife, and told me that one of them would put the knife through his body, and not die—or fire a ball through his breast, leaning upon a musket, without being injured. I objected to the deception; and told him that if his countrymen could really conjure, they should draw to their shores the whales, which were then appearing in the river opposite the Fort. It was with some difficulty, however, that I prevented the exhibition."

About fifty miles north of Fort Churchill, Mr. West visited another tribe of Esquimaux, who are in the habit of traversing the coast in the neighbourhood of Knapp's Bay. "We pitched our tent with them," says he, "for two days; and I never knew Indians behave so orderly as they did. They partook of their meals with great cordiality and cheerfulness; and never came into my tent without being asked. To seven of the eldest men among them I repeated the questions which I had put to the others; and they all appeared overjoyed with the expectation of having a white man among them to make house, and teach their children; promising to furnish him with provisions, and not to steal. I gave to each of these, also, a knife, with a portion of tobacco, and some beads, to take to their wives.

"In parting with these Indians, to return to Fort Churchill, I felt a lively interest for their eternal welfare; and shall greatly rejoice if any plan can be devised to ac-

comply the object of educating their children. They are an interesting race of people, and appear to me to present a fine field for missionary labour, with the hope of much success."

In returning from this excursion to the Factory, our missionary observes, that he had to proceed along a coast the most dangerous to navigate that can be conceived; from the water being studded with fragments of rocks, for miles from the shore, and which are only visible at the reflux of the tide. "The safest course to take," says he, "is to run out to sea, and sail along out of sight of land; but this is hazardous in an open boat, if the weather be stormy, or the water be much ruffled by the wind. The company lost a boat's crew last fall, as they were returning to Churchill, from one of the points of rock where they had been to collect geese, which the Indians had shot, and which were designed to be salted, as part of the winter supply of provisions at the establishment. At first it was supposed that the boat had been driven out to sea, and all had perished in the most painful manner; but, during our stay, an Indian came to the Fort, to inform the officer that the empty boat was lying on the beach, about six or seven miles to the south of Churchill River. He immediately sent men to the spot, and to search along the coast, for some remains of the bodies of the crew; but not the least appearance of them could be discovered. The boat filled and went down, with the sail set and fastened to the mast, which was the state in which it was found; but whether she struck upon the point of a sunken rock, or swamped at the conflux of the waters off the mouth of the river, at the return of the tide, not a man survived to tell."

In returning to York Factory, Mr. West came to a tent of Indians who were encamped on the shore, for the purpose of killing bears; and in front of the little encampment, he observed the head of one of these animals, which had been recently shot, placed upon some pointed sticks, in expression of some superstitious notions. It seems that these people have a great dread of bears, and are in the habit of wearing necklaces formed of their claws, as amulets or charms to preserve them from their ferocious attacks.

"A short time before I left the Red River colony," says our missionary, "an Indian came to my residence with a necklace strung with some large claws; and, being induced to part with it for some tobacco, he addressed it in a very grave speech, when he took it from his neck, and laid it for me on the table, in language to the following effect:—'My grandfather! you and I have been together some time; but we must now part.—Go to that chief; and, in leaving me, be not angry, but let me kill buffalo when I am hungry, and another bear when I meet with it; and then I will make another necklace of the claws.' I smiled at this address; when, looking at me very seriously, he said, 'If you offend the bear (meaning, I suppose, the spirit of the animal whose claws he had given me,) the bears will be sure to eat you.'"

Two days after this occurrence, Mr. West arrived in safety at York Factory, after having walked, on his return, the supposed distance of one hundred and eighty miles, through a trackless country, abounding in swamps and long grass, and dreadfully infested, in many parts, with mosquitoes. Here he had the pleasure of meeting with the Rev. David Jones, who had arrived from England three days before, in his way to the Red River settlement, and with whom a conference was now held on the concerns of the mission. After a few days, Mr. West sailed for his native country, and Mr. Jones proceeded with the two Indian boys, who had been placed under Mr. West's protection, to his place of destination, where he arrived on the 14th of October, after a tedious passage, occasioned by what is termed a head wind on the lake.

No particulars have as yet (August, 1825,) been published, relative to the success which has attended the labours of this pious clergyman. In answer to inquiries, however, which have been made by the editor, it appears that his time has not been spent in vain; but, on the contrary, he has great cause of thankfulness for the blessing which has evidently rested upon his exertions. The church is said to have been crowded during the whole of the winter, by Europeans, half-breeds, and native Indians; many of whom evinced, by floods of tears, the impression which was made on their minds by the preaching of the word of Christ.

Two half-breeds are also believed to have been truly converted to God; as they not only attend regularly and devoutly on all the means of grace, but adorn the doctrines of the gospel by the consistency of their deportment and conversation; and in pouring out their souls in prayer, they express, with all the ardour peculiar to the Indian character, their earnest anxiety for the salvation of their benighted countrymen. In the missionary school there were, in the month of October, 1824, twelve native Indian boys and two girls, beside a few half-breeds and Scots, as day scholars; and the Sunday school consisted of one hundred and sixty-nine pupils. It is also highly pleasing to add, that the influence of religion has become apparent in the observance of the Sabbath, even in the hunting grounds, by many of the natives, who persist therein, notwithstanding the scoffs and derision of their unenlightened comrades. In a word, it may be confidently hoped that the tree of life is taking deep root in these extensive but long neglected regions, and that it will speedily bring forth much fruit to the honour of God, in the salvation of men.—It is only necessary to add, that, on the 4th of June, 1825, the Rev. William Cockran sailed from Gravesend, for the purpose of joining Mr. Jones in this truly important and interesting field of labour.

In addition to the missions which have been already noticed, the Church Missionary Society has, for some years, employed its agents in the Mediterranean; and the West Indies; but as the avowed object, in the former, is “the revival of the *Christian churches* bordering on these great internal seas;” and as the exertions made in Antigua, Barbadoes, Dominica, and St. Vincent, “have hitherto been limited to *education*,” they do not fall within the design of our work. In order, however, to convey an accurate idea of the objects and labours of this excellent society, to which every genuine Christian must surely wish the most abundant success, we shall extract from the twenty-fourth annual report the following summary view of its proceedings:—

"The efforts which have been made for the diffusion of divine truth among the heathen may be noticed—

"1. In the *circulation of existing versions of the Holy Scriptures*, which have been widely disseminated, through its missionaries, in different languages, and in various quarters of the globe; especially in Egypt, Syria, Greece, and other countries bordering on the Mediterranean.

"2. In its *translations or revisions of the whole, or parts of the sacred volume*, in various languages; as the Bullom and Susoo, in Africa; the Malayalam, Tamul, Cingalese, and Hinduwee, in India; and that spoken by the inhabitants of New Zealand.

"3. In its *employment of natives, as readers of the Holy Scriptures* to their uneducated countrymen.

"4. In the *establishment of printing-presses*, which, to the number of ten, are actively employed, in various missionary stations, in printing the scriptures and tracts, and in the supply of elementary books for the schools.

"5. In the *promoting of education*, on a large scale, among the heathen; in the prosecution of which object the society's labours have proved successful,—not only directly, in bringing many thousands of children and adults under a course of religious instruction,—but indirectly also, by stirring up the natives to forward the work of education among themselves, by their own voluntary agency.

"6. In the *establishment of Christian ministers—the employment of natives in the work of instruction—the erection of churches—and the gathering of the heathen into the fold of Christ*. For the use of such congregations the liturgy of the united church has been translated into the language of many of the countries where the society's missions are established: particularly the Susoo, Bullom, Tamul, Hindoostanee, Bengalee, and Cingalese; and whilst the society is thus the means of extending the influence of our apostolical church, by teaching the native congregations to worship God in the same form of words as ourselves, it derives also, mutually, great advantage from its character as an episcopal society, especially in the intercourse of its missionaries with ancient Christian churches. The Syrian Christians, in particular, on the coast of Malabar, have received its missionaries with the greatest cordiality and respect.

“The society (which in the prosecution of its work, expended, in the last year, upwards of *thirty-seven thousand pounds*,) now numbers fourteen hundred clergymen among its members;—it employs *four hundred and nineteen labourers*, of whom one hundred and six are Europeans, and three hundred and thirteen were chiefly born in the respective countries where they are employed;—it has *two hundred and sixty-five schools*, connected with forty-two stations in its different missions;—and in these schools there are *thirteen thousand six hundred and eighteen scholars*, of whom nine thousand five hundred and eighty-four are boys, two thousand six hundred and nine girls, and one thousand four hundred and twenty-five adults.—The word of salvation is not only published to many settled congregations, formed from among the heathen; but it is, also, made known far and wide, by discussions and conversations with the pilgrim and the traveller by the way-side, with the crowds which frequent the market-places of the city, and with the multitudes which assemble at fairs of vast resort, or for the worship of their dumb idols. And by the blessing of God on all these means, not only is divine light gradually but certainly diffusing itself throughout that gross darkness which has covered the people. In some places, indeed, *the little one has already become a thousand, and the small one a strong nation*,—thus giving full assurance, that the Lord will hasten the entire accomplishment of all his promises in his own time.”

Reluctantly here must the editor close
His sketch of the toils and successes of those
Whose prudence and piety, zeal and research,
True honour reflect on the national church.

By preaching in public,—by wise conversation,—
By giving the scriptures a wide circulation,—
The work of the Lord they have faithfully done,
And still, at his gracious command, they go on.

In sending forth natives, as heralds of truth,—
In teaching adults,—in instructing the youth,
That seed of salvation they cast o'er the field,
Which, water'd by grace, a rich harvest shall yield.

In Africa—India—New Zealand—Ceylon,
The light of the gospel has happily shone;
And north west American Indians have heard,
From these heralds of mercy, the life-giving word.

Yes,—negroes, from cruel captivity freed,
Have learn'd of a greater redemption to read;—
Whilst vot'ries of idols, or Satan, begin
To cry to the Lord for the pardon of sin.

Ye soldiers of Jesus, who count but as loss
Your country,—your lives,—for the sake of the cross,—
Undaunted press on, and your banner display,
Assur'd that the enemy's ranks must give way.

Look back on the work that already is done,—
Look forward,—the victory soon shall be won;
And then shall Emanuel bestow upon you
Those laurels which first on Mount Calvary grew.

In taking leave of the Church Missionary Society, the editor cannot refrain from expressing his grateful sense of the promptitude and truly Christian kindness with which he has been furnished with the *entire documents* for this department of his work, by the Rev. Edward Bickersteth, the worthy and pious secretary of the institution; and, whilst he thus publicly acknowledges his obligations to that gentleman, he earnestly prays that the best blessings which a Triune God has to bestow, may rest upon him, in his domestic, ministerial, and official capacities; and that his valuable life and services may be long spared to the excellent society with which he stands connected.

THE
HISTORY AND ORIGIN
OF THE
MISSIONARY SOCIETIES.

PART V.
HISTORY OF THE WESLEYAN MISSIONARY
SOCIETY.

CHAPTER I.

Mission in the West Indies.

“Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learn'd Messiah's name.

“Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spread from pole to pole.”

—
ANTIGUA.

THE general Wesleyan Missionary Society was not established till the year 1817; but missions to the heathen were commenced and superintended by the late Rev. John Wesley and Dr. Coke, long before any reports were published, detailing their successes, or societies organized for their regular support. So early, indeed, as 1769, Messrs. Boardman and Pilmore had been sent out to North America, and in the two succeeding years four other labourers sailed from England for the same country. In 1786, the Rev. Dr. Coke and three other methodist preachers, Messrs.

Warrenner, Hammett, and Clarke, were proceeding to Nova Scotia, when a succession of violent gales, a leak in the vessel, and a scarcity of fresh water, compelled the captain to steer for the island of Antigua; and the distinguished kindness which the doctor and his companions there received, was considered as a providential call for the establishment of a mission among the negro slaves in the West Indies.

For such an establishment in Antigua the way had already been signally prepared, by the overruling providence of that adorable Redeemer, unto whom the Father hath given the heathen for his inheritance, and the uttermost parts of the earth for his possession.—In the year 1760, Nathaniel Gilbert, esq. who had heard and experienced the saving power of the gospel in England, became a resident of this island; and whilst deploring the spiritual condition of the persons by whom he was surrounded, he felt an earnest desire to warn them to flee from the wrath to come. His first efforts were confined to a few individuals, whom he invited to assemble in his own house on the Sabbath-day; but finding that his exertions were evidently blessed by God, he went forth boldly, and preached the gospel to the poor benighted negroes; notwithstanding the situation which he held, as speaker of the House of Assembly. “A mode of conduct,” says Dr. Coke, “so unprecedented in such an exalted character, soon excited surprise;—surprise was followed by disapprobation;—and disapprobation settled into reproach and contempt. Regardless, however, of the insults of those whose applause he had not courted, he continued to persevere, and soon perceived that he had not laboured in vain. From among the number who occasionally attended on his ministry, about two hundred were joined in society, and these manifested, by their lives and conduct, that they knew by experience in whom they had believed.”

Mr. Gilbert continued to labour, without any abatement of ardour, or any diminution of success, till the period of his decease; but as he had no means of appointing a successor in respect of his spiritual office, his bereaved flock were left as sheep without a shepherd for a period of nearly twenty years. In 1778, however, Mr. John Baxter, a man-

ber of the Wesleyan connexion in England, removed to Antigua, for the purpose of working as a ship-wright in the service of government; and shortly after his arrival took upon himself the care of the remains of Mr. Gilbert's society. As the nature of his employment, during the day, precluded the possibility of his devoting himself to the ministry, his usual method was to travel, in the evening, to the different plantations where the negroes were assembled to receive his instructions; and, after affectionately warning and exhorting them, he returned home through those heavy dews which are so pernicious between the tropics, that he might be ready for the business of the ensuing day.

"Through the superintendence of Mr. Baxter," says Dr. Coke, "the assistance of Mrs. Gilbert, and the subordinate instrumentality of an old Irish emigrant, (who had been providentially led to the island toward the close of 1783,) things went on prosperously; so that they had under their care upwards of one thousand members, chiefly blacks, who appeared to be earnestly stretching forth their hands toward God. Many new places were opened, and requests were made for preaching, with which Mr. Baxter could not possibly comply;—the losses which the exclusion of members sometimes occasioned, were soon repaired by the admission of others, who ornamented their profession;—and the happy deaths which occasionally took place, demonstrated that those who thus passed out of time into eternity had not followed a cunningly devised fable."

In the month of January, 1787, Dr. Coke, after mature deliberation, resolved that Mr. Warrener, one of the missionaries originally appointed to Nova Scotia, should remain in Antigua; and Mr. Baxter avowed his determination of resigning the lucrative situation which he held, as under store-keeper in English Harbour, for the express purpose of devoting himself unreservedly to the work of the ministry.

In February, 1789, Dr. Coke again visited Antigua, and had the satisfaction of finding that Mr. Warrener, during the comparatively short period of his residence on the island, had been made the instrument of adding one thousand members to the society. Speaking of the state of the con-

verted negroes, at this time, the doctor observes, "Our blessed Lord, before he quitted earth for heaven, gave to his followers a new commandment, namely, that *they should love one another*; and, perhaps, we can find but few places in which this command has been more punctually obeyed than in the island of Antigua. In times of sickness, the members of our society visit each other in their respective neighbourhoods, with the most affectionate solicitude; and even in those cases where medical assistance is required by a patient who is unable to provide it, it is instantly procured, without any regard to the expence. It may, indeed, be said, that they live like brothers; that they are pitiful and tender hearted, and melt in sympathy at each other's woe."

"On the 5th of December, 1790," says the same pious writer, "I once more returned to Antigua, and found the work of God in a flourishing condition. The converted negroes gave a more scriptural account of their experience than they had formerly been accustomed to do; and as a proof of the peaceable demeanor which they had uniformly manifested, the planters and other respectable inhabitants were so conscious of the political as well as religious advantages resulting from the labours of the missionaries, that they supported the work, by voluntary subscriptions and contributions."

In 1797, a young man named M'Donald was sent out, for the purpose of strengthening the mission at Antigua; but, previously to his arrival at that island, he encountered a series of afflictions, in consequence of being captured by a French privateer. Of the distresses which he endured, and the deliverance which he ultimately obtained, the following account is given in Dr. Coke's History of the West Indies:—

"The vessel in which he took his passage sailed from Liverpool in the autumn of 1797; and the peculiarity of their situation obliged them to spend the first Sabbath on board, in making warlike preparations. A French privateer, which occasionally pursued them for two days, kept them in constant readiness for an engagement: she declined coming to action, however, and was finally parted from them in a violent gale. The next three weeks presented

nothing but an uninterrupted scene of storms and unfavourable weather; but after that time the elements became more propitious.

"On the 6th of November, they found themselves within about ten leagues of Antigua, when they were attacked by another French privateer, and the engagement continued about an hour. The force of the English amounted to twelve guns and twenty-one men and boys, while that of the enemy consisted of ten guns and one hundred and thirty-six men, fifty of whom were marines. The French, finding themselves much superior in numbers, while they were inferior in guns, made preparations for boarding, and this, being carried into effect, decided the victory in their favour.

"As soon as the vessel surrendered, Mr. M'Donald's religious books were torn to pieces through wanton wickedness, and every thing that he possessed was taken from him, except the clothes which he had on. At Guadeloupe he was landed, and thrown into a loathsome prison, among a number of unhappy wretches, including some French negroes, who lived worse than the beasts. From this dungeon, in which he could obtain no other bed than the dirty floor, he was happily released, within a few days, by the kind intercession of a French nobleman, who was himself a prisoner, but permitted to lodge in the jailor's house. With this person Mr. M'Donald resided till his removal to Basse-terre, where he was confined in an old church, which had been converted into a prison. Here the greater part of his companions were Englishmen, who seemed to be given up to swearing and drunkenness. He, however, preached to them, and, after a while, found some who appeared to be attentive to the word. He also found some Methodist negroes, to whom he read the bible, and with whom he found means to hold some serious conversation. But no beds were allowed them;—they slept upon flags or boards;—and their daily allowance was one pound of coarse bread and five ounces of salt fish.

"After remaining in this place of confinement about three weeks, he was exchanged, with other prisoners, and put on board an English ship of war. The captain, on hearing that he was a preacher, treated him with the greatest

kindness, and desired him to continue with him, as the captain of his ship. This, however, being incompatible with his previous engagements, he was obliged to decline; and the captain, in consequence, put him on shore on the island of Dominica; whence he got to Port Royal in Martinico. Here he found himself in a most forlorn situation, being destitute of money, of food, and of friends;—surrounded by perfect strangers, most of whom were French;—and without any probable method of procuring a passage to Antigua.

“Oppressed with these difficulties, he walked through the streets, ruminating upon a train of calamities to which he saw no end except in death. But while lifting up his heart to God for direction in his critical condition, he was met by a gentleman, whom, though entirely unknown, he had the confidence to accost; and, after acquainting him with the embarrassment under which he laboured, the stranger kindly advanced him ten pounds, to enable him to pursue his voyage.

“After taking a little refreshment, he sailed in a boat to St. Pierre’s, a good trading town, whence he hoped to obtain a passage to the place of his destination. Here, also, God raised him up another friend, who, though an entire stranger, took him to his house, and gave him clean linen, of which he was particularly in want. From St. Pierre’s, he sailed in a sloop for Antigua, under convoy of an English privateer of fourteen guns. The day following, they were becalmed close under Guadaloupe; and the French, perceiving their situation, immediately dispatched two privateers, one of sixteen, and the other of six guns, to take them, and bring them in. Both of these vessels the English privateer engaged, while the sloop, having neither arms to join in the conflict, wind to sail, or sweeps to effect her escape, looked on as an idle spectator. From the disproportion of the forces, Mr. M’Donald fully expected to fall once more into the hands of the enemy, and to be again lodged in the same prison from which he had just been liberated. In about an hour, however, victory decided in favour of the English; and the French vessels were both obliged to return to port in a very shattered condition. On their arrival, other privateers were instantly sent out; but

at this juncture a favourable breeze sprung up, which wafted the English vessels from these hostile shores, and conducted them safely into St. John's harbour, in Antigua."

In drawing a contrast between the negro inhabitants of Guadaloupe and those of the island at which he had now happily arrived, Mr. M'Donald observes, "In Antigua I have met with an affectionate people, not conformed to the world. Before they received the gospel, they were totally ignorant of God, and addicted, in a high degree, to riot, murder, and uncleanness; but now these crimes are rarely heard of among them. On the contrary, on every Lord's-day, thousands assemble to hear the word of God, with joy sparkling in their eyes, and divine love apparently influencing their hearts. Formerly these negroes went naked, but now they dress all in white, and form a spectacle which is beautiful to behold. The work of the Lord, also, appears to be spreading on every side. The whites attend with much seriousness, and many blacks and coloured people have been added to our society."

In the month of November, 1805, the pious and indefatigable Mr. Baxter was summoned from the scene of his labours to his eternal rest in the world of glorified spirits. The particulars of his illness and death are thus related by Mr. Pattison, then a missionary at Antigua, in a letter to the Rev. Dr. Coke:—

"On the 7th of last month (October) he was a little indisposed, but was enabled to preach on the following evening. On the 10th, hearing that he was unwell, I went to the town to see him; and found, on my arrival, that he had been rather feverish through the day, but the fever had apparently left him, and he did not appear to be in much danger. On Sunday, the 13th, he was very ill, through the return of the fever, which was accompanied with a difficulty of breathing. From the 14th to the 17th, however, he was so much better as to be able to ride out on horseback. He then went into the country, for change of air; but the fever returned, and he grew worse every day. I did not see him again until the 6th of November, when there was visibly a great change in his appearance; and from his speech I concluded that he could not be long for

this world. The next day he proposed returning home, and brother Johnstone procured a carriage, and brought him to town.

“In the afternoon of the same day, I paid him a visit, and found that he thought himself better. This, however, was only a delusion incident to the disease. It seemed to me that the change of place, his coming to his own house, and his associating with his old friends, were the causes of those pleasing symptoms which we found to be but too transient. The next evening the doctor pronounced him dying, and Mr. Baxter’s friends wrote immediately to inform me of it; but the note did not come to hand till the following morning. I then hastened to him; but found, on my arrival, that his spirit had just taken its flight to the world above. His remains were laid in the chapel; and the service of the day (it being the Sabbath,) was performed by brother Johnstone and myself. At one o’clock he was conveyed to the church yard, attended by a concourse of people from all parts of the island.”

The death of Mr. Baxter, as Dr. Coke intimates, occasioned a temporary derangement of the affairs of the mission, and might be considered as the remote cause of the declension of a few members of the society in this island. The grace and providence of God, however, proved all-sufficient for the support of his own cause; and not only were the heralds of salvation enabled to keep their ground, but, in the course of a few years, much good appears to have been done by their instrumentality, and whilst rejoicing in the success of their labours, they were repeatedly compelled to send to England for assistants, to carry on the work of the Lord.

In the month of April, 1816, the island of Antigua was placed under martial law, in consequence of an insurrection which had recently broken out in Barbadoes. Mr. Woolley, one of the Wesleyan missionaries, on hearing that the militia of the colony was called out, went, in company with his colleagues, to the president, and offered their services in any way that might be deemed beneficial to the government. “His honour,” says Mr. Woolley, “thanked me for the offer, and observed that we could render more

important service than that of bodily exercise. I assured him, in return, that nothing on our part should be wanting to do away any bad impressions which the present painful report might have produced. It is not more strange than true, that some persons think religion seditious, and that the implantation of religious principles in the minds of the negroes is calculated to bring about revolt. The subjects of such sentiments, however, are ignorant of the nature of religion, and utter strangers to its influence. A gentleman who entertained these ideas, assembled his negroes, and told them what had happened at Barbadoes; when, to his astonishment, they observed, 'Massa, dem no have religion den.' I have been at some pains to discover whether any of our people's minds had received an unfavourable bias from the alarming reports in circulation; and am happy in being able to state, that I found in them no disposition even to murmur at their situation, much less to rebel. One well informed man, of whom I inquired, took up a book and said, 'Sir, with this book in your hand, you will do more to prevent rebellion than all the king's men.'" Well may this pious missionary exclaim, in continuation, "Hail! thou divine religion! thou art the bulwark of our colony—the guardian of our peace—the author of our tranquillity—and the grand cause of our safety! May thy bright beams increasingly enlighten the African's mind; and under thy cheering influence may he be happy in time and in eternity!"

The latter part of the year 1818 proved unusually sickly at Antigua, and on the 1st of January in the ensuing year, the writer to whom we are indebted for the above intelligence, became so seriously indisposed as to be under the necessity of removing to the island of Bermuda. About the same time, Mr. David Jones, an excellent young man, and a promising missionary, was removed from the scene of his labours, and called to the enjoyment of his eternal reward.

In the report of the committee of the Wesleyan Sunday-school institution in Antigua, for the year 1819, the following observations are particularly worthy of notice:—

"The blessed influence of these schools on the children has, also, been sensibly felt by many of their parents;

one of whom recently stated that her daughter was a great comfort to her; and by reading, singing, and talking to her about the things of God, she gladdened her heart. The Sabbath is now regarded by many of the children, who formerly violated it; several of them take pleasure in attending the school and the public preaching; and one of the girls was heard to say, she wished every day were Sunday. One of the teachers has been much gratified with the very serious deportment of one of the grown girls (a slave) belonging to her class. Her inclination for reading the Bible is particularly noticed, and she commits a chapter to memory almost every week. The same teacher, seeing a little coloured girl walking about the streets, bare-headed, and ragged, spoke to her, and learned that her mother (a poor ignorant creature,) had sent her to live with a black woman, who fed her, but took no further care of her. The teacher offered her gratuitous instruction; and as she was unable to attend school for want of clothes, two coarse suits were purchased for her. Since that time she has regularly attended a day-school, the Sunday-school, and public preaching, and has not only made considerable improvement in learning and behaviour, but has evinced much regard to divine things, and great attachment to her teachers. Her mother, pleased with the notice shewn to her by others, has taken the girl home, and now clothes her decently."

In 1820, a hurricane occurred in Antigua, which, though it did but little comparative injury in the island, carried away the two Wesleyan school-rooms in the town of Parham. Indeed, as they were only what is termed wattled buildings, they could not be expected to resist a strong wind. The committee, therefore, resolved to exert themselves in order to raise a durable edifice, sixty feet in length by twenty-five in breadth. It was accordingly commenced, and a subscription was opened to defray the expence of its erection. "Some of the respectable inhabitants," says one of the missionaries, "came forward on this occasion in the most handsome manner; but from others we received hard words, and stern repulses. Neither drudgery nor shame, however, could deprive us of the luxury which we enjoyed in the sweet anticipation of seeing hundreds of children

taught to read the word of God, and trained to walk in wisdom's ways."

In February, 1821, a missionary society was formed in St. John's; when a very lively interest was excited, and the subscriptions and collections amounted to about ninety-three pounds currency, exclusive of a quantity of trinkets which were thrown into the boxes. "These," says one of the preachers, "by all who know the attachment of the people in the West Indies to their ornaments of gold, will be accounted as so many trophies of the cross; and I believe that this new society has been productive of more good to the cause of religion in this island, than the establishment of any other institution whatever." A branch missionary association was formed, about two months afterward, in English Harbour; and it was highly gratifying on this occasion to witness the deep interest taken by the negroes in the spread of the gospel among their own race, and throughout the world.

One evening, in the course of the same month, as Mr. Hyde, one of the missionaries, was returning home from St. John's, a gentleman related to him an instance of God's care for his people, and of the disposals of his over-ruling providence for their good, which is too replete with interest, to be passed over in silence:—

A female domestic slave, in a very respectable situation, was, some years ago, brought under conviction, by the instrumentality of one of the Wesleyan preachers. She immediately fell into deep distress,—laid aside her necklaces, rings, and other trinkets,—and abandoned her former sins; earnestly crying to God for mercy, through a crucified Redeemer. Her manner of life, being now completely altered, exposed her to ridicule and contempt, and eventually to the most cruel persecution. For no other crime than taking a key, (with which she had always been entrusted,) in her pocket, to chapel, she was laid down and flogged. As this was the first time that the whip had been applied to her, she grieved over it in the bitterness of her soul, and her daughter participated in her affliction. For thus daring to grieve, they were both charged with the spirit of rebellion, and the mother was immediately doomed to labour in

the *field*. The gang of negroes, seeing her brought there, were struck with such astonishment, that they rested upon their hoes, to gaze at her. This was considered as a signal for rebellion, and a person rode off at full gallop to inform the proprietor, who immediately dispatched orders for the two *rebels* (the unfortunate mother and daughter,) to be sent to town in heavy chains. The inhuman order was executed, and they were sent from the island to Santa Cruz, and sold. The afflicted mother had not been there long, when she was charged with some other offence; but that God of whom she appears to have said, "Though he slay me, yet will I trust in him," now interposed on her behalf. The charge was proved to be completely groundless;—the uprightness of her conduct conciliated the esteem and affection of her new mistress;—and she was eventually presented with her freedom, as a reward for her exemplary behaviour. After receiving this welcome boon, she returned to the place whence she had been so unjustly exiled, comfortable in her circumstances, and happy in the possession of that religion which had cheered her soul under the pressure of affliction, and amidst the apparently impervious clouds of adversity.

Previous to the close of the year, the hearts of the brethren at Antigua were gladdened by the conversion of a Mahometan negro; who, after occasionally attending the Wesleyan chapel, and frequently conversing on the subject of religion, with the wife of the gentleman by whom he was employed as office-messenger, at English Harbour, began to evince much uneasiness of mind, and even told his Mahometan friends that he entertained some doubts relative to the validity of their religion. This, of course, excited their resentment, and they renounced all communion with him, after consigning him, as they supposed, to present and eternal ruin. Regardless, however, of their anger and their maledictions, he continued to attend the means of grace; and, after earnestly praying for divine illumination and direction, he was enabled to believe in Jesus as his Lord and his God, and was publicly baptized by Mr. Whitehouse, renouncing all the delusions of the false prophet.

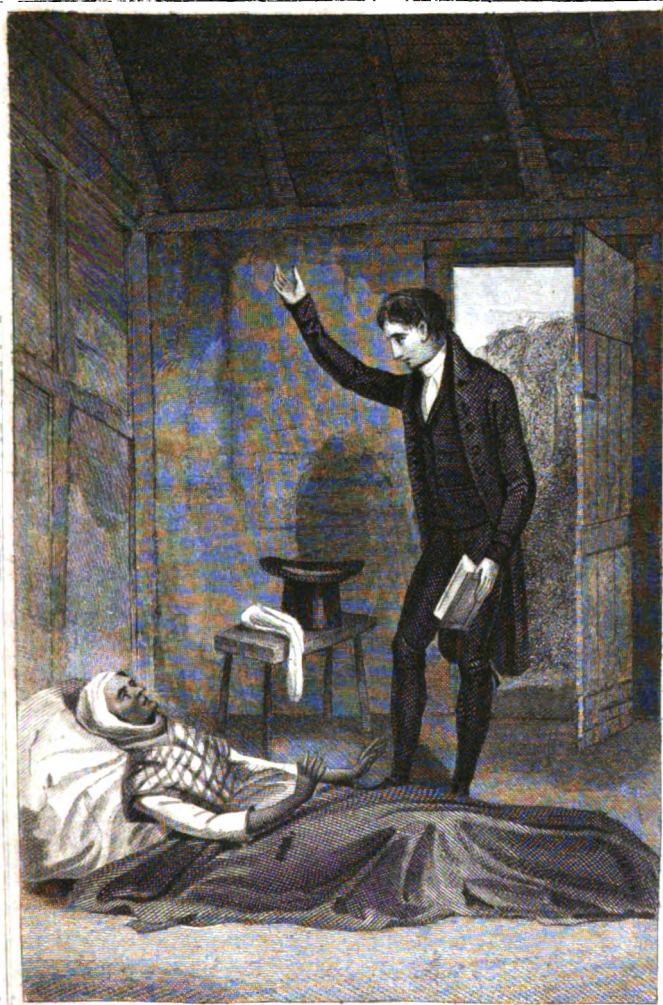
On the 23d of September, 1822, a new place of worship, called Sion Chapel, was opened at Sion Hill, the

estate of the Hon. J. D. Taylor; and it was a highly interesting season to all present. The excellent proprietor, who had erected the building at his own expence, for the benefit of his negroes and those on the neighbouring estates, was present; with his amiable lady and their daughter; and as they returned home after service, the grateful slaves, who lined each side of the path leading to their home, invoked a thousand blessings on their heads. "Among their negroes," says Mr. Whitehouse, "they appear rather as parents than proprietors. The sick are fed from their table, and they are building a hospital for the lying-in women, almost close to their own house; that Mrs. Taylor may have an opportunity of seeing them several times in the day."

About two months after the opening of this chapel, Mr. Whitehouse was called to visit an old woman of colour, named Sarah Darty, who had for some years been a member of the society, and who was, at this time, extremely happy in her mind, notwithstanding the extreme indigence of her circumstances. "A few rags," says our missionary, "composed her bed; and the house in which she resided was so shattered as to be neither impervious to wind nor water, so that a person stepping in, shook it. On my observing to her, however, that she would soon be in the house of our Heavenly Father, she smiled, and exclaimed. 'O! what a glorious mansion!'"

On the 1st of December, in the same year, Mr. Whitehouse laid the foundation-stone of another chapel in Willoughby Bay. "This," says he, "was a very interesting ceremony. My brethren and their wives,—Mr. Stobwasser, the Moravian missionary, and his wife,—a number of gentlemen from the neighbouring estates,—and about a thousand negroes, were present. On Mr. Stobwasser's recommendation, the negroes connected with the congregation at Newfield brought several loads of stones in carts, and many of them were brought ready squared. Myself and brother Hyde addressed the congregation; and each, with brother Harrison, engaged in prayer."

In the annual report of the Wesleyan Missionary Society, for the year ending December, 1824, the following account is given of the state of the mission in Antigua:—



The Missionary & Dying Woman

LONDON,

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"In the St. John's division we have gratefully observed an increase of lively spiritual feeling during the past quarter; and have been considerably encouraged to prosecute the arduous and abundant duties connected with our station. In catechising the children, and familiarly expounding the word of God to the adults on the estates, our minds have frequently been refreshed and animated. In members, also, we have had a small net increase.

"In the English Harbour division of the island, a gracious disposition continues to manifest itself among our people; especially at Lyons, Delaps, and Bethesda, where several hundreds regularly attend, and receive the word of God, not only with attention, but with evident profit.

"In the Parham division, the societies present a chequered appearance. Some of the most exemplary and useful of our slave members are found in this district; while, on the contrary, in consequence of the unwieldy size of the society, and the incapacitated condition of some of the leaders for accomplishing the whole of the duties of their office, by reason of age, sickness, or their domestic situations, a few unworthy members have been found among us."

ST. VINCENT'S.

Whilst the Rev. Dr. Coke was arranging the concerns of the infant mission in Antigua, in January, 1787, he received a pressing invitation from some persons who had made themselves acquainted with his doctrines and views, to pay a visit to St. Vincent's; and as the earnestness of the request accorded with his own zealous desire to spread the name of the Redeemer in this archipelago, he immediately embarked with three of his brethren, Messrs. Baxter, Clarke, and Hammett, and after coasting Martinico and St. Lucia, arrived in safety at their place of destination.

Here the doctor and his friends were received with every mark of attention and respect by several gentlemen, who appeared gratified with the idea of Mr. Clarke remaining as a missionary on the island; and stated that he should, at all times, be welcome to their houses, and that

their negroes should attend on his religious instructions. One individual, indeed, fitted up a large warehouse, in Kingstown, for the purpose of preaching, and appropriated two rooms to the use of Mr. Clarke,—one for his bed-chamber, and the other for his study. The president of the council, also, received our missionaries with the utmost courtesy, and kindly gave permission that divine service should be performed at the Court-house every Sabbath.

“In the town,” says Dr. Coke, “where we chiefly resided, it was delightful to observe with what affection we were surveyed by the negroes. They considered themselves as the primary objects of our visit; and on that account we were quite exalted in their esteem. Many among them, also, evidently thirsted for the word of life; and one in particular was overheard informing his companions with simplicity and pleasure,—‘These men are imported for us!’”

On the 12th of January, Dr. Coke sailed from St. Vincent’s, in company with Messrs. Baxter and Hammett; and Mr. Clarke was left in the island, surrounded by unexpected friends and flattering prospects. Here he commenced his labours, in humble dependence on the divine blessing; and though, in the course of the ensuing year, nothing remarkable occurred, either to facilitate or retard his exertions, his congregations were large and attentive; and, as far as either assertions or appearances could be admitted as evidence of success, he had reason to hope that many individuals had been converted to God.

On the 11th of December, 1788, Dr. Coke paid a second visit to St. Vincent’s, in company with a Wesleyan missionary named Gamble; and after making a few arrangements and inquiries into the religious state of the island, the doctor resolved to set off with Mr. Baxter for the territories of the Charaibeas. “The day following,” says this pious clergyman, “we were joined by Mr. Clarke, and towards morning reached the house of our hospitable friend, Dr. Davison, a physician. Communicating to him our intention, he so far approved of our measures as to join us in our intended journey. The company of Dr. Davison was a valuable acquisition. His place of residence lay on the frontier of the English territory,—a circumstance which had

introduced him to the acquaintance of the Charaibeas; and he thus became a medium of intercourse which quieted suspicions, and banished fears.

"On the morning of the 12th, in company with our friend and guide, we began our journey towards the Charaib country, and found ourselves encompassed with woods and wilds, as savage and uncultivated as the people whose habitations we were about to visit. The luxuriance of nature had not been corrected by the adjustments of art; but a scene of wild fertility encircled us on every side, and presented to our sight an extensive region, in which weeds and flowers promiscuously wandered in magnificent exuberance.

"The roads, or rather narrow paths, that lie over those mountains which form the boundaries between the English and the Charaibeas, were in perfect unison with the adjacent scenery. Full of serpentine involutions, their formation is as rude as their situation is tremendous: opposition and defiance seemed to be presented both by rocks and bushes; and a complication of obstacles threatened to prohibit all access. In short, it appeared to be both the residence and empire of Danger; and our elevation served to show us the extent of her dominions.

"Some time previous to our present journey, Mr. Baxter, who had taken an excursion into these elevated regions, was exposed to the most imminent peril, and had nearly lost his life. The horse on which he rode fell down a precipice, about thirty feet perpendicular; and it was with the utmost difficulty that the rider was able to disengage himself. Unconscious of any immediate hazards, besides such as are common to all who pass over these outlines of the world, the hinder legs of his horse instantly sinking behind him, warned him of approaching destruction; and he had but a moment to throw himself upon the ground, before his beast was no more.

"When riding became either impracticable or dangerous, we got off and led our horses; but in one place even this expedient failed us. The branches of the trees had so intersected each other, that they completely barricaded the path which we were pursuing; and being too closely interwoven to be penetrated, and too strong to be

bent, we were obliged to borrow the cutlasses of some Charaibeas, who were opportunely passing by, to cut open a passage through the thicket, before we could proceed. The soil itself, indeed, had given way, and formed a deep step, which our horses could not have been able to descend, had not the Charaibeas smoothed the ground with their weapons.

“ Having surmounted these difficulties, we began to descend on the opposite side, with less trouble; and our path soon conducted us into a spacious plain, which afforded an ample recompence for all our toils. It was an extensive area, about seven miles in length and three in breadth; and presented the figure of a bow, the string of which was formed by that line which was made by the union of the shore with the Atlantic ocean, while the circular part was surrounded by those lofty mountains we had just descended. Here nature lavished her beauties in profusion, and softened into delicacies that masculine grandeur which had adorned the mountain's brow. In short, each species of beauty was evidently heightened by the contrast; so that even the rough acclivities which we had ascended, gave lustre to the graces which smiled upon the plain.

“ In this place, which was called Grand Sable, or the Great Sand, a great part of the Charaibeas had taken up their abode. As we passed by their habitations they stood at their doors in ranks; and while many of them saluted us with ‘ *Bou jou, Bou jou,*’ (a corruption of *bon jour*, or good day,) others exclaimed in broken English, ‘ How dee? How dee?’ In both cases, however, sullenness and suspicion entirely disappeared. And as we happened to have in company with us one of the sons of the grand chief, this circumstance gave a sanction to our visit, and procured respect, where we might, otherwise, have been treated with indifference or contempt. This young chieftain, whose name was John Dimmey, had been, for some time, under the tuition of Mr. and Mrs. Baxter, and had learned to speak the English language with some degree of fluency. He had a commanding aspect and a princely carriage, and appeared to be a young man of fine parts, and capable of much improvement. His whole appearance, indeed, had something in it very prepossessing, and had not his father,

whose name was Chateaway, been from home when we visited the village in this delightful plain, I should have solicited his consent to take him with me to England. His manners were evidently exalted above his condition, and his sentiments had acquired a refinement superior to the rudeness of a savage state. 'Teach me your language,' said Mr. Baxter to him one day, 'and I will give you my watch.' 'I will teach you my language,' replied the young chieftain, 'but I will not have your watch.'

"Sanctioned and introduced by young Dimmey, who had walked by the side of my horse for about twenty-five miles, we entered the house of one of the chiefs, whose name was De Valley, and who was the possessor of a cotton plantation,—the only one I ever saw or heard of among the Charaibeas. De Valley was from home, on a fishing party with Chateaway; but we were treated with the utmost politeness which the savage state could have afforded. While we were in the house, Dimmey whispered to Mr. Baxter, that the family would not be satisfied unless we accepted of some refreshment. We, therefore, complied with the intimation; and almost instantly there were set before us a dish of eggs, some cassada bread, and a bowl of punch. In the midst of this hospitality and kindness, however, some shades of jealousy occasionally appeared in sight. In Mr. Baxter they placed a considerable share of confidence; but of me they entertained some suspicions. These they communicated to him, and he was several times obliged to assure them, that I received no pay whatever from the king.

"As Mr. Baxter had already made a considerable proficiency in their language, and appeared even to live in their affections, I could hardly avoid entreating him to spend two years among them, in order to give them a full trial. On this head I communicated to him my wishes; and though he had fully expected to return almost immediately to Antigua, the prospect of being serviceable to the souls of the benighted Charaibeas induced him to relinquish his own ease and gratification, and to yield a ready consent. Mrs. Baxter, also, though born of a considerable family in Antigua, and brought up in all that luxury which is peculiar to affluence in the West Indies, cheerfully sub-

mitted, on this occasion, to be banished from her friends and acquaintances,—to spend two years among herds of savages,—and to repose her safety on the protecting hand of God.

“Previously to my second arrival in the island, a school-house had been erected in a convenient place near the river Byera, which separates the Charaib and English territories, and several Charaib children had been placed under the tuition of a Mr. and Mrs. Joyce, who had been sent from London for that purpose. The situation of this building being adapted for the residence of Mr. and Mrs. Baxter, induced me to survey it, as soon as it was determined that they should settle among the Charaibeas. On inspecting the house, I found it much too large for one family, and therefore employed workmen to divide it into nearly two equal parts, one of which was appropriated to the original intention of the house, and the other to the use of Mr. and Mrs. Baxter.

“Having made these arrangements, we proceeded to quit the Charaib country, and commenced our journey towards Kingstown. As we passed along, we were received with every appearance of gladness, and the planters, almost universally, treated us with hospitality, kindness, and respect. Ardent wishes for our success seemed to be expressed by all ranks of people; and, previously to our departure, they gave us many decided proofs of their sincere attachment.

“In the English department of the island a sufficiency of employment appeared for two missionaries; and to this labour Messrs. Clarke and Gamble were appointed; whilst Mr. Baxter embarked for Antigua, merely to settle his affairs, to take leave of his friends, and to acquaint them with his destination.”

After the departure of Dr. Coke, the missionaries in the English territory appear to have laboured with the most encouraging success. In Kingstown, the congregation increased so considerably that it became necessary to obtain more extensive premises for the celebration of divine worship;—in other parts of the island several hundreds were added to the societies;—and on the different planta-

tions the preaching of the gospel was evidently productive of beneficial effects. Among the Charaibeas, however, Mr. Baxter had too much cause to conclude that 'he had laboured in vain, and spent his strength for nought.' A species of roving indolence, interrupted only by the toils of the chase, or the exploits of visionary war, completely occupied their uncultivated minds, nor could they be induced to attend to the things connected with their eternal welfare. At length a circumstance occurred which put an abrupt termination to this disheartening and hopeless mission. In one of their trading visits to the French of Martinico, a party of the Charaibeas were told by some Romish priests that the Wesleyan missionaries were spies employed by the king of England to explore their territories, and that as soon as they had completed their discoveries they would withdraw, and the whole country would be subjugated by an English army. This alarming intimation made such an impression on the minds of the Charaibeas, that on their return, Mr. Baxter observed an unusual gloom on the countenances of the whole party; though, previously to their setting out, they had treated him as their friend and father. Three days expired before he could draw forth the secret; and even then he found it utterly impossible to convince them that they had been deceived. On the contrary, they continued to observe the same sullenness toward him; and he, therefore, deemed it advisable to hasten, with Mrs. Baxter, out of the country.

From this time the missionaries in St. Vincent's pursued their important work with evident success and little opposition till the latter end of 1792, when the arm of authority, which ought to have afforded every possible protection to the cause of religion, was turned against it in a manner which can never be too strongly reprobated.

"To prevent the negroes of the island from being instructed," says Dr. Coke, "and to hinder the progress of those conversions which had already taken place, a law was enacted, which specifically declared that no person should, in future, preach, without first obtaining a licence; and, to prevent all unnecessary applications, it was further declared, that no person should be eligible to a licence, but

those who had actually resided twelve months in the island. This they knew militated entirely against the itinerant plan which had been pursued by the missionaries, and was admirably adapted to destroy their labours, and to shut them up in silence. Its operative penalties consisted of three stages, commencing with oppression, and ending in blood. For the first offence the punishment was a *fine of eighteen pounds sterling*, or *imprisonment*, for not more than *ninety days*, nor less than *thirty*. For the second offence, such *corporal punishment* as the court should think proper to inflict, and *banishment*. And, lastly, on return from banishment, **DEATH!**

“It is but an act of justice, however, to the people at large, to say, that the majority appeared to be decidedly against this act, and many of the most respectable inhabitants reprobated it in unequivocal terms. In fact, it was hurried through the assembly at the close of the session,—many of the members had retired before it was passed,—and though there remained only a very thin house, they were by no means unanimous.”

Mr. Lumb, who was, at this time, employed as a missionary in St. Vincent's, considered, like the primitive apostles, that he ought to obey God rather than men; and, with this impression on his mind, he preached as usual on the following Sabbath. For this offence he was apprehended, and on the ensuing Thursday committed to jail; though previously his character had been very generally respected, his moral conduct having been unblemished, and his loyal principles, on all occasions, unimpeached.

When Mr. Lumb was first thrown into confinement, he was placed in a room contiguous to the public street, and through the iron gratings of his window he affectionately addressed those serious negroes, who, on hearing of his situation, thronged around the prison, to receive his instructions, and weep over his calamities. In this place he was guarded by soldiers; and to prevent the continuation of those exhortations which he was accustomed to give from his cell, the magistrates took the most effectual measures. He was ordered to be *closely confined*; and the guards took care that no coloured person of any description should be permitted to speak to him, or be spoken to, through the

gratings. The poor negroes, therefore, were only suffered to survey the prison which concealed him; and whilst in mournful silence they occasionally glanced towards it, and then at each other, the anguish of their hearts found some relief in an effusion of tears."

Dr. Coke, who was, at this time, at St. Christopher's, was no sooner apprised of the situation of his persecuted brother, than he set off, in a passage boat, for St. Vincent's, and hastened on the wings of friendship to the prison, where he found Mr. Lumb in confinement with a common malefactor, and, shortly after his arrival, another criminal was added to their number.

But though our missionary was thus painfully circumstanced, he was not forsaken. On the contrary, many of the respectable inhabitants of the island sympathised in his severe treatment and contributed to his comforts. Two of these called upon Mr. Lumb one day, whilst Dr. Coke was present; and on his making some remarks on their condescension, they replied, "Sir, it is no dishonour to make this gentleman a visit in a jail." Indeed, the very magistrates who committed him, offered to lay down two thirds of the pecuniary penalty, and one gentleman would have paid the whole; but Mr. Lumb would consent to nothing which might be construed into a voluntary submission to so unjust a law. For this reason he even refused, at the expiration of the term of his imprisonment, to pay the jail fees; but after sending him some threatening messages, and adding one day to the period of his confinement, the magistrates thought proper to release him; and as he had now no alternative but silence or voluntary exile, he, of course, preferred the latter, and quitted St. Vincent's with the apprehension that the door was probably closed against any further missionary exertions in that island.

"A famine of the word," says Dr. Coke, "through the above iniquitous law, had occasioned many who once appeared to run well, to wander on the mountains of unbelief, and many more to turn back to the beggarly elements of the world. A considerable number, however, held fast whereunto they had obtained; and, though forbidden to hear the word preached, they did not forsake the assembling

"now dwindled and disappeared; insomuch that we had nothing of moment to encounter, but the private prejudices and vices of those to whom we wished to impart instruction. The preaching of the gospel was, also, well attended, and many gave evidence that they were not hearers only but doers also; so that religion, from this period, began to revive throughout the island."

In March, 1796, Mr. Owens was succeeded by Mr. Pattison; who, in the ensuing spring, had a convincing proof that though toleration was now established in the island, the intolerance of some individuals in authority was as rancorous and deeply rooted as it ever had been.

"A magistrate and one of the members of council," says Mr. Pattison, "had been celebrating St. Patrick's day with other gentlemen of the island; and I was afterward informed that they had intended committing the depredations I am going to relate before the light appeared; but in this they were disappointed, for they did not arrive till about sun-rise. Then this gentleman headed some officers of the Buffs (a regiment then at St. Vincent's) with other gentlemen of the island, and, accompanied by the band of the regiment, came down to our chapel. The first thing they did was to throw down a high rail-fence near the road, which stood between the chapel and our dwelling-house. They next broke open the outer gate and the door of the chapel, and entered in triumph. They then broke nearly all the lamps,—pulled down the communion-rails,—tore the bible to pieces, and strewed the leaves on the floor. The band then struck up, and after dancing and shouting, they left the chapel, and passed by my door, where I was standing. The magistrate said to me, with a shrug and a most sarcastic smile, '*I came here, sir, to keep the peace.*' His confederates then vociferated and blasphemed awfully, and declared that if I said a word, they would take me to the market, and give me a dreadful whipping.

"On my applying to the governor for redress, he came to town, and called the council together; and after their deliberations, his excellency, in his way to the Fort, called at my door, and said, 'Well, sir, what damage have these St. Patrick boys done you?' When I had replied, his ex-

excellency said, he would take care that it should not happen again, and for a year no persecution of any consequence took place: but when the celebration of St. Patrick's day arrived, I felt apprehensive that the gentlemen might pay us another visit. I therefore told Mr. Hallet, who was then with me as my fellow-labourer, that we had better sleep at the house of Mrs. Mitchel, one of our friends, who lived at a short distance from the chapel. He consented, and it was providential that we took this precaution: for, in the dead of the night, some persons broke open our dwelling-house; and, as they were armed with swords or cutlasses, they struck about in the dark, no doubt intending to have struck us; but, instead of that, they cut the furniture, which still bears the marks of their violence. They went into the bed-chambers,—turned up the beds,—and apparently searched for us under them, and in every part of the house; and had we been there, in all probability we should have been murdered. Mrs. Mitchel, hearing the noise, came out of her house; when one of the ruffians struck her with a bludgeon on the side of her face."

The following somewhat curious anecdote is related by the same missionary, and transcribed by the Rev. Richard Watson, in his admirable "Defence of the Wesleyan Missions in the West Indies."

After stating that, during his residence in St. Vincent's, he conducted himself toward the negroes in a less distant manner than is common among the whites, in order the more effectually to promote their instruction, Mr. Pattison observes, "This part of my conduct was represented to the governor, and his excellency was informed, I think by a member of the council, that there were nearly *twenty* missionaries on the island. How much was said beside I know not: soon after, however, I received a note from judge Ottley to this effect: 'Drury Ottley's compliments to Mr. Pattison, and requests his attendance, with the other missionaries on the island, at the Council Chamber, where the council is now sitting.' My colleague and myself immediately obeyed the summons, and found his excellency governor Seaton, with the greater part of the council together. Judge Ottley was the spokesman; and said, 'Mr.

Pattison, the council has sent for you, to advertise you of what they think of dangerous tendency in your conduct.' Here the governor interrupted him, and said to me, 'Sir, what number of missionaries have you on the island?' I answered, 'Only myself and my colleague now present.' His excellency then rose up, and, with a strong expression of disgust, said to the council, 'I told you there were only *two*;' and he showed his disapprobation of the attempt to impose upon him, by leaving the table, and approaching it no more while I remained. Judge Ottley then said, while his excellency was walking about the chamber, 'Mr. Pattison, we thought it right to advertise you, that we disapprove of your familiarity with black and coloured people.' I then begged leave to observe, in justification of my conduct, that I had seen a circular letter from the bishop of London, as president of a society in England, formed for the express purpose of sending out missionaries for the instruction of the negroes in the West Indies; and in that letter his lordship suggested that the missionaries to be sent out, should not associate much with the whites, but should confine themselves chiefly to the free people of colour and blacks, and the slaves on the plantations. I further said, that I thought the bishop and the society understood sound policy, and would do nothing to affect prejudicially the interests of the West Indies. Judge Ottley then said, I might, if I pleased, write to the bishop; but I replied that I was not under his lordship's jurisdiction. Here the matter ended, and I retired."

In 1799, Mr. Hallet was succeeded by Mr. Isham, Mr. Pattison's place having, also, been supplied by Mr. Turner; and each of these missionaries found ample employment in dispensing the word of life both in town and country. "Their utility," says Dr. Coke, "became visible to the planters, in proportion to the success which attended their ministerial labours, and approbation became the natural result. In many cases, indeed, interest supplied the place of better motives; so that discordant principles united their influence, and the general result was peace."

From this time nothing material occurred till 1803, when Mr. Taylor, one of the missionaries, arrived on the

island, and the day following was taken ill with a fever; but though his symptoms were alarming, his life was mercifully spared, and he was, in a short time, enabled to apply himself to his important work. Soon after his recovery, he expressed himself highly satisfied with the people, and was enabled to look forward with pleasing hope. The chapel and dwelling-house, however, were in a most dilapidated state, and obliged him to point out to the committee in London the necessity of immediate and complete repair.

In a letter dated the 7th of April, 1804, this gentleman observes, "The peculiar situation of the negroes is, on many accounts, truly afflictive: domestic necessities present many real hindrances; and, for this reason, much allowance must be made. Sunday is their chief time of respite from labouring for their masters; but they are then obliged, on their own account, to cultivate their ground, to wash their clothes, and to go to market. Indeed, the Sabbath is, I believe, the professed market day throughout all the West India islands. O! that this abominable evil may be soon removed!

"Yet, notwithstanding these hindrances, God vouchsafes to convince the poor Africans of sin, and savingly converts them to himself; and some of them die, not only with a hope of heaven, but triumphing in full assurance.

"Very lately two slaves on one estate made a truly happy exit. One of these, named Render Sharpe, who was about a hundred years of age, I visited a few days before her departure; and found that she expressed the most lively hope. On my asking if she had any fear of death, she answered *no*; and added that she thought about nothing but her Lord, whose comforts delighted her soul, especially in the night, when pain prevented her from obtaining any sleep.

"The name of the other, whom I visited about the same time, was Sarah. When I approached her bed-side, she was lifting her dying hands and eyes toward heaven; while tears of joy bedewed her face, from an internal conviction that she was soon going to be for ever with her Lord. She had been ill a great while, and was extremely

poor; yet, in the midst of her complicated distress, I never heard her murmur. On the contrary, she appeared thankful, and was enabled to triumph in hope of the glory of God."

In the autumn of 1804, the West India islands were visited by a tremendous tempest, accompanied by dreadful thunder and lightning; and though, on that occasion, very little damage was sustained at St. Vincent's, the inhabitants were seriously alarmed by another storm which occurred, in the same year, on the 21st of October. "It was on a Sunday morning," says Dr. Coke, "just about the time of the public service commencing, that, without any harbinger of approaching calamity, one of the most terrific storms of thunder, lightning, wind, and rain, came on, that was ever remembered. The elements in an instant were in commotion, and the ground trembled to such a degree, by the rearing of the thunder, that many persons thought there was an earthquake. It afterward appeared, from a statement in the newspaper, that the door of the magazine in Fort Charlotte was wrenched open by the effect of the lightning; but, providentially, it was suffered to go no farther. In this magazine were several hundred barrels of gunpowder; and had it taken fire, it is more than probable that Kingstown would have been reduced to a heap of ruins, and all its inhabitants buried in one common grave; but almighty goodness turned aside the fatal blow."

In the course of the same year an extraordinary instance of unexampled affliction and patience occurred at St. Vincent's, in the person of a negro named Robert Keare, whose employment had formerly been that of a sugar-boiler, and who had, for several years, been severely afflicted. His sufferings are said to have originated in a drop of boiling sugar falling upon his arm, when he was at work. The place fretted into a sore, and the wound spread with such virulence, that his fingers actually *fell off*. The disorder then ascended to his head, which became so dreadfully affected, that, after some time, his eyes dropped out, and several pieces of his skull came away. His feet, also, were attacked by the same malignant disease, and eventually came off. Yet, all these afflictions he was enabled to bear

with the most astonishing patience; and occasionally he could rejoice in the anticipation of that future state, where sickness and sorrow are alike unknown.

"The last time," says one of the missionaries, "that I visited this poor negro, I could not bear to look at him, but conversed and prayed with him at his chamber-door. When I asked how he did, he replied, that he was waiting for the time when the Lord should be pleased to call him to himself. 'Massa,' said he, 'two hands gone,—two eyes gone,—two feet gone;—no more dis carcass here. O! massa, de pain sometimes too strong for me, and I am obliged to cry to de Lord for assistance.' When he came to close his life, he exhorted all about him to be sure to live near to God; and especially his wife, who had continued with him all the time of his affliction. This is a rare circumstance among negroes; as it is the common practice for either men or women, when their partners are afflicted, to consider all obligations cancelled, and to get other husbands or wives. She, however, continued faithful, and he died happy."

In the early part of 1815, Messrs. Lill, Dace, and Boothby, who were, at that time, appointed to minister in St. Vincent's, judged it expedient, as their field of labour was so extensive, to take up their residence in three different parts of the island, viz. in towns to the windward and to the leeward. "My station," says Mr. Lill, "was to the windward quarter, about sixteen miles from Kingstown, where we had not a building of any kind which we could call our own. On mentioning my intention, however, to a gentleman who had received the missionaries for more than twenty years, he very kindly gave me permission to reside in a house belonging to him, until we could erect one."

"At this time," says the same writer, "our societies in these parts consisted of about eight hundred members, all slaves, with the exception of two or three,—and the greater part of them Africans. As they had, for some time, been visited but once a fortnight, their religious advantages had been very few. They were much rejoiced, however, at my going to reside among them; and when week-night preaching was established, the sacrament regularly administered;

and the various branches of discipline attended to, numbers cast in their lot among us, and genuine piety, I believe, was deepened in the hearts of many of the members."

The insurrection in the island of Barbadoes, to which we have already alluded, though proved to be utterly unconnected with the efforts of those who were desirous of communicating spiritual instruction to the negroes, afforded a pretext to the enemies of the gospel, for bringing the missionary system into discredit; and in the spring of 1816, the legislature of St. Vincent's avowed its intention of embarrassing the future operations of the missionaries by certain restrictive enactments; but the session passed without the adoption of the measures which the council had recommended to the house of assembly.

In a letter dated Kingstown, October 6, 1818, Mr. Bellamy, one of the missionaries then at St. Vincent's, writes, "A gentleman of high respectability recently requested me to undertake the religious instruction of his negro children; to which I replied, that I would willingly comply, considering it as a providential event, in point of example, as well as for the moral benefit of the children. Accordingly, the next Sunday after this interview, he sent about sixty children, neatly and uniformly dressed, according to their sex, and of a healthy and interesting appearance. While I was breakfasting at his house, he had them all assembled before the hall door, and requested me to catechise them, which I did, in the presence of several persons. The sight, I am persuaded, would have gratified you, and all the real friends of missions. Sixty little negroes, forming a crescent two or three feet deep, about the bottom step of the front door of their master's mansion, with their eyes sparkling, and their black countenances glistening;—your missionary standing on the top step, instructing them in the principles of our holy religion; the honourable Mr. C—— sitting at my left hand,—the honourable Mr. D—— standing behind me,—three or four ladies in the door way,—and the servants, with several negroes, standing by. At the conclusion the company manifested their gratification,—I felt satisfied,—and the dear children, I hope, were, in some degree, profited. From that time they have been sent

regularly to our chapel every Sabbath, and we have liberty to go once a week to their master's house, to instruct them.

"I feel a peculiar affection for these children, and the following circumstance will show that they are also attached to me. In going, one day, to visit a sick person, I rode through the corn fields, where they were all busy at work. At first they did not perceive me; but one of them, happening to turn his head, exclaimed, 'Massa! dere is massa!' The others looked round, and in an instant they laid down their little hoes, and surrounding my horse, inquired after my health. I talked with them a few minutes, urging them to be kind to each other, and to fear the great God, who observed all their actions; after which, at my request, they all took up their hoes, and cheerfully resumed their employment."

In a subsequent communication, the same writer observes, "While I was teaching the children, one Sunday, three soldiers were present, who appeared much interested; particularly when the young negroes kneeled down in a circle, and of themselves repeated distinctly and correctly the Lord's prayer. When they shook hands with me, as usual, three or four taking hold of each hand together, and saying, 'Good bye, massa!' one of the soldiers was so much affected, that he turned his head aside, and burst into tears."

In a letter from Messrs. Mortier, Rayner, and Thackerah, dated St. Vincent's, June 21, 1821, these missionaries write as follow:—"The mission in this island is apparently taking deep root. The number in our society is considerable; the negroes attend the means of grace, in general, as regularly as we can expect, considering the disadvantages they labour under; and in our different societies we have peace, and some degree of prosperity. At Mount Young we have erected a new chapel, much larger and more commodious than the old one; and our congregations, generally speaking, are good throughout the island. A few days since, a gentleman who owns a plantation, called at our house, and stated, that he was about to give his negroes a dinner on the occasion of their finishing crop, which is similar to harvest-home in England; and that, as most of his people were members of our society, the majority of the

gang were desirous that a missionary might go and preach to them, instead of their having a dance or other amusements, common on such occasions. With this wish we cheerfully complied, and the negroes were delighted with the visit of the brother appointed to address them."

The most recent intelligence relative to the mission in St. Vincent's is contained in the report of the Wesleyan Society, for the year ending December 31, 1824, and is as follows:—

"It is with peculiar gratitude to the Author of all good, that we survey the goodness and mercy which have crowned this mission during the past year;—a year in which the West India missions have been exercised with difficulties and trials, such as, perhaps, were never experienced before. We have to rejoice, that, in general, our members have been steadfast in the profession and practice of Christianity. And when we consider the disadvantages under which slaves are placed, and their exposure to temptation, it is a subject of thankfulness that no more have been excluded for neglect, or for impropriety of conduct.

"During the past year, not less than one hundred and two individuals have entered, we hope, into the joy of their Lord; but, to fill up the places of those who have been called to their rest, the great Head of the Church has so blessed the ministry of his word, that two hundred and twenty-six have been admitted members of the society, within the same period; and about thirty-eight others remain on trial."

ST. CHRISTOPHER'S.

In the month of January, 1787, the Rev. Dr. Cole, accompanied by Messrs. Baxter, Clarke, and Hammett, visited the island of St. Christopher's with the design of introducing the means of spiritual instruction among the poor and long-neglected negroes. This intention, it seems, had, by some means, been communicated to the inhabitants; by several of whom they were received with great cordiality and respect, and encouraged to commence their labours on the very evening of their arrival. After a few days, in-

deed, both the doctor and Mr. Hammett were invited to preach in the court-house at Basseterre, and six or seven of the principal gentlemen in the town, including the clergyman of the parish, politely asked them to their respective houses; where they had a very favourable opportunity of communicating their intentions, and explaining the objects which they had in view. These proved fully satisfactory; and as it was finally arranged that Mr. Hammett should be stationed on the island, a house was immediately taken for his accommodation in Basseterre, and a gentleman, at a small town called Sandy Point, promised to use his endeavours for preparing a place in that neighbourhood, for the occasional dispensation of the word of divine truth.

"In February, 1789," says Dr. Coke, "I again visited St. Christopher's, and had the satisfaction of being personally convinced of the great benefits which had resulted from the introduction of the gospel into this island. The labours of Mr. Hammett had been unremitting; and in the space of two years, through the divine assistance, he had raised a society of seven hundred members, the greater part of whom, I had reason to believe, were members of the mystical body of Christ. The great Head of the Church had also raised up in this society two preachers, qualified to impart instruction to others; and to these he had communicated a willingness, equal to their ability, to devote themselves entirely to the work of the ministry."

From this period the mission continued to flourish under the superintendence of those ministers who, on the itinerating plan adopted in the Wesleyan connexion, were, from time to time, stationed on the island. Many of the white residents treated the missionaries with the utmost kindness;—the negroes thronged to hear the word of God;—and, as a proof that many of them had really profited by the instructions which they received, it was found that they might be safely entrusted with arms for the protection of the colony, when an attack was anticipated from the combined forces of France and Spain. "Nothing," says Dr. Coke, "but the power of divine grace could induce the negroes to offer themselves for the defence of a country in which they were held as slaves; and to protect their mas-

ters, many of whom, doubtless, had treated them with severity. And nothing but this persuasion could incline their masters to place in them a degree of confidence which they felt reluctant to repose in others.

In the spring of 1802, the members in the society at St. Christopher's amounted to two thousand five hundred and eighty-seven, and a great blessing appeared to rest on the general affairs of the mission. In the month of April, in the same year, Messrs. Debill and Bradnack, two pious and zealous young men, arrived to the assistance of Mr. Brownell, who had been previously stationed there; and on the same day that they landed, one of them preached to such a crowded congregation as struck them with astonishment. Indeed, the attendance on the means of grace had increased considerably during the preceding twelve months; so that Mr. Brownell observes, he was constrained to pray for an enlargement of their borders. "When," says this missionary, "I see the aisles of the chapel closely wedged with white and black people, promiscuously interspersed, without a seat upon which to sit, together with numbers in the yard, who, in former days, could scarcely be brought to worship God in the same place, I cannot but acknowledge that this is the Lord's doing, and it is marvellous indeed."

From this period we have no historical documents relative to the state of the mission in St. Christopher's, till the year 1816, when Messrs. Whitworth, Raby, and Whitehouse, observe, in a letter to the committee, "The fall of the year in this, and in many of the islands, has been sickly; but we feel pleasure in stating, that though many of the members of our societies have fallen victims to death, yet in their last moments they witnessed a good confession. During the late festival, (Christmas,) at which the negro population have a little time at their disposal, such multitudes assembled for prayer and praise as were truly astonishing. Contrasting what we then saw with the conduct pursued by them at this season, antecedent to the introduction of the gospel among them, we were led to exclaim, 'What hath God wrought!'"

In September, 1819, the inhabitants of this island were dreadfully alarmed by a hurricane, which is thus described

by Mr. Gilgrass. "About day-break on the 21st, the heavens gathered blackness, and the clouds, charged with instruments of destruction, appeared flying with rapidity in every direction, with the different currents of wind above us. I apprised my family that a hurricane was at hand; which greatly alarmed them, as they were aware of the precarious state of our dwelling-house. The wind continued increasing till sun-set, when it blew a perfect gale. We now secured all our doors and windows, and in this imprisoned state remained all the night. From seven till about nine o'clock, the lightning was perpetual, and awfully vivid, resembling the flames issuing from the crater of a volcano. The strength of the gale was not equal through the night; but at one time it was so strong, that it literally forced the rain through the sides of the house, and the floor was completely deluged. At length the morning appeared, and I looked out of my window, to see if the rage of the elements had abated: but the changed aspect of all around me presented a general scene of wreck and desolation. Windmills, boiling-houses, and negro-houses, were all greatly injured, and many of the latter were levelled with the ground; and vegetation appeared to be completely destroyed, from the lofty tree to the flower of the field. Many of our sympathising friends, who trembled for the old chapel and our house, came early in the morning, expecting to have seen them in ruins; but the God whom we serve continually, preserved us and our dwelling.

"In the course of the night some cattle perished, and a few negroes were wounded; but I believe none were killed. Of the vessels which quitted our harbour, and put out to sea before night came on, some were stranded, others broken to pieces, and a few lives were lost. One brig, with seventy-five men on board, was driven among the rocks, and was seen, early the next morning, bottom upwards, with sixty of the men hanging to her keel. The other fifteen were unfortunately drowned.

"Since the hurricane, there has been very little trade, or work of any kind for *free* people, and every article of food has become very dear indeed. Flour was raised in one day, after the gale, from seven pounds four shillings to

ten pounds sixteen shillings a barrel. Some of our people have unavoidable fasts two or three times a week; whilst others have no other alternative than that of dying with famine, or of begging their bread from door to door. Many also have not a shed of any kind, to screen them by day from the heat of the sun, or by night from the heavy dews and torrents of rain."

Notwithstanding the afflictions which the missionaries and the people of their charge were thus called to endure, the word of God continued to be promulgated with success; and the chambers of sickness and death sometimes exhibited scenes well adapted to support and comfort those whose paramount wish was that they might be made instrumental in the conversion of sinners from the evil of their ways. "A coloured boy, about the age of eighteen, belonging to our school," says Mr. Pinnock, "was taken ill of a fever, of which he died. In his affliction, he sent to request that I would visit him. Accordingly I went; and on my approaching his bedside, he laid hold of my hand, and pressed it to his bosom with apparent gratitude and delight. On my speaking to him relative to the state of his mind, he told me he was happy, and that he longed to be with Jesus. He then requested me to sing some of the hymns which I had taught in the school, and he occasionally joined with me. At his funeral, all the scholars attended, and followed the corpse to the grave; each of them having a piece of black crape tied round the arm, as a badge of mourning. This was a new and interesting sight in this place, and I doubt not it has had a tendency to establish the reputation of our school."

In 1820, Mr. Janion was appointed to labour as a missionary at St. Christopher's; and shortly after his arrival, he visited several of the estates, for the purpose of praying and conversing with those who were in the sick houses. He also embraced every opportunity of speaking to the Africans, whom he found, in general, more ignorant and wicked than the Creole negroes; and in consequence of his friendly exhortations, many of them were induced to attend the public ministration of the word. One day, in riding past the negro houses belonging to some of the estates,

a driver, who happened to be going in the same direction, kindly undertook to guide him through the plantations, and across the deep gullies that intersected his road. "I was soon recognised," says he, "by some of the slaves, as the new massa minister, and my guide seemed highly delighted with proclaiming who I was. Some of the negroes came running to me, anxious to seize the opportunity of making themselves known as members of our society. As time permitted, I dropped a word of advice; which was most cordially received with exclamations of, 'Yes, massa,—tankee, massa;—God bless you, dear massa!' &c. This was the case especially with a poor negro woman, who had not been able to go to any of our places of preaching for some years. With uplifted eyes and hands she feelingly expressed her gratitude to God for what he had done for her soul; and fervently prayed that he would bless dear massa."

In the month of February, 1824, a branch missionary society was formed in Basseterre, on which occasion the honourable William Warton Rawlins, speaker of the house of assembly, presided; a liberal collection was made; and several of the most respectable inhabitants gave in their names as annual subscribers.

"Since the meeting," says Mr. Davies, "a few of our female friends undertook the office of collectors; and, as I am informed, visited every family in town, and every estate in its vicinity; and it seems that they obtained the names of a considerable number of every rank in our community, either as donations or monthly subscriptions. It may not be improper to mention, that, in the course of the morning, before the meeting commenced, one of our magistrates, who, some years ago, entertained a very unfavourable opinion of us, came to the chapel house, and assured us of his cordial good wishes for our success, promising, at the same time, to assist us by his contributions."

The latest intelligence of interest from St. Christopher's, relates to the opening of a new place of worship in the town of Basseterre, and is thus given in the island newspaper of January 4, 1825:—

"On Saturday last, the 1st instant, *Wesley Chapel*, belonging to the society from whose founder it takes its name,

was dedicated to the solemnities of religion, before a very crowded and attentive congregation.

“The captain-general and Mrs. Maxwell, with his excellency's suite, arrived about ten o'clock, and were conducted to a pew neatly fitted up for their accommodation. The service was then opened by the Rev. Mr. Morgan, who read the eighth chapter of the first book of Kings; after which the Rev. Mr. Oke gave out one of the hymns which had been selected for the occasion, and offered up an impressive prayer. A second hymn having been sung, Mr. Oke proceeded to deliver the sermon, from Isaiah xxxiii. 20, 21, 23; and the service was concluded with singing and prayer.

“In the governor's pew two ladies of distinction sat with Mrs. Maxwell; and the other occupants with his excellency were his honour the chief justice, the honourable G. Woodley, and captain Ramus. There were likewise present a great many other ladies and gentlemen of the first respectability,—the reverend rector of St. Thomas's, Middle Island,—and the missionaries of the church of the United Brethren. The utmost order and decorum prevailed throughout the immense concourse assembled on this occasion; and the arrangements for the accommodation of all were judiciously made.

“The chapel is an oblong square, eighty-one feet by fifty-six, and thirty feet in the elevation. It is a substantial building of stone, with a slated roof; and when completed (the galleries not being yet finished,) will accommodate, we suppose, about fifteen hundred persons. The generous contributions of the public, in furthering the erection of this edifice, were gratefully acknowledged by the preacher, in his discourse; and, as he happily expressed it, ‘Wesley Chapel now stands a conspicuous and permanent monument of the abounding liberality of the inhabitants of St. Christopher's.’

“After the close of the service,” says Mr. Morgan, one of the missionaries, “we waited on his excellency at the government house, to express our sense of his kindness in contributing to the erection of the chapel, and in attending at its dedication. He expressed, with much feeling,

his satisfaction as to the chapel and the services; and said that our well-organised school had given Mrs. Maxwell, as well as himself, much pleasure; and that our labours should have, as they justly merited, his countenance and support."

BARBADOES.

In the month of December, 1788, the Rev. Dr. Coke visited Barbadoes, in company with Mr. Benjamin Pearce, one of the Wesleyan ministers; and, though on landing they considered themselves in a region where they were entirely unknown, it was soon discovered that some pious soldiers were then on the island, who had formerly heard Mr. Pearce, at Kinsale, in Ireland; and, on Dr. Coke being introduced to a merchant of Bridgetown, named Button, he was immediately recognised by that gentleman, as having baptized four of his black servants in North America. Several other gentlemen treated the doctor and his companion with the greatest politeness, and some of them promised that Mr. Pearce should be at full liberty to instruct the negroes upon their respective plantations.

Considering that "a great door and effectual" was now opened for the promulgation of the gospel in this part of the archipelago, Dr. Coke left Barbadoes, and Mr. Pearce commenced his ministerial labours with great zeal and energy; but though, in the first instance, many of the inhabitants seemed inclined to attend to the word of God, a spirit of persecution soon began to appear among persons of rank and influence; and under the absurd idea that the religious exhortations addressed to the negroes would render them dissatisfied with their situation, and probably induce them to attempt their own emancipation, they resolved, if possible, to drive the preacher and his doctrines from their shores for ever. Mobs were accordingly encouraged to disturb and impede the celebration of divine worship; and on one occasion, near the close of the weekly lecture, a scene of the most disgraceful uproar and confusion occurred. The rioters stamped, whistled, shouted, and uttered the most dissonant and hideous noises; after which they quitted the

chapel, and discharged a volley of stones against the doors, accompanied with dreadful threats and imprecations. Mr. Pearce, of course, applied for redress; but though the magistrate before whom he preferred his complaint, appeared highly indignant at such a flagrant violation of the peace, and issued warrants against several of the rioters; yet, when they were brought before him, and the facts were proved by incontrovertible evidence, he said, that "as the offence was committed against ALMIGHTY GOD, it was not within his jurisdiction to punish it." By this extraordinary decision, the complainant was left to pay all the expences attendant on his application; and his enemies were naturally induced to suppose that, in future, they might insult him with perfect impunity.

It was now, for some time, impracticable to preach at night; and even in the meetings of the society, the singing of a hymn was sufficient to draw a mob round the house, and to expose the inmates to the grossest outrage. And when, after the lapse of some months, our missionary attempted to re-establish the evening service, the same spirit of hostility was manifested, and a new disturbance was very soon raised. One evening, in particular, a party of young men entered the chapel, for the purpose of putting a stop to the worship, and made such a hideous noise as completely drowned the voice of the preacher, and ultimately compelled him to dismiss the congregation. The rioters, being afterwards joined by about a hundred other persons, endeavoured to break open the chapel-doors, and failing in this attempt, they demolished the window above it. Mr. Pearce now ventured among them, hoping that he might induce them to desist; but they no sooner saw him, than several of them attempted to strike him, and followed him to his house, which they surrounded for some time, with the most menacing words and gestures. He, however, providentially escaped unhurt; and, after some time, the mob retired without carrying their threats into execution.

Mr. Pearce resolved once more to appeal to the justice of the island; and, as Dr. Coke observes, "it pleased God to incline the heart of one of the magistrates to do him justice. Warrants were issued with the utmost readiness

against the offenders;—the affair was brought to a hearing in the town-hall;—and five of the rioters (who had previously attempted to compromise the business,) pleaded guilty. They were, therefore, dismissed, after a severe reprimand from the bench, on condition of their paying all the expences of the day, together with half of the sum which Mr. Pearce had given to the counsellors and attorney whom he had consulted. This they did, acknowledging their offence, declaring themselves sorry for it, and promising not to disturb the congregation any more.

“A decision so different from the former,” continues Dr. Coke, “could not but make a sensible impression upon all, and considerably dissipate that spell of prejudice, which, with other causes, had hitherto shut the door through the country. Accordingly an invitation was soon given to Mr. Pearce to visit a planter in a distant part of the island; and the sermons which he preached there, tended, in no small degree, to dispel those unfounded calumnies which had been so industriously circulated. Some of the rioters, however, availing themselves of his absence, assailed his house with stones, and struck Mrs. Pearce with such violence, that she was severely hurt. As the delinquents were unknown, it was impossible to bring them to justice; nothing remained, therefore, but to bear the injury with patience, and to watch with vigilance the return of these depredators.”

In 1791, Mr. Pearce was succeeded in his missionary labours by Mr. Lumb; who, notwithstanding the wickedness and opposition which still prevailed, found means to remove prejudice from the minds of many individuals; and, though the white inhabitants of the town entertained the most ineffable contempt for vital religion, and were, of course, averse to the instruction of their slaves, the planters in the country were far more accessible, and he had permission to attend no less than twenty-six estates, which he regularly visited once a fortnight. Unhappily, however, his visits were attended with very little success. “The negroes, in general,” says he, “are as much ashamed of religion as the whites, and such a place, for holding divine things in contempt, I never saw before!”

From this period the mission in Barbadoes exhibited, for several years, the most gloomy prospects, and in 1797, the spirit of hearing had sunk to so low an ebb, that even in the town, Dr. Coke informs us, "the regular congregations seldom consisted of more than forty persons, most of whom were whites, and thirty of them members of the society. In the country places, the congregations seldom amounted to more than ten or twelve; and, through the whole island, exclusively of Bridgetown, the members of the society did not exceed twenty-one. This gloomy aspect inspired us with serious thoughts of quitting the island altogether; but the same motives which had thus far urged us to perseverance, induced us to continue our exertions, from a *hope*, rather than an *expectation*, that the work would still take a favourable turn."

In March, 1801, Mr. Hawkshaw, who was proceeding to a different place of destination, in company with some other Wesleyan ministers, came to an anchor before Bridgetown, and went on shore, in the expectation of spending a few hours with the missionary on the island; but to his great surprise, he found that the preacher had locked up the chapel, sent the key into the country, and retired, about three weeks previously, either to Antigua or St. Christopher's. Several of the people who were lamenting the loss of the means of grace, earnestly entreated Mr. Hawkshaw to remain with them; and as he considered this to be a providential opening, he complied with their request, and his labours were attended with considerable success. The chapel, also, which he found in a very dilapidated state, was repaired and rendered more commodious, during his stay on the island; and though, in a few instances, he experienced some interruption in the celebration of divine worship, the decisive measures which were adopted against the rioters, not only procured a restoration of tranquillity, but rendered the worshippers and their cause more respectable in the eyes of the public.

The next preacher employed in this mission was Mr. Bradnock, who sailed from England in the autumn of 1803, but did not reach Barbadoes till the 21st of March, 1804. Owing to the previous removal of Mr. Hawkshaw

to Grenada, the interest had again sunk into a very low state; but under his instrumentality it soon began to revive; and as he was encouraged as well as protected by the civil authorities, he was enabled to re-establish the evening service, which, for a considerable time antecedent to his arrival, had been given up. Several doors were opened in the country for the reception of the gospel; whilst in Bridgetown, divisions, which had unhappily existed in the little church, were effectually healed,—backsliders were reclaimed,—and the members of the society were gradually increased.

In 1805, Mr. Bradnock was succeeded by Mr. Richard Pattison; but, after mourning over the general aversion which was manifested to divine truths, and the little success which seemed to attend the dispensation of the word, he returned to Europe; and Mr. Robinson, his successor, entered into his labours without much prospect of success. He exerted himself, however, with zeal and fidelity in the discharge of his important duties till the 17th of July, 1807, when he was suddenly seized with a severe illness, which soon terminated in his dissolution; and the little flock at Bridgetown were once more left, as sheep without a shepherd.

In November, 1811, his excellency, governor Beckwith, having requested an official return of the number of the methodist congregation in Bridgetown and its vicinity, or any other part of the island, Mr. Hallett, the resident missionary, wrote as follows:—

“In obedience to your excellency’s command of the 22d instant, I take this opportunity of informing your excellency that the Wesleyan methodist society in this island is composed of thirty persons, eleven of whom are whites, thirteen are free persons, and six are slaves. Two of the former reside in the country,—the remainder are inhabitants of Bridgetown. The mission in this colony is almost entirely supported by our mission fund at home, and the support of the missionaries in the West Indies consists of food and raiment. I sincerely regret to add, that deep-rooted prejudice impedes the progress of the mission in this island;—a mission which, however it may be represented, has for its object the best interests of mankind.”

In the spring of 1816, an insurrection broke out among the negroes on some of the plantations in Barbadoes; which, in the first instance, was expected to be productive of the most fatal consequences. A military force, however, was marched against the rebels with such promptitude and effect; that eight or nine hundred were killed, — a considerable number were taken prisoners; and, by the following morning, tranquillity was completely restored. This circumstance was immediately seized by the enemies of missions, as an instrument for bringing into discredit the labours and designs of the Wesleyan preachers: though it is a remarkable fact, that when the insurrection broke out, not a single methodist missionary was in Barbadoes, and out of a population of seventy-one thousand two hundred and fifteen negroes, there were not more than thirty-six belonging to the society. Indeed, the absurdity of attributing such an event to the preaching of the missionaries will be sufficiently obvious, when the reader is reminded, that in the report of the committee appointed by the house of assembly to inquire into the insurrection, nothing is said either of missions or religion, but the mischief is traced to other causes.

In 1816, the mission in this island was recommenced; and, in the ensuing year, a new and commodious chapel was erected; towards which several of the principal inhabitants contributed liberally, and thus afforded an additional and most complete refutation of the vile calumny to which we have alluded. His excellency the governor was pleased to grant special authority to license the chapel, and intimated that the civil power would always be ready to preserve to the missionaries the full enjoyment of their religious privileges. Prejudice, indeed, at this period, seemed to be rapidly giving way; and the labourers appointed to superintend this part of the vineyard were encouraged to hope that a divine blessing was about to be poured out on a spot which had hitherto remained in a state of comparative barrenness. One of the missionaries, Mr. Moses Rayner, observes, in a letter dated December 27, 1819, "We opened a new place of worship on the 28th of November; when the congregations were large, respect-

able, and attentive, and our people appeared thankful to God for having exceeded their most sanguine expectations. The chapel is about fifty-two feet by thirty-one, built of stone, and cased in the front with bricks. Its appearance from the street is neat and striking, and it is neatly painted and finished in the inside. I think it will seat from four to five hundred persons; and there are thirty-one pews, which, with the exception of two or three, are already engaged, and the rent paid in advance. Our dwelling-house is over the chapel, and is very airy and commodious."

In 1820, Mr. Rayner and his colleague were succeeded by Messrs. Shrewsbury and Larcum; who, in a communication to the directors, observe, "Our prospects, at present, cannot be deemed *flattering*, but they are certainly *brilliant*, as there is more likelihood of prosperity than was ever previously known in Barbadoes. On Sunday evenings, our chapel is thronged from end to end, and multitudes crowd about the door, to squeeze in, when there is the least opening. Besides our labours in Bridgetown, we have three estates in the country, at which we preach once a fortnight. The proprietors (one of whom is a member of the house of assembly) are firm friends to the missionaries, and have promised to use all their influence with other gentlemen of the colony to permit us to instruct their negroes."

From this time the aspect of the mission became gradually more and more encouraging; and on the 31st of July, 1821, Mr. Shrewsbury writes as follows:—"I have never enjoyed greater satisfaction in corresponding with you from this station, than at the present hour. The wilderness begins to blossom as the rose, and streams to flow in the desert. During the last quarter, the society has received an accession of twenty members, and four persons have been lately received on trial. Most of those who have joined us are young persons; some of whom, a few months ago, were exceedingly wicked and depraved. One conversion is remarkable, and worthy of more than ordinary notice. The youth who is the subject of this happy change, was formerly abandoned to every vice. On Easter eve he spent his time in rioting and dancing, and other excesses; nor did the party of pleasure separate till the break

of morn on the Sabbath. His way home lay past the chapel; and as it was the early prayer-meeting, he felt inclined to enter the place. He did so, and whilst one of the brethren was calling on the name of the Lord, he was deeply awakened; and his convictions increased under the sermons which were delivered in the course of the day. Since that time he has become 'a wonder to many:' even the wicked admire while they hate the change.

“I am happy to inform you, that we have been able to form an auxiliary missionary society; and though I cannot ascertain exactly the sum we shall be able to raise, we expect to make an annual remittance of not less than fifty pounds sterling.”

About twelve months after this communication, the same writer states, in a letter to the committee, “The mission in Barbadoes is still rising, and friends to the cause are gained in the midst of opposition. This was strikingly manifested at the anniversary of our missionary society, held on the 25th of June. The chapel was excessively crowded, and whole families were constrained to go away, for want of room;—the collection doubled that of the preceding year;—and the scene was rendered peculiarly interesting by several of the most respectable of the *Jews*; who, at the conclusion, gave their silver and gold also, for the furtherance of the Messiah's kingdom.”

But little more than three months had elapsed, when the pleasing intelligence thus communicated was succeeded by news of a very different complexion; which evinced that whilst every thing had appeared to betoken the growing prosperity of the mission, a storm was gathering at a distance, which at length burst over the heads of our pious missionary and his little flock. The afflicting particulars are thus described by Mr. Shrewsbury himself, in a letter dated St. Vincent's, October 29, 1822.

“Passing over the scoffs and sneers which fell to my lot daily in Barbadoes for more than three years, it is now about three months since the hatred of the carnal mind began to manifest itself in a more violent manner. In the public streets I was frequently abused as a villain in open day, not by mere rabble, but by the great vulgar—by mer-

chants from their stores, or individuals in the garb of gentlemen, whom I accidentally met. Nor was the press unemployed; not only were the methodists, as a body, spoken of as a people highly dangerous to the community, but I was also particularly alluded to, by the name of *Mr. Rueful*, as one who was secretly undermining the West India interests, while I seemed, in my preaching and my conduct, to be a saint. I determined, however, to regard the apostle's words—'By well-doing, to put to silence the ignorance of foolish men:' and as they knew that I had lived 'holily and unblameably amongst them,' I hoped, by patiently and meekly bearing ill, to constrain even mine adversaries to acknowledge, that from my principles and practice nothing need be apprehended that would militate against their welfare. But the result has proved that I was mistaken.

"On Sunday, October 5th, some unknown persons assembled at the chapel-door, with the avowed design of molesting the congregation. Thin glass bottles were prepared, and filled with a mixture of oil and assafoetida; and all on a sudden they were thrown with great violence into the midst of the people. One was aimed at my head, and came between the pulpit lamps, just over me; a second cut a young man in the head, who was sitting just before the pulpit; a third cut another man slightly on the jaw; in all, eight bottles were thrown, for the necks of so many were found the next day in the chapel, which was strewn all over with thin splinters of glass. Providentially, no one received any serious injury; but the confusion and uproar that ensued cannot be easily described. Fearing my wife would get injured by the crowd and commotion in the chapel, I left the pulpit to assist her into the vestry, as she was near the time of her confinement; but after some minutes I returned, and gave out a hymn, when the talking and murmur gradually subsided; and as many of my congregation as remained (about one-third had departed) heard with tolerable attention a discourse from Psalm xxxvi. 9. The heat, however, was almost suffocating; for every window-shutter was obliged to be closed during the whole service, the stones rattling against the chapel from every quarter.

"The next day, having advised with my friends, I thought it my duty to take proper steps to discover the offenders, and bring them to justice; and for this purpose I offered a reward of thirty pounds currency, for the conviction of any one of them. But the insulting shouts of laughter, as I passed a door where a considerable number of gentlemen were met, soon convinced me that the deed met with general approbation; hence such expressions as there were repeated by numbers: 'Serve the fellow right; they ought to have gone and dragged the fellow out of the pulpit,' &c.; and a member of the assembly, who is also a magistrate, told my father-in-law, that if a sufficient number would join him, 'he would go and pull the chapel down at noon-day.' I have every reason to believe that many persons of the highest respectability condemned this outrage in the severest terms: but I am fully assured that the mob had four to one on their side; so that numbers outweighed influence; not to mention that several influential characters made no scruple to aid and abet the practices they would have been ashamed personally to engage in. Hence my offer of thirty pounds reward was made a sport of;—a certain low character was employed to go singing about the streets a kind of ballad, turning the whole of my efforts to bring the offenders to justice into ridicule;—and some persons said, that if I found out the individuals, if they were on the jury, they would rather die than bring them in guilty.

"Meeting thus with general countenance, our enemies almost hourly increased both in strength and number; and many who had never wanted the inclination, but the courage, to oppose us in our worship, now came forward to swell the ranks of the ungodly. I wholly omit the vexations we met with during the week, and come to notice the proceedings of the following Sabbath, October 12th. While in my study, brother Exley came and forewarned me that that evening much was designed against us; and just before I went down stairs, a second messenger came, and stated, that 'trouble was near at hand.' I felt concerned chiefly for my dear wife, as any fright or alarm might cost her her

life. Having resolved to go into the pulpit, and commit myself to the care of God, I could not persuade her to keep from the chapel; she therefore was placed in the vestry.

"As I came down from the dwelling-house, and entered the side-door of the chapel, the sight was really intimidating. Without the chapel, and throughout the whole length of the street, there was an immense concourse of people, 'some breathing out threatenings and slaughter,' and others merely lookers-on: within the chapel, besides a fine congregation of my regular and serious hearers, there were planted all around the pulpit, and by the pulpit-stairs, from twenty to thirty of the gentlemen-mob, apparently ready for any mischief, when those without should make a beginning. Just as we arose from prayer, two men, wearing masks, and having swords and pistols, came galloping down the street; and, presenting their pistols opposite the door, they fired; but only one pistol went off, and that discharged its contents, not within the door, amongst the congregation, but without beside the window, so that the men planted round the pulpit were completely disappointed; for it seems the design was to have fired crackers amongst the females, to set their clothes on fire; when advantage would have been taken of the confusion to have wreaked their vengeance on me. It also providentially happened that evening, that two military gentlemen were at the chapel, and their servants were outside on their horses. As the masked gentlemen came riding down the street, one of the horses began to prance, and threw the servant right against the foremost man, whom he seized: but he instantly presented the pistol to his breast, saying, 'You are a dead man, if you do not quit your hold.' Of course he suffered him to escape. Meantime the second gentleman passed and fired, when the other officer's servant pursued him through the town; while the one who had been for a moment seized, pursued the servant, and made three blows at him with the sword, but missed every time, so that one unarmed man was between the two who were armed. Finding he could not seize the man before him, he, with great dexterity, pulled up his horse as he turned a corner, and laid hold of the bridle of the horse behind him, which threw

the man who was masked, and threw the horse also, so that he rolled upon the man, and injured his side; but, while the brave servant was securing him, the other came up to his help; so that, standing no chance against two armed men, he could only lay hold of the hat of one of them, which he rode away with, and brought to me the next morning. Had it not been for this unexpected and spirited pursuit, I am persuaded those men would have returned; and others with them, and would have fired their pistols repeatedly, till they had effected their design. As it was, when the pistol which went off had discharged its powder against a window, and caused a momentary blaze, some voices from without cried, 'Fire! fire!' but a member of the society, who was stationed at the door, with great presence of mind, ran in, and said, 'It is only a cracker; do not be alarmed.' The murmur subsided: I gave out my second hymn, and preached, with considerable enlargement and freedom, from 1 Cor. i. 22—24; having previously determined that, as it was doubtful how long I should be able to preach to this people, while I had the opportunity, I would make the great doctrine of the cross my frequent theme. And it affords me comfort now to reflect, that from such a text I closed my ministry in Barbadoes:

"On Monday, the 13th, I received a summons from a magistrate to appear before him on the 29d, to answer for not having enrolled myself in the island militia. 'It seems to have been the opinion of some, that the toleration-act did not extend to that island, as the militia-act of the colony does not distinctly recognise it. I knew that I had right on my side; but I also knew the weakest would go to the wall. Being advised and entreated by my hearers to alter the hour of evening service, I designed to have commenced, on Wednesday the 15th, at five, and to have ended at six: but soon after five in the afternoon the mob began to assemble, so that my wife and I were glad to go privately to our brother's house for shelter; and early in the evening a party from the race-ground came galloping into the town, and when they found the chapel-doors closed, they exultingly cried out, 'The coward is fled! the coward is fled!' No harm was done that night; only a few stones were

thrown; and by nine o'clock the mob had quietly dispersed.

“The next day, I thought it my indispensable duty to apply to the governor for protection. I should have done so earlier, but there had already arisen several disputes between the governor and the colonists; and as mine was an unpopular cause, I was unwilling that he should be further embroiled with them through succouring me, and therefore delayed my application to him till I could delay no longer. After the usual formalities, I stated to his excellency that I was the Wesleyan missionary residing under his government,—that in such and such instances I had been molested in the performance of my public duty,—and as my congregation could not worship God in peace, I was necessitated to solicit his excellency’s interference and protection. His excellency replied, that I ought to apply to the magistrates first; that if they refused to protect me, he would; but that he ought to be the *dernier* resort. I replied, that I was fully sensible of the extreme propriety of his excellency’s remark, but that there was no effective magistracy, and that the magistrates bore me personal resentment, which was manifest from this simple fact:—I had been three years and a half in the colony, and had never been interfered with, concerning the militia; but now that the populace were bearing me down, the magistrates, instead of coming forward to protect me, had sent me a summons to answer for not having enrolled myself in the colonial militia. His excellency said, that he was very sorry for me; that he wished me well; that no man in the country could be more abused than he had been; and that he was afraid the arm of protection would be represented as the arm of tyranny. I then requested his interference as to my exemption from the militia, and showed him my licence under the toleration-act: but he advised me to get a lawyer’s opinion, saying, ‘It is a matter of law, and, unfortunately, I do not understand the law.’ I ventured to suggest to his excellency, that, independent of the toleration-act, by virtue of his prerogative he could exempt any individual from the militia service: but he declined, and said, if I wanted any

thing, I must petition him in council. I said, 'Sir, I am a friendless, unprotected individual: in applying to your excellency I have done my duty, and can do no more.' I then withdrew, convinced that my only succour must come from the Lord. On my way from the government-house, I called on one of the clergymen, who has ever been my friend: he advised me to petition the council on the following Tuesday, and also to have no service at the chapel on the Sabbath till the result of my petitioning was known. On the 19th, therefore, there was no service at the chapel; but the methodists all attended at the established church. This was the memorable day on which the chapel was destroyed; and the account which I subjoin is given from credible eye-witnesses of the whole proceedings.

"In the course of the week, circulars had been issued by a secret committee, which proposed to pull down the methodist chapel the next Sunday evening, requesting the concurrence of the individual to whom it was sent. No signatures were affixed that might discover names, but certain letters of the alphabet, which were understood by the parties. Accordingly, on Sunday evening, by six o'clock, they began to muster, bringing with them carpenters, masons, &c. with hammers, saws, hatchets, crow's, and every other necessary implement; and, before seven, they burst open the chapel-gate and doors, and fell to work till they had demolished lamps, benches, pews, and pulpit, and left nothing but the bare walls

"They next went up stairs into the dwelling-house; broke open the windows and doors; threw out the crockery ware; chopped up tables, chairs, and every article of furniture; tore up my library, consisting of more than three hundred volumes, besides some manuscripts of great importance to me; and began to unroof the house, which, when they had partly done, they made flags of such linen as they found, and gave three cheers; when they proceeded to demolish the roof, and break down the walls, as far as the dwelling-house floor. In fact, from one hundred and fifty to two hundred men were employed in this iniquitous work, from seven in the evening till after one in the morning, (it

being full moon that day), besides an immense crowd of spectators without the least attempt being made to check them, either by the civil or military authorities.

"All this time I and my wife were sitting in a relation's house; but about nine o'clock, a friend came in haste, and entreated us to fly; as the mob were swearing that when they had finished the chapel, they would come up there after me. O the distress of that hour!! My wife, with tears, begged to go with me wherever I went: but her brother said, 'No, you will cause your husband to be taken.' There was no time to delay. She was secured in a neighbouring hut, where it was thought she would not be suspected; and I, having disguised myself, went with another of her brothers through a cotton-piece, and retired, about a mile and a half in the country, to the house of a friend, where we all remained till morning. We lay down with our clothes on, having agreed with our friend, that if I should be traced to his house, before he gave any one admission, he should let us out by a private door, that we might still have a hope of escaping. Early in the morning I returned to my brother-in-law's house, and found my wife there also: all were well; they had suffered no molestation; but, about two in the morning, four men rode by, shouting, 'Down with all the methodists! down with all the methodists!'

"As soon as day dawned, all my friends who saw me urged me to leave the colony without delay; every hour they became more urgent, saying, 'No man's life was ever so much in danger as yours is.' In fact, every one was afraid to give me shelter. I considered, if I remain, I cannot preach; my public usefulness is at an end here, for the present. I shall certainly lose my life, or receive some personal injury, the effects of which will be felt for life: in particular, if I stay till Thursday, and answer the unjust summons of the magistrate, the mob will tear me out of his hands, and kill me on the spot. Besides, whatever risk I choose to run, it does not seem a just thing to expose my friends to danger for affording me shelter. Reasoning thus, I resolved to depart; my wife also wished it, saying that she was willing, in her trying state, to go with me, and commit her body and soul to the care of a gracious God. Hence a

vessel was privately chartered; and by three in the afternoon of Monday, the 20th, about two miles down the coast below Bridgetown, we went on board, and sailed for St. Vincent's. But my trials were not yet over. We were in a small vessel, manned by the captain and three black sailors, when, being about half our passage over, my wife complained of severe pains, which, with sea-sickness, rendered her case deeply distressing. I could do nothing but cry to God, for no human help could possibly be obtained. Blessed be the Lord, he heard our cry; for, though the sea-sickness continued, her pains were considerably lessened, till we landed in St. Vincent's, and a few hours after our landing, she gave birth to a fine boy. Through almost unparalleled mercy, both mother and child are well; and I assure you, my heart felt most deeply the observation which a pious old member in St. Vincent's made, when looking on Mrs. S. and the child—'Ah, sir,' said she, 'the people who say God does not hear prayer, do not know what it is to pray.'

"Thus I have narrated the particulars of the calamities of the Barbadoes mission; only I may add, that a vessel has arrived from Barbadoes to-day, by which we learned, that on Monday evening the mob fell to work again, and completely levelled the very walls, so that one stone is not left upon another; and that the inhabitants say, they will serve every chapel the same that shall be built in Bridgetown.

"To trace the causes of these hostile proceedings is next my duty. This is very easy, for they may all be resolved into two,—Ignorance and Wickedness. But the alleged causes are these: 1. A letter of mine, which is printed in the *Missionary Notices* for October, 1820. They think I have given an unfavourable and untrue representation of their moral character. 2. Falsehoods daily circulated to my prejudice. Many have affirmed that they have seen some of my letters, in which I speak of the planters' cruelties, &c. &c. Now, though I have never once, not even to a bosom-friend, mentioned a single fact relative to the slaves being cruelly treated, because I know the tide of prejudice against the West Indians on this account is unreasonably strong, (for the generality of the planters are humane men),

yet it only became necessary for a poor drunken wretch to say he had seen such a letter, and every one would immediately believe him. As it regards my sermons also, for weeks past, I have had lying hearers mingled with the audience; men who have gone away and perverted my words, boldly affirming—‘I heard him say it myself,’ till they have worked up the people to a pitch of madness against me. For instance, having preached from this text, ‘Is any thing too hard for the Lord?’ it was immediately circulated that I had said—‘As nothing is too hard for the Lord, it is not too hard for the Lord to make all the slaves free.’ And the poor shallow creatures to whom this silly tale was told, admitted it, and raised a fresh outcry against me as a dangerous character. 3. It is constantly affirmed that the Wesleyan missionaries are all Wilberforce’s and Borton’s men; there is no such thing as convincing the Barbadians that we have no connexion with the African Institution, nor with any other political body. 4. Earl Bathurst’s dispatches have made them very angry; their ire must find vent, and who so proper an object to display their hostility against, as a methodist missionary, who was almost universally hated and scorned by the people? 5. The Demerara insurrection was laid to our charge. These causes combining in the hearts of the ignorant and the wicked have led to all our miseries.”

In consequence of the daring outrage which is detailed in this letter, Sir Henry Ward, the governor, issued a proclamation, offering a reward of one hundred pounds for the conviction of the offenders. Such, however, was the unparalleled effrontery of the depredators; that they immediately printed and circulated a *counter-proclamation*, threatening that any person who came forward to impeach one of them, should receive the punishment which such an act would justly deserve; and observing that no conviction could be effected whilst the parties remained firm to themselves. This extraordinary and contumacious document also asserted, that those who had destroyed the Wesleyan chapel were not the rabble of the community, but that the majority of the persons assembled on that occasion, were of the *first respectability!!*

On Mr. Shrewsbury's arrival at St. Vincent's, the governor received him with kindness and urbanity; but told him, that, as he came under suspicious circumstances, it would be advisable to refrain from preaching, until testimonials could be obtained, in respect to his character and conduct. To obtain certificates on these points, Mr. Rayner went to Barbadoes, but he was not permitted to land; as some of the planters threatened, in the event of his making such an attempt, that they would burn the vessel, and put him to death. One man, indeed, actually sat on the shore a whole night with a loaded pistol, to shoot Mr. Rayner, on his debarkation: and the captain of the vessel was so much intimidated, that he thought proper to remove from his station, and to place himself under the guns of a ship of war. The necessary correspondence was, therefore, carried on in writing with the persons to whom Mr. Shrewsbury had referred; and *nine* testimonials were obtained, from persons of respectability, all of which were highly creditable to the character and conduct of the persecuted missionary, who was, in consequence, allowed to commence his ministerial labours at St. Vincent's. As a striking proof, however, of the lawless state of society in Barbadoes, at this period, it is necessary to add, that these certificates were given under the express stipulation that the names of the gentlemen who signed them should not be made public, lest they should be exposed to insult or personal injury.

That the fury of the rioters was not yet satisfied, but, on the contrary, that they were still desirous of persecuting the congregation whose house of prayer they had demolished, and whose affectionate pastor they had driven from the island, will appear from the following extract of a letter written by Mrs. Gill, and dated October 30, 1824:—

“After Mr. Shrewsbury left us, we assembled for religious worship in my habitation. Our meetings were numerous attended; the large room, which held one hundred and fifty persons, would not contain the congregation; the gallery and passage adjoining the room were often so crowded, that we were obliged to open the drawing-room also; and thus three rooms were filled with serious and devout worshippers. Many began to inquire the way to

Zion, and twelve were added to the society. The enemies, who were watching us on every side, now began to be alarmed, and plotted means for our destruction. The destroyers of the house of God, on the 19th of October, 1823, resolved 'to celebrate the anniversary of the demolition of the chapel,' in honour of their 'signal triumph over methodism,' and determined to end the anniversary by rasing my dwelling-house to the ground. Accordingly they posted up handbills, stating that they had discovered another chapel, in which methodism was again rearing 'its hideous head;' casting all kinds of opprobrium upon us; and summoning all who had a hand in destroying the former chapel, to be ready here with the same kind of instruments, on the 19th instant, and level this also with the ground. They were to meet from six in the evening till nine, allowing themselves three hours to 'do the job;' and to meet so armed, that if 'any of the pest presumed to resist, they might be sent to sleep with their forefathers.' Previous to the issuing of the proclamation, a gentleman informed me of the intention of the people, and assured me that they were fully resolved on their measures, unless I would promise to give over methodist meetings; for they said they might as well have suffered Shrewsbury to remain, as my house to continue for the same purposes as those for which the chapel was erected.

"By the advice of a gentleman of the first respectability, I made his excellency the governor acquainted with my state; and, to his honour, I am glad to say that he used every means for my protection, and the security of the public peace. The magistrates and constables had orders given to be about the spot, and keep the house free from molestation. The governor also ordered that if their power were not sufficient, the militia should be called out; and it is said that the troops at the garrison were ordered to be in readiness.

"It was on the 15th instant I first wrote to the governor, and on the 17th, two of the magistrates made their first visit, during the time of our prayer meeting, which we held every Monday evening. Having invited them into the drawing-room, they objected to our meeting, as being con-

trary to law that any private house should have such an assembly of people as they had seen, especially as many were slaves. They said I should be in danger of being summoned to appear at the sessions for my conduct. I asked one of those gentlemen, whether he had not given me permission to hold those meetings? He said, 'Yes; but I did not think the slaves attended.' On the 20th instant, the whole body of magistrates and constables came to search my house for arms and ammunition; which, they said, they had been credibly informed I had secreted, to defend my house, in case it should be assailed. I invited them in, and begged them to search. This, however, they declined; but forbade me to hold meetings any more. Some have conjectured that they would allow us, who are free people of colour, to meet, but not the slaves; but rather than exclude the poor slaves, I will have no meetings at all, until the Lord, who forsakes us not, shall open for us a way."

Shortly after the intelligence of these disgraceful outrages was received in England, Mr. Buxton, the member for Weymouth, without any solicitation on the part of the Wesleyan society, announced his intention of bringing the subject under the consideration of parliament. This he accordingly did, on the 23d of June, 1825, and a highly interesting debate took place, in which the cause of religious liberty, and the instruction of the negroes by missionary labours, were eloquently advocated by different speakers. And though the right honourable George Canning did not consider it advisable to adopt the resolution proposed by Mr. Buxton, the way in which he met the case was truly manly and honourable; and the amendment which he suggested embraced all the strong points of the original motion without qualification. It was, therefore, resolved, *nemine contradicente*, "That an humble address be presented to his majesty, to represent to his majesty, that this House, having taken into their most serious consideration the papers laid before them, relating to the demolition of the methodist chapel in Barbadoes, deem it their duty to declare, that they view with the utmost indignation that scandalous and daring violation of the law; and having seen with great satisfaction the instructions which have

been sent out by his majesty's secretary of state to the governor of Barbadoes, to prevent a recurrence of similar outrages, they humbly assure his majesty of their readiness to concur in every measure which his majesty may deem necessary for securing ample protection and religious toleration to all his majesty's subjects, in that part of his majesty's dominions."

This expression of the sentiments of the House of Commons may be considered, as it has been observed by the editor of the *Missionary Notices* for the present month, (September, 1825,) "as a shield thrown around the missionaries, and the religious liberties of the people of colour, and the slaves themselves; which, it is hoped, will henceforward be found sufficient to ward off all the attempts of violent or prejudiced men to disturb them; and will be felt as an additional motive for the peaceful and prudent use of those inestimable advantages,—the free enjoyment of the liberty of worship, and the rights of conscience. We trust, indeed, that the whole of this affair, painful as it has been, and much of the society's property as has been destroyed, will turn out for the furtherance of the gospel. The character of Mr. Shrewsbury, and the objects of the society, have been abundantly exculpated; and the benefit of protection in their endeavours to promote the true interests of the colonies, by instructing and moralizing the population, has been, by this decision, more fully secured to them. That advantage, we are assured, will be used by the society, for the sole purpose of more widely disseminating those principles of evangelical truth, which redound to the glory of God, by promoting 'peace on earth, and good will towards man.'"

DOMINICA.

In the month of December, 1788, the Rev. Dr. Coke, accompanied by a few missionaries, visited Dominica, and met with a very cordial reception from some of the inhabitants, particularly from his excellency, governor Orde; of whom the doctor observes:—"In journeying through life, I have had many opportunities of being introduced to

men of distinguished characters; but I have no recollection of any one whose politeness exceeded that of this gentleman. He manifested both affability and respect toward us, and appeared friendly to those truths which we came to inculcate."

After spending a few days on the island, and considering from appearances, both in town and the country, that there was a sufficient probability of success to justify the commencement of a mission, Dr. Coke determined on leaving Mr. M'Cornock on the island, for the purpose of promulgating among the inhabitants the glad tidings of salvation. The missionary thus appointed immediately commenced his labours with a zeal which demonstrated his intense anxiety for the salvation of immortal souls. Multitudes flocked to hear him; and his preaching was attended with such success, that, in the space of a few months, about a hundred and fifty individuals appear to have been deeply impressed with concern about their eternal state. But whilst the work seemed to be in the highest state of prosperity, the labours of this devoted missionary proved too great for the strength of his constitution, and he fell a martyr to that love which he bore to the name of Christ and to the souls of his fellow-creatures.

The pious and seeking souls who had been benefited by Mr. M'Cornock's ministry, were now left without a pastor, and several years elapsed before another missionary could be sent to supply his place. Many, however, to whom the word of God had been owned and blessed, retained their steadfastness, and continued to shine as lights amidst the gross intellectual darkness by which they were surrounded.

In 1794, Mr. Cook was appointed to take charge of the mission in St. Domingo, and he continued to labour with unremitting assiduity till 1796, when another missionary was sent to succeed him. Under the instrumentality of this person the congregations began to increase, both in number and respectability; the preaching of the gospel was evidently productive of real benefit to many individuals; and peace and prosperity appeared likely to be long enjoyed by the society. "Flattering, however, as these prospects

seemed," says Dr. Coke, "they were soon found to be decisive. The hackneyed notion that preaching to the slaves would inspire them with ideas of equality, began to spread among the planters, and gave rise to a determined opposition." Before the month of October, 1796, had expired, the missionary received a summons to appear in the field, on the ensuing Sabbath, to learn the use of arms. Surprised at such an unexpected call, he waited first upon the colonel who had summoned him, and afterwards upon the president, with whom the measure had originated; and petitioned that he might be exempted from military service, in order that he might attend to his ministerial duties. His petition, however, was treated with contempt;—and, after being told that he was considered as a very suspicious character, who disseminated pernicious doctrines among the slaves, he was peremptorily ordered to quit the island.

After the lapse of about two years, Mr. Dumbleton proceeded to Dominica, where he found the society in a very low state, and the prejudices of the planters by no means removed. In consequence of a recommendatory letter from an English nobleman, however, the governor was induced to promise him his protection; and when the people perceived that they could assemble for religious worship without molestation, their numbers rapidly increased, and before the end of the year, the congregation was become very respectable. Prejudice, indeed, began now to subside; and in the year 1800, many individuals, who had formerly protested against the residence of a missionary in the colony, were ready to contribute towards the erection of a new chapel.

Mr. Dumbleton was succeeded by Mr. Boocock; but this missionary was much debilitated by the effects of an unpleasant passage, and preached but twice after his arrival. His complaint settled into a putrid fever, which, after confining him to his bed for a few days, terminated in his death; and thus plunged the society and congregation into a state of deep distress; as no preacher was on the island to supply his place, and many months necessarily elapsed before any assistance could be procured from England.

Mr. Shepley arrived at Dominica in February, 1803,

and had the satisfaction of re-uniting those members of the society who had been sadly scattered whilst destitute of a pastor. He had, also, invitations to visit several of the estates; and on some of these he found, that the negroes, with the consent of their masters, had erected wooden huts, for the celebration of divine worship. Mr. Shepley was afterwards joined by Mr. Richardson, another of the Wesleyan missionaries; as there were now two principal establishments formed in the island; the one in the town of Roseau, and the other at Prince Rupert's Bay, about thirty miles distant. Between these stations the missionaries divided their labours, and generally exchanged with each other about once a month. The marshy situation of Prince Rupert's Bay, however, proved so extremely unhealthy, that Mr. Shepley was repeatedly seized with an intermitting fever, which brought him almost to the grave; and Mr. Richardson, after an illness of five days, was called to his eternal reward.

The invasion of Dominica by a French force, in the early part of 1805, is thus narrated by Mr. Gilgrass, who was at that time labouring as a missionary upon the island:

“In the month of February, by the permission of God, our enemies paid us an unwelcome visit. On the alarm being fired, it was at first reported that the Demerara fleet was approaching; but a little time convinced us that it was a French fleet, consisting of eight sail, viz. one of a hundred and twenty guns, four of seventy-four,—two privateers,—and a brig. Instantly the whole town was in confusion, and the inhabitants began to remove their most valuable property, and to leave their habitations; whilst, for a short time, the thirty-six pounders whizzed about our heads in a most dreadful manner.

“The enemy's ships were very well manned, having on board upwards of five thousand musketeers. By means of their flat-bottomed boats, each of which held eighty men, they soon landed eleven or twelve hundred at the Fort. Our number there was not more than one hundred: for as they landed at different places, our force was divided, and it was greatly to our disadvantage that we had but few regulars.

"The town now lies in a ruinous state indeed, as a third part of it is burnt down; and, the storehouses being burned, both food and raiment are destroyed. The enemy demanded a large sum of money, and took away all the vessels in the harbour, excepting two, which would not carry sail. They also seized upon many negroes, and, after plundering the inhabitants, departed."

In the month of December, in the same year, Mr. John Hawkshaw, who had made an unsuccessful effort to introduce the gospel among the negroes of Demerara, arrived in Dominica; and, after spending a few days at Roseau, he went to St. Rupert's Bay—the place which had already furnished to other labourers abundant employment and an untimely grave.

"In this part of the island," says Dr. Coke, "the missionaries, with the assistance of their friends, had erected a convenient chapel, and prosperity seemed to attend every exertion which they made. In the midst of this success, however, a violent hurricane attacked their chapel, rased it to the ground, and laid a temporary embargo on the progress of their labours and on their hopes; as the members of the society, being chiefly slaves, were too poor to rebuild it. In consequence of this disaster, they were, for a considerable time, totally destitute of a place in which to worship God. Previously, however, to the arrival of Mr. Hawkshaw, they had contrived, through the further generosity of their friends, to rebuild another chapel, capable of accommodating a congregation of about a thousand people; and at the time he visited this insalubrious spot, the society consisted of nearly six hundred."

After preaching at this place about a month, with considerable success, and much personal satisfaction, our missionary was seized with the same malignant fever which had already proved fatal to Messrs. M'Cornock and Richardson, and from which Mr. Shepley and Mr. Dumbleton (the latter of whom had some time since returned to Dominica,) had escaped with extreme difficulty. On hearing of this circumstance, Mr. Dumbleton hastened from Roseau, to visit his afflicted brother, and found that for eight days he had suffered severely from constant thirst and sickness;

which had occasioned a violent soreness in his breast, and rendered it extremely painful for him to speak.

The patient being desirous of removing, if possible, to Roseau, and the medical man who had attended him, being of opinion that his removal might be effected without imminent danger, a boat was procured, and a mattress spread in it, beneath an awning which defended him from the sun. "In this boat," says Dr. Coke, "he was placed with his friend; and they proceeded on their coasting voyage. When they had rowed about six miles, he said that he felt himself better; but at the expiration of about two hours and a half, they perceived him to grow much weaker; and, therefore, took him on shore, and put him immediately to bed. From this time he spoke but little, and soon discovered symptoms of being in a dying state. They, therefore, joined in prayer with him, and committed his soul into the hands of his Redeemer. He now caught hold of Mr. Dumbleton's hand, and endeavoured to speak, but his words could find no utterance; and soon afterward he fell asleep without a struggle or a groan. His body was carried to Roseau, and interred, the next evening, in some ground belonging to the chapel; and Mr. Dumbleton endeavoured to improve the mournful occasion by addressing the numerous congregation which attended, from Philippians i. 21. 'For me to live in Christ, and to die is gain.'"

From this time nothing of particular interest occurs in the history of the mission at Dominica, till the year 1813, when Mr. John Willis, who was appointed to this station, narrowly escaped destruction from the effects of a hurricane; the particulars of which are detailed in the following extract of a letter dated Roseau, July 30:—

"On Sunday, the 11th instant, just before the forenoon preaching, I felt an unusual debility and lowness of spirits; and, after the service, I was seized with a violent head-ache and fever, so that I was not able to preach in the evening. The next day my fever increased, and notwithstanding medical aid was called in, I was confined until the 22d; and then, though very weak, I was obliged to escape for my life. Two days after I was taken ill, I was removed into the chapel, as the small house in which I lived had but one apart-

ment, and the heat of the weather made much against my complaint. During the whole of the night preceding the 23d, the wind had blown fresh, but no danger was apprehended until about six o'clock in the morning. Two hours afterward it blew a hurricane, accompanied with torrents of rain, and several severe shocks of an earthquake. About nine o'clock, the chapel began to shake very much; and the wind, filling the cellar, lifted it up and down in an astonishing manner. Myself, a servant, and her little daughter, were in the chapel. Between nine and ten o'clock, one end of the building began to fall. We, therefore, ran to the other end, to endeavour to get out at the door; but when we came there, we found that the giving way of the whole building had fixed the door so fast, that we could not move it. There seemed nothing, therefore, for us now to do, but to commit ourselves into the hands of God; for, if we attempted to escape out of the windows, we were in danger of one end of the building falling upon us, which must have crushed us to death. After standing for a moment near the door, we saw the whole building coming down;—the side against which we stood then gave way, and fell; when, in an instant, we found a passage opened into the street. Whether the benches kept up the side from crushing us, or how we got from under it, I am not able to say; but the Lord wrought out for us a great deliverance. The falling of the timber gave me a black eye, and grazed the skin of my forehead, which was the only injury I sustained. As soon as we got clear from the chapel, we ran, or rather the wind carried us, into the cellar of a neighbour's house, which did not fall, and there we remained, with many others, till the storm abated.

“To see the destruction which has been occasioned in the town is truly distressing. Whole streets are almost laid in ruins, and about one third of the houses destroyed. The Roman catholic church,—the court-house, where the established minister officiated,—and the governor's house, are all in ruins. The sea rose to a tremendous height, damaged many houses, and obliged the vessels to put out from the harbour. Many lives were lost;—a great num-

ber of persons were maimed ;—and it was truly pitiable to see the inhabitants, whose houses had fallen, running about the streets half naked, in search of a shelter. Trees were torn up from their roots, or completely stripped of their verdure, and much of the provision in the country is destroyed ; so that our sufferings are not likely to be at an end for some time. I am informed that the chapel at St. Rupert's has shared the same fate as our place of worship in this town."

In 1816, Mr. Boothby commenced his labours at Dominica ; where he found things in a very discouraging situation, there being neither a chapel nor a residence for a minister. Premises, however, were, at length, obtained in Roseau, for these purposes ; and the exertions of this pious missionary began to be evidently crowned with success, when, by a mysterious providence, his work was cut short, and he was summoned to enter into that rest which remaineth for the people of God. The particulars of this event are thus related by Mr. Dakin, in a letter dated July 17, 1816:—

"Our friend had enjoyed good health until the 4th instant ; and, in the evening of that day, he preached to a numerous and respectable congregation ; but, unhappily for us, a resident of Martinique came into the chapel, with a fixed determination to interrupt the worship. Mr. Boothby, with some difficulty, got through his sermon, evidently much hurt at this man's behaviour ; and, stepping up to him, begged that he would go into the house, in order to convince him of the impropriety of his conduct. His rude reply to Mr. Boothby drew the people in such numbers into the aisle through which the preacher passes into his study from the pulpit, that he was obliged to pass through another door, into the open air. In the meantime, the servant, who had gone through to admit her master at the front entrance, was so confused and alarmed, that she could not for some minutes open the door ; so that Mr. Boothby had to stand in the open air, without his hat, and in a high state of perspiration. He thus caught a cold, which fell upon his lungs, brought on a pleurisy, and in

about ten days put an end to hopes the most flattering, and prospects the most cheering, in the prosecution of the work of God."

Another correspondent, alluding to the same occurrence, observes, "Mr. Boothby was well received by the inhabitants in general, many of whom censured, in very strong terms, the conduct of the person who had been the cause of his death; and his funeral was attended by the governor of the island, and several other respectable gentlemen."

In 1822, the earl of Huntingdon arrived at Dominica, to assume the government of that island; and shortly after his landing, Messrs. Catts and Harrison, the resident missionaries, were honoured with an audience by his excellency, and assured that he would do every thing in his power to assist them in the prosecution of their mission. In accordance with the promise thus kindly given, his lordship appears, upon all occasions, to have been the zealous patron of every attempt to promote the moral instruction and benefit of the negroes; and in October, 1822, he condescended to lay the foundation-stone of a new chapel in the town of Roseau; as will appear from the following extract from the Dominica Gazette for the 23d of October, 1822:—

"His excellency the governor and suite,—lady Selina Hastings,—and several other ladies; attended, also, by the chief justice, with some officers of the fifth regiment, and royal artillery, and a number of the inhabitants, were present this morning, at laying the first stone of the new Methodist chapel in this town.

"As his lordship approached the spot, a verse of a hymn was sung by the children of the Sunday school; and, on the company being placed in a convenient situation, the Rev. Mr. Catts gave out an appropriate hymn, which was chaunted by the congregation. When this was ended, his lordship proceeded to lay the stone in the name of the HOLY TRINITY, and Mr. Catts presented his lordship with a copper-plate, bearing an appropriate inscription, which was deposited in the foundation-stone. The Rev.

Mr. Harrison then concluded the ceremony, by offering up an extempore prayer."

The chapel, thus respectably founded, was opened on the 11th of May, 1823, when the governor, accompanied by the chief judge, the attorney-general, and several other persons of eminence, attended the forenoon service, and a liberal collection was made towards the liquidation of the debt incurred by its erection.

In 1824, Mr. Felvus appears to have been zealously engaged in communicating religious instruction to the negroes in a district of the island called St. Joseph's; and in alluding to the Roman catholics, who are there very numerous, he observes, "Their superstitions are such as many persons would scarcely credit. On Good Friday there was a great stir among them, in driving Judas and the devil out of the church; and for this purpose, all the old barrels, drums, and staves they could procure were brought into use, and the noise and tumult were intolerable. The day following, at the sound of a bell, all the good catholics ran into the sea, to wash away their sins.

"Another form of superstition practised among them is, to take a bottle of water, on Good Friday, to the priest; and when he has consecrated it, they take it home, as a charm against evil spirits and thieves, and as a pledge of good fortune.

"When an African is baptized by a priest, and admitted into the Romish church, should he be afterwards robbed of his property, instead of going to an Obeah man, to get him to perform certain magical tricks, in order to put the thief to excruciating pain, until he die or restore the stolen goods; he brings a number of candles to burn in the church, and is told that as long as those candles continue burning, the depredator will be in torment.—Surely," adds Mr. Felvus, "these people need instruction!"

The most recent intelligence relative to the mission in Dominica, is contained in the Report of the General Wesleyan Missionary Society, for the year ending December 31, 1824; and is to the following effect:—

"At Roseau, on Sunday evenings, our new chapel is

well attended, and presents the most gratifying anticipations of future good; and, though we cannot state a great increase, we have reason to rejoice that those who are united with us continue to show, by their perseverance in well doing, that they have not received the grace of God in vain.—At *St. Joseph's*, the society has had an increase of members; and the testimony borne to their good conduct by the gentlemen who have the direction of the estates in that neighbourhood, prove most satisfactorily their conviction of the good effected by religious instruction. At *Prince Rupert's*, the numbers have been augmented during the past year; and one of the slave members there lately gave a pleasing instance of the power of the gospel. In his last illness he was visited by his master, who sincerely regretted his loss, both as a Christian and a good servant. After calling his children around him, and giving them his blessing, he desired the Lord's prayer to be repeated; and as his strength decayed, he continually pointed upwards, as expressive of his hope of heaven. His master was deeply affected, and took upon himself the whole care and charge of his funeral.—It may be added, that in the *windward station*, where, during the last year, the people were visited by a missionary for the first time, the good disposition of the negroes, and the desire expressed by the gentlemen in that quarter that a minister should reside among them, promise well."

TORTOLA, AND THE OTHER VIRGIN ISLANDS.

On the 17th of February, 1789, the Rev. Dr. Coke visited Tortola, in company with some other ministers; and, as there seemed to be a very encouraging prospect, both there and in the adjacent island of Santa Cruz, it was determined that Mr. Hammett, one of the missionaries, should remain for the present, and divide his exertions between those two places, till other labourers could be sent out from England. This he accordingly did, and his preaching was attended with such success, that on the arrival of his promised assistants, they found a large society collected; and were, soon afterwards, encouraged to ex-

tend their labours to Spanish-town, and several of the smaller islets which are scattered about in the vicinity.

A pleasing specimen of the loyalty of the preachers sent out to this part of the world, and of the good effects which were produced, even in a political point of view, on the minds of the negroes, by their instructions, is exhibited in the following anecdote, the substance of which we have extracted from Dr. Coke's *Rise and Progress of the Methodist Missions*:—

“Soon after the commencement of the French revolutionary war, the governor of Tortola received information that the French of Guadaloupe meditated a descent on that island. He immediately sent for Mr. Turner, the superintendant of the missions in the Virgin Islands, and informed him of the intelligence; adding, that there was no regular force in the island adequate to its defence against invasion; and that they were afraid to arm the blacks, unless he (the missionary) would put himself at the head of them. Mr. Turner was conscious that such a measure was not strictly within the line of his ministerial office; but considering that the island was in imminent danger—that the negroes, if conquered by the French, would be entirely deprived of their religious privileges,—and that he was merely required to act on the defensive; he consented, and was accordingly armed, with all the negroes. In about a fortnight, a French squadron made its appearance in the bay; but the enemy being probably informed, by some emissaries, of the armed force of the island, which far exceeded their own, gave up their design and retired.”

In 1796, a Wesleyan chapel was erected in Spanish-town, and the missionaries proceeded to build a dwelling-house on the same premises. This, however, unfortunately reduced them to the necessity of paying more in interest, for some time, than had been previously paid for rent, and precluded the inhabitants of Tortola from repairing their place of worship, which seems, at the same period, to have been in a dilapidated state. To add to these embarrassments, Mr. Isham, one of the missionaries, had the misfortune to sail, on one occasion, from Tortola, in a vessel which was pursued and captured by a French picaroon;

and though he providentially escaped on shore, all his books and clothes were carried off, leaving him not a single article except what he had about him. He was, therefore, under the necessity of drawing immediately on the missionary fund, for a sum, which, at that juncture, the society could very ill spare. Success, however, appeared to accompany the promulgation of the everlasting gospel; and though some members were excluded for disorderly conduct, others were added, who filled up the vacancy by their numbers, and adorned the doctrines which they had embraced, by the consistency of their deportment and conversation.

In 1799, Messrs. Murdoch and Sturgeon, who were then labouring in Tortola, were seized with a fever, which, for some time, threatened their lives; but by the providential interposition of their Divine Master, they were at length restored to health. During their affliction, some irregularities crept in among their people, and about the same time a great number of the slaves on the island evinced a spirit of insurrection. A few individuals connected with the society were, according to the statement of Dr. Coke, implicated in this unpleasant business; and some of the planters began to apprehend that the result might have originated in the instructions given to the slaves. The missionaries were, therefore, summoned to appear before the assembly, in order to answer any interrogatories which might be proposed to them; but they gave such an ingenuous and satisfactory account of their conduct, as completely exonerated them from all idea of guilt. It was resolved, however, that in future the negroes should not be permitted to assemble on the estates, either for the purpose of prayer or exhortation, unless a preacher were with them; and it was required of the missionaries, that none of the slaves should henceforth be admitted into the society, unless they had previously obtained tickets from their respective owners, expressive of their approbation.

In 1804, Mr. Murdoch was succeeded by Mr. Breannell, who, in writing to the directors shortly after his arrival, makes the following observations:—"I find that religion has made a great alteration for the better among the poor

negroes in this place, a larger proportion of them enjoying peace with God, than in most of the islands to the windward: but there are fewer coloured or white people who attend even the preaching than in any other island that I have seen. Indeed, the prospect of good among them is very small; as fornication, adultery, and neglect of all religion, are reigning sins in this region. There are, I suppose, fifteen or sixteen small islands around this, but even in the whole, there is not one place of worship besides our chapels; neither is there a beneficed clergyman to be found. Never did the methodists undertake a mission in a place that wanted it more. Yet as God has blessed his word to the conversion of so many blacks, we will not despair of his calling the coloured and white people also, from darkness to light, and of his turning them from Satan to himself."

In the course of the ensuing year, the contents of this letter became known to the inhabitants of Tortola, and the effect produced upon certain individuals was of so irritating a nature, that had it not been for the watchful providence of God, the missionary who had made such a faithful representation of facts to his friends in England, would have fallen the victim of a most ferocious and brutal outrage.

"On the 31st of December, 1805," says Dr. Coke, "as Mr. Brennell was walking through one of the public streets, he was sternly accosted by a gentleman, who desired him to read a paper which he then put into his hand. On stepping aside for that purpose, he was seized by the arm, and dragged into the middle of the street, by the same person who had given him the paper; and who, after liberally bestowing on him the epithets of rascal and scoundrel, proceeded to strike him first with a stick, and then with his fist, to pull him by the nose, and then to kick him. In this career of madness, the assailant was instantly joined by another, equally furious and foolish with himself; who, after abusing Mr. Brennell, struck him a violent blow on the breast. Scarcely had our missionary time to turn round, before a third person struck him with the butt end of a loaded horsewhip, which cut his head most severely.

"The treatment which Mr. Brennell thus received from gentlemen of apparent respectability, soon collected

a mob; and whilst they were busily engaged in inquiring into the cause of the transaction which they had partially witnessed, he retired to the house of a gentleman, and was thus preserved from their insatiable fury. No sooner, however, did they find that he was gone, than they pursued him, exhorting each other to persevere till they had 'finished the business:' and he only escaped their vengeance by prostrating himself on the floor, as they passed by the window. Two gentlemen afterwards conducted him home; where he was confined for some time, under the care of two physicians, through the wound on his head, and the bruises which he had received."

In the month of March, 1806, Mr. Brennell brought his complaint before the grand jury of the Virgin Islands; but instead of finding a bill against the rioters, they presented the plaintiff, and he was actually indicted for libelling the community, in the letter which we have already laid before our readers. After some vexatious proceedings, however, the indictment was quashed, to the great regret and mortification of his enemies.

"It must not be understood," says Dr. Coke, "that all the principal inhabitants of Tortola countenanced these proceedings, any more than that they were implicated in those vices which were said to prevail. On the contrary, vast numbers disapproved of them; and even the chief magistrate observed, that as the grand jury did not think proper to find a bill for Mr. Brennell, they ought, in common justice, not to have found one against him. That the public mind was not incensed against the missionaries by these events, is evident from this circumstance, that the white part of the congregation visibly increased afterwards; and even during the whole of the transactions, no other branch of the society was exposed to any persecution."

On the withdrawal of Mr. Brennell from the Virgin Islands, in the course of the same year, his colleague, Mr. Evans, was left as a solitary labourer in this part of the gospel vineyard; and though for a short time he had the pleasure of witnessing the prosperity of the work which was so dear to his heart, his strength proved inadequate to his exertions, and in the month of August, 1807, he was at-

tacked by a fever which soon removed him from the vicissitudes of time into the permanent joys of eternity.

This excellent missionary was succeeded in his labours, in the month of December, by Mr. Hodgson, who has given the following affecting account of the way in which he was received by the destitute congregation:—

“As soon as I had landed, the news flew like lightning through the town, and I heard from all quarters the exclamation of ‘The parson is come!’ ‘The parson is come!’ This intelligence soon reached the chapel, in which the people were assembled, and they immediately came out to meet me. Three or four laid hold on each of my arms, some behind and some before; and I was thus led in triumph through the streets, in my way to the preacher’s house; whilst all the windows of the houses were filled with people, to see me pass by. Indeed, I cannot describe the joy which was manifested on my arrival. ‘Welcome to Tortola! Welcome to Tortola!’ resounded from all quarters; and even the children danced for joy. I was completely overcome with gratitude to that gracious Being who had brought me through so many dangers, to dwell with this affectionate people.”

In another letter, dated January 22, 1808, the same missionary, in alluding to the beneficial effects of the gospel upon the morals of the slaves in Tortola, and the other Virgin Islands, writes thus:—

“Among other branches of iniquity to which the negroes were addicted, there was a filthy luxurious dance, called the *Camson*, originally imported from Africa, which at once gratified their sensual appetites, and indulged their native superstitions. In the delirium of their passions, when abandoned by all restraint, they pretended to hold intercourse with their departed relatives, and to receive from them instructions, which they considered themselves religiously bound to obey. The advice communicated at these seasons consisted frequently of an injunction to avenge some injury, which the deceased was supposed to have sustained whilst living, but which he had not had an opportunity to revenge. The culprit was pointed out, and both the offence and punishment were specified; so that the *camson* frequently terminated in acts of the most ferocious bru-

talities. The injunctions by which they professed to be directed were delivered by some persons who, like the priests of the Delphic oracle, were concealed for that purpose; and, in order to produce the desired effect with the greater certainty, the representative of the dead divested his language of all ambiguity. In vain had the magistrates endeavoured to suppress a practice which led to such savage barbarities. The deluded creatures, satisfied of the reality of their oracle, eluded the vigilance of the law, and sought occasions to practise their abominations, with an eagerness proportioned to the strictness of the prohibition. This diabolical custom, however, is now totally abandoned, through the preaching of the gospel; and many of the slaves who have received the truth in sincerity, relate, with feelings of horror, the part which they formerly bore in these detestable transactions.

In January, 1818, three missionaries, Messrs. Raby, Shrewsbury, and Hillier, were employed at Tortola; and, in a communication to the directors on the state of the mission, they observe, "In the course of the last year several of our people were called to pass through the deep waters of affliction. But though these dispensations were at once gloomy and distressing, yet ample support was afforded by the God of all grace. In extreme pain of body, inward tranquillity was enjoyed; and when the sufferers were destitute of all earthly good, and had not wherewith to supply their returning wants, in Christ they possessed all things. Others, in the course of God's inscrutable providence, were called to pass through the regions of the shadow of death; but, at this awful crisis, the God of Jacob was their support, and they are now placed beyond the reach of trouble. Hundreds more are still walking in the way consecrated by the Prince of Peace, and their exit, we hope, will also be triumphant."

A Sunday-school had been established for some time in Tortola, upon the Lancasterian plan, and several of the children appear to have made very pleasing progress in their learning. One of them, a child of about ten years of age, died in the summer of 1818, and afforded the most satisfactory proof that the instructions which she had received on

divine subjects had not been in vain. When taken ill, she sent for the missionaries to converse and pray with her, and expressed the most lively faith and hope in the Redeemer. Her replies, also, to the questions which were asked, a short time before her death, were such as surprised the by-standers. When asked "How do you expect to be saved?" she answered emphatically, "All tru Christ."—"Are you afraid to die?" "No."—"Why are you not afraid to die?" "Because me will go to heaban, and be wid Jesus."—"Do you not wish to get better?" "No; for me tink me would den fall into sin."—"Do you love Jesus?" "Yes, wid *all* my heart; for he die for *me*, wicked sinner."—"Who told you these good things?" "Me hear dem from de minister at de chapel, and me hear dem in the Sunday-school." A few hours after this interesting conversation, the little negro expired, truly happy in the God of her salvation.

In 1819, the mission in Tortola suffered very severely from the effects of a destructive hurricane, which is thus described by Mr. Catts, who happened to be then stationed in this part of the West Indies:—"On the afternoon of September 20, the weather bore a very serious aspect; the atmosphere was loaded with clouds; and the wind, which was mostly from the north, blew very strong, and increased so much in violence as the night approached, that it soon became dangerous to step out of doors. About midnight, the wind veered to the north-west, and blew down the house in which I lived, and from which Mr. Whitworth and myself had providentially escaped only a few minutes. At half-past two there was a momentary calm, and we began to indulge the pleasing hope that the worst of the storm was over. New fears, however, were soon excited by its increasing violence; and at three o'clock, the wind came suddenly round to the south and south-west, and roared with the most tremendous fury, laying about seven-eighths of the houses in the town in ruins. The gale was accompanied with a deluge of rain: and at this time, it is said, there were several shocks of an earthquake, accompanied with a sulphureous effluvia and the most vivid flashes of lightning. This period, at which the gale was at its

height, was a most awful one indeed: as we expected every moment to be crushed to death. Thousands, who had previously lived without prayer, began then to call upon Him whom the winds and the waves obey; whilst many others, including some of the principal persons in the island, were summoned before the judgment-bar of God. The total number of deaths, as officially reported, was *one hundred and five*. Many have since died of their wounds, and others, though still living, are very ill. Among the latter is the president, whose life has been despaired of, in consequence of his having been wounded by a blow from part of his house, which fell upon him, and killed his lady and six of his domestics.

“In the midst of all this destruction, the Lord spared one of our houses; and at day-light I looked out of a window which had been broken open during the storm, with indescribable horror at the awful devastation, and with inexpressible gratitude for the divine mercy which we had experienced. With one accord, we fell upon our knees, to offer up our thanksgivings to God; but our hearts could only give vent to their feelings by tears and broken accents.

“In this awful visitation all our chapels but one have been destroyed. That in town is so completely shattered that it cannot possibly be repaired;—the chapel on the west end of the island was washed into the sea;—those at Van Dykes and Spanish-town were levelled with the ground;—and at the east end of the island the roof of the chapel was blown off, and the side greatly damaged.—Such is our situation in the midst of a people whose distress is the greatest imaginable. Many who were once in tolerable circumstances are almost reduced to beggary; the provisions, and great part of the canes being destroyed, and thirty-seven sets of sugar works out of forty-five, being blown down, with almost all the trees in the country, though some of these are of an enormous size. The loss of property has been estimated at one hundred thousand pounds.

“To hear the tales of woe which were related on the following day would have melted the hardest heart; and the scene which presented itself was indescribable. The whole country was covered with ruins—every vegetable

completely parched up—people employed in digging out the dead bodies from under the ruins—parents following their children just dug out, stretched on pieces of board—themselves clad in old negro clothes, and the mangled corpses wrapped in rags!!”

On the arrival of this mournful intelligence in England, and its communication to the religious public, the sum of two thousand five hundred and four pounds, ten shillings, and sixpence, was liberally contributed, to relieve the distresses of the mission in Tortola and the other Virgin Islands. The chapels which had been destroyed were, therefore, speedily rebuilt; and though the inhabitants were, for a short time, placed in circumstances which rendered them unable to attend the means of grace, the work of God appeared subsequently to revive; and, according to the reports of the missionaries, there was a visible and general increase of piety in the members of the society.

On the 18th of August, 1823, an auxiliary missionary society was formed in the new chapel at Road-town; and the anniversary meeting, in 1824, was honoured with the presence of the president of the island, and several other gentlemen of distinction, who not only contributed their pecuniary assistance, but took an active part in the business of the meeting, ably advocating the cause of the perishing heathen, and clearly demonstrating, from an appeal to indisputable facts, the utility of the methodist missions in the West Indies.

JAMAICA.

In the month of January, 1789, the Rev. Dr. Coke visited Jamaica, and preached a few times to increasing congregations, and with but little opposition; though, at this time, he observes, “iniquity prevailed in all its forms, and both whites and blacks were evidently living without hope, and without God in the world.” Mr. Hammett, however, who was afterwards appointed to labour in Kingston, where a commodious chapel was erected, experienced so much persecution that his life was frequently endangered, and he was absolutely compelled to refrain from preaching

by candle-light. Some of the members were under the necessity of guarding their place of worship, lest the outrageous mob should demolish it; and one night, between eleven and twelve o'clock, some persons actually broke down the gates of the court leading to the chapel, and would probably have committed still greater outrages, had they not been checked in their lawless proceedings by the arrival of the town guard. Through the remonstrances of a gentleman of influence in the town, the magistrates were induced to publish an advertisement, which, for some time, kept the rioters within tolerable bounds. "But the newspapers," says Dr. Coke, "were filled, for several months, with letters for and against us. Every thing bad was said of Mr. Hammett, and every disgraceful name was given to him. With respect to myself, they published an anecdote of my being tried in England, for *horse-stealing*, and flying to America, to escape from justice; though few persons, if any, I believe, credited the report. Some of the rioters were prosecuted, but the jury acquitted them, against the clearest evidence."

"Harassed with persecution, opposition, and fatigue," continues the doctor, "Mr. Hammett was, at length, worn down to a mere skeleton, and the restoration of his health appeared extremely doubtful. In a private interview which I had with his physician, he gave it as his decided opinion, that all his hopes of recovery depended on his removal to a colder climate; and as I was shortly to visit the continent, I determined to take him with me, as two other missionaries, Messrs. Brazier and Werrill, were now in the island."

The flames of persecution, which had hitherto raged so furiously, now began to subside, and the brethren who were left in Jamaica, were soon enabled to extend their ministrations to Port Royal, Montego Bay, and several plantations in the country; and though their exertions were not attended with the same success which rested upon the promulgation of the gospel in other parts of the archipelago, they had the pleasing consciousness of knowing that "their labours were not in vain in the Lord."

On the 6th of June, 1795, about two o'clock in the

afternoon, a dreadful fire broke out near the centre of the town at Montego Bay. "The origin of this conflagration," says Dr. Coke, "was never clearly ascertained; but, whether it were occasioned by accident or design, it raged with almost unexampled violence; and in the short space of five hours, laid a considerable part of the town in ashes. The flames, for some time, spread only in one direction, and threatened all before them with impending desolation; but, on a sudden, and in a manner as unaccountable as their origin, they took an unexpected turn, without any visible cause, and immediately burnt out in a contrary direction."

In the height of the confusion occasioned by this awful calamity, one of the inhabitants was swearing most profanely, when a negro, who had listened to him with deep regret, accosted him as follows:—"Ah! massa, no use to curse and swear now;—cursing and swearing do all dis!"

"It has often been the lot of religious people," says Dr. Coke, "to be represented as disaffected to the government of the country under which they live, and the methodists in Jamaica were not without their share of this undeserved reproach. But in the beginning of April, 1797, an opportunity offered of bringing this calumny to the test. A voluntary subscription was, at that time, set on foot, to assist the mother-country in carrying on the war. The members of the various societies, though a poor people, were emulous to unite with their fellow-subjects, in testifying their inviolable attachment to the person and government of our most gracious sovereign. As individuals, their contributions would have been unworthy of notice; but as a collective body, their exertions were a sufficient answer to those calumnies which tended to injure their reputation. In the course of a few days, and by the most laudable exertions, they raised among themselves the sum of one hundred and fifty pounds; and such was the ardour which they manifested on this occasion, that many among them declared they would rather dispose of some of their clothes, than omit contributing, when duty and affection equally invited them to come forward. Both whites and blacks united in the contribution; and even the slaves exerted themselves in testifying their loyalty at this important crisis. Indeed, it may

be fairly questioned, whether any equal number of individuals in similar circumstances, could have been found in the whole island, whose zeal was more ardent, or whose efforts were more successful.

In April, 1802, some of the local preachers, belonging to the society at Kingston, paid a visit to a village called Morant Bay, and found many of the inhabitants disposed to join in public worship. They were seconded in their endeavours by Messrs. Fish and Campbell, the missionaries then residing in the island; and in a short time, a small society was formed. The enemies of religion, however, viewed these proceedings with indignation, and resolved, if possible, to crush the rising cause in its infancy. They accordingly presented the houses in which divine service was performed as nuisances, at the quarter sessions; but as they could substantiate no charge, either against the preachers or their hearers, their malignant attempt proved of no avail, and the meetings were continued with every appearance of increasing prosperity.

In the month of December, in the same year, an act was passed by the legislative assembly of Jamaica, which was evidently designed to put a final termination to the religious instruction of the slaves. By this oppressive and iniquitous law it was enacted, that no person, unless qualified by the laws of Jamaica and of Great Britain, should presume to teach or preach in any assembly of negroes, or people of colour;—that all persons offending against this law should be deemed rogues and vagabonds;—that if the criminal were a freeman, he should be committed to the workhouse, and be kept to hard labour, one month for the first offence, and six months for every repetition of it;—if the offender were a slave, he should, in the first instance, be committed for hard labour to the nearest workhouse for a month, and, for every subsequent violation of the law, he should be sentenced to a public whipping, not exceeding thirty-nine lashes;—and that any person who should knowingly permit any meeting of negroes, or people of colour, to be held on his premises, should incur a fine, not exceeding one hundred pounds, and be committed to the common goal, until he should pay it, and enter into such recog-

nizances for his future good behaviour as the court might think proper.

During the time that religion had been prospering at Morant Bay, a Mr. Williams, a free man of colour, had been very serviceable, as a local preacher, to the interest in that district; but as he had not been regularly qualified, and, of course, came within the letter of the new law, he determined to refrain from speaking until the ensuing sessions, when he and two other local preachers respectfully applied for licences; but, instead of obtaining the object of their petition, they were ordered out of court by the chief magistrate, with the observation that they ought to be committed for their presumption. An information was afterwards lodged against Mr. Williams, for having prayed and sung a few hymns in an assembly of about twenty persons; and as the magistrates, in the plenitude of their wisdom, considered this as an offence exactly similar to that of preaching, the culprit was sentenced to one month's hard labour in the workhouse; and though the most severe part of the sentence was not put in execution, he was actually confined in a close and damp apartment, paved with brick, and calculated seriously to affect his health. God, however, preserved him in the time of his affliction, and he was finally liberated without having sustained any bodily injury.

The Wesleyan missionaries, Messrs. Campbell and Fish, having obtained regular licences in England, did not consider that they came within the meaning of the act which had been recently promulgated; and, in fact, they continued their public ministrations in Kingston without interruption. On Mr. Campbell's proceeding, however, to preach to the destitute congregation at Morant Bay, he was apprehended, and committed to prison for one month, notwithstanding he had produced the certificate of his licence, and the validity of that document was completely substantiated by the arguments of counsel before the supreme judicature, to which an appeal was made, but made in vain. On his liberation he returned to Kingston, and obtained a licence at the quarter sessions held in that place;—a favour which had been previously granted to his colleague, Mr. Fish. He then resolved on a fresh application

to the magistrates at Morant Bay; but they not only gave a decided refusal to his request, but revived a branch of the former prosecution against him, and actually issued orders for his being taken into custody, for the fine of one hundred pounds, which they asserted he had incurred, as a proprietor of the premises where Mr. Williams and the negroes had held their unlawful assembly, and in which he himself had occasionally preached. Happily, however, he escaped the fury of his persecutors, and by the advice of his friends, embraced an early opportunity of returning to England.

"The rigour," says Dr. Coke, "which was aimed at by the new law, defeated the purpose for which it was passed. His majesty, disapproving of every species of persecution, signified his disapprobation of it, and granted to his people in Jamaica, the same religious liberty which their fellow-subjects enjoyed at home. The royal determination was soon wafted across the Atlantic; and the newspapers, which, in 1802, had announced the existence of the law in question; were employed, in 1804, to declare that his majesty had disallowed it, and that it was consequently disannulled."

On the repeal of this unjust and cruel law, which had shut up the Scotch and Baptist churches,—occasioned the imprisonment of Messrs. Williams and Campbell,—driven the latter from Jamaica,—and effectually silenced all the local preachers among the methodists in that island;—the missionaries began, with renewed vigour, to spread among the heathen the knowledge of Christ; and the spirit of hearing, which had been suppressed but not destroyed by the late persecutions, began to revive with augmented energy. At Morant Bay, which was now no longer forbidden ground, a new chapel was completed, and opened for the celebration of divine worship; and, in other parts of the island, the brethren were encouraged to labour, with every prospect of success. A very short period elapsed, however, before the horizon was again overspread with clouds, and the mission was involved in new and unexpected difficulties. In the summer of 1807, the common council of Kingston, (who, in the act for erecting their town into a corporation, had artfully introduced a clause, empowering them to inflict fine and imprisonment, to a considerable extent, on

any person who should violate their regulations;) passed an act, by which any individual, not duly authorised by the laws both of Jamaica and England, who should presume either to preach, pray, or sing psalms, in any assembly of negroes or people of colour within the city or parish, should, if of free condition, be punished, by a fine not exceeding one hundred pounds, or by imprisonment in the common gaol or workhouse, for any time not exceeding three months; and, if a slave, by imprisonment and hard labour for a period not exceeding six months, or by a flogging not exceeding thirty-nine lashes. It was also enacted, that similar punishments should be inflicted on every person permitting such an unlawful meeting on his premises; and that, even in a licensed meeting-house, no public worship should be performed earlier than six o'clock in the morning, or later than sun-set in the evening, under a similar penalty.

"It had been reported," says Dr. Coke, "by those who wished to have this law enacted, that the meetings of the slaves and others were held at unreasonable hours;—that people could not pass through the streets without being annoyed by singing and praying;—that the orderly inhabitants could not rest in their beds without being disturbed; and that there was *nothing* but singing and praying through all Kingston.' The last of these charges, whatever may be thought of the others, was most assuredly erroneous; for riot, dancing, billiards, and theatrical amusements abounded; nor was any one molested in the enjoyment of them. The professors of religion, therefore, ought not to have sustained, alone, the charge of disorder, of which their accusers were criminally guilty."

Five months elapsed after the passing of the new "ordinance," before any of the Wesleyans were visited by its pains or penalties; but, at length, the missionaries at Kingston, by an unfortunate act of indiscretion, brought down its vengeance upon their own heads. The particulars are thus related by Dr. Coke:—

"About the middle of November, a dance was held in a house not far from the methodist chapel, in the great square at Kingston. The evening on which it began was that of a Saturday;—it was attended by some of the most

wealthy and powerful individuals on the island;—and continued till a late hour.

“Messrs. Gilgrass and Knowlan, the two missionaries who were then in the city, heard with painful emotions the infringement which was made on the approaching Sabbath; and, availing themselves of the established law, sent a message to the company, desiring them to desist. Irritated at what they deemed an insult, they refused to comply with the mandate of an assumed authority, and probably continued some time longer than they otherwise might have stayed, from motives of defiance. The missionaries, finding their message disregarded, and the laws trampled under foot, by gentlemen who should have supported their dignity, by holding out a laudable example to others, applied to the town-guard, and insisted on their going to disperse them. This guard Mr. Gilgrass accompanied, and soon accomplished his desire, by causing the assembly to break up. Under circumstances so peculiar, what less than retaliation was to be expected? The occasion was afforded not many days afterward, and Mr. Gilgrass was imprisoned accordingly.”

It seems that Mr. Gilgrass had been in the habit of teaching the young people belonging to the congregation, to sing hymns, between five and six o'clock in the evening. And, on the 20th of November, Mr. Firth, a missionary just arrived from England, introduced a new tune, to which the others listened attentively, he and his wife being excellent singers. About a quarter past six, the police-officer and a magistrate, accompanied by a night-guard, entered the house, and took Messrs. Gilgrass and Knowlan into custody, in order to carry them to the cage,—a place used for the confinement of vagabonds guilty of misdemeanors: but, after some consideration, they suffered them to remain, on their promising to appear in court, when they should be called on. A few days afterward, they were summoned before the corporation, and Mr. Gilgrass was sentenced to be confined in the common goal for one calendar month; but he was unexpectedly liberated at the expiration of a fortnight; and Mr. Knowlan was pardoned, in consequence of

a severe indisposition, under which he had for some time laboured.

The ordinance of the corporation, to which we have already alluded, was, of course, confined in its operation to the parish of Kingston; but the house of assembly thought proper to pass an act, which, whilst it professed to recommend the instruction of the slaves in the doctrines of the established church, strictly prohibited the Wesleyan missionaries from presuming to teach them, or even to admit them into their houses or places of worship, under the penalty of twenty pounds for every slave proved to have been admitted; and in case of non-payment of the fine, the offender was to be imprisoned in the county goal till the sum were advanced.

The situation of the missionaries was now painful indeed; compelled as they were to submit to the mandate of the colonial law, and doomed to view with unavailing sorrow the progress of iniquity, without being permitted to raise their voices against it. "Frequently," says Dr. Coke, "before the chapel was completely shut, while men of free condition entered, to hear the preaching, the slaves crowded about the doors, which the edict forbade them to enter, with looks of the most expressive sorrow, and words of the most penetrating eloquence. Indeed, we do not envy the feelings of that man who could hear unmoved these pathetic expressions, accompanied with tears:—'Massa, me no go to heaven now.—White man keep black man from serving God.—Black man got no soul.—Nobody teach black man now!' If ever the words of Sterne had a meaning, when he says, 'I heard his chains, and the iron entered into his soul,'—it must have been on this occasion; and the man who stood at the chapel doors, to forbid the entrance of the slaves, must have felt them in all their force!"

The intolerant act passed by the house of assembly was no sooner transmitted to England, than it was set aside by his late majesty, whose name and character, as the guardian and patron of religious liberty, deserve to be held in everlasting remembrance. But though the enemies of religion in Jamaica were thus frustrated in their attempt,

they contrived, by temporary ordinances, to throw insuperable obstacles in the way of the missionaries, whose chapel was, in consequence, shut up for a succession of years. In December, 1815, however, it was re-opened by Mr. John Shipman, who succeeded, after several unsuccessful applications, in obtaining a licence to preach the gospel. The same privilege was afterwards obtained by other missionaries; and in 1818, a second chapel was opened in Kingston, and the magistrates in Montego Bay consented to license a new place of worship in that part of the island.

One of the missionaries, in speaking of the effects of the gospel on the slaves, about this time, says, "During the last Christmas there was not a drum heard, nor any of the old heathenish sports carried on; but all spent the holydays in a rational manner, in the worship of God. It is, also, worthy of observation, that, instead of singing their old negro songs, in the field, the slaves now sing our hymns; and I was much pleased, one night, when passing the negro houses, to hear them engaged fervently in prayer." The simple but pathetic remarks of some of the poor negroes were, also, highly interesting. One of these, an old black woman, who had been brought from Africa in her childhood, was, one day, visited by the missionary, and asked by what means she had been first induced to seek after the blessings of the gospel. Though very weak in body, and literally trembling with the infirmities of age, she readily replied, "Massa, when me first come fra Africa, me was sold to one lady, a native of New York. She love me very much, like her own child, and was always pleased when me call her mamma. One day, while me young, someting came to my mind like a voice, 'Go, and ask your owner what de word of God is.' Me went, and said, 'Mamma, you say you love your neger, but why no teach me de word of God?' She said, 'Go, bring me dat book,' pointing to a bible. Me brought it, and she read several verses from Genesis, particularly how sin come to the world, and concerning the children of Israel passing through the Red Sea, but me no feel in my heart any ting: den she open de part about *Jesus*, and as soon as me hear *dat* word, my heart open."

Soon after this, the lady died, and the girl was left free; and being subsequently convinced of sin, and the necessity of salvation by Christ, she united herself to the Wesleyan society, and by her zealous and unremitting exertions, many of the slaves were induced to seek after the things pertaining to their eternal welfare.

But though much good was evidently done among the negroes, and great concern expressed by many of them to be baptized and instructed in the principles of the Christian religion, too many of their countrymen were still willing to remain in a state of heathenism, and to retain all the foolish superstitions of their ancestors. One Sabbath, in the month of January, 1820, after Mr. Ratcliffe had been preaching in one of the chapels at Kingston, his attention was excited by a rumbling noise, like that of distant cannon, and looking out of the window of his apartment, he saw a heathen funeral advancing, very numerous attended. "It moved forward," says he, "with a solemn pace;—a flag was waved on a pole in front of the corpse, which was carried on the heads of two strong negroes;—at every ten or twelve steps there was a sudden rattling of the drums called tom-toms; and then the poor devotees set up their hideous shouts, which might have been heard to the extremities of the city. The Africans in this colony retain many superstitious funeral rites, such as dancing round the grave, —sacrificing poultry,—pouring out libations,—and affecting to hold conversation with the spirit of the deceased. Surely such things should awaken the pious sympathies of every lover of truth, and call forth the exertions of the enlightened zeal of the ministers of Christ."

In 1821, the Jamaica mission sustained a severe loss in the death of two of the missionaries, Messrs. Johnstone and Underhill. The former had spent about eighteen years in the West Indies, and every mission with which he was entrusted, received great advantage from his prudent management; though, in some instances, he was placed in circumstances of peculiar difficulty; and he appears to have obtained the respect and confidence of all ranks of people, in the different islands in which he laboured. Mr. Underhill, who was a young man of considerable promise, had

passed about five years in the archipelago, and had been for some time in a declining state of health.

From the statement contained in the last annual report of the Wesleyan Missionary Society, it appears, that in addition to the stations at Kingston, Morant Bay, Spanish Town, and Montego Bay, other openings had occurred for the preaching of the gospel at Port Royal, Stoney Hill, St. David's, Bath, Manchioneal, St. Ann's Bay, Bellemont, Goshen estate, Guy's Hill, and Grateful Hill: and in many of these places the congregations were numerous, the spirit of hearing considerable, and the conduct of the members consistent with the doctrines which they professed to have embraced.

BERMUDA.

In the year 1798, when his majesty's ship *Thetis* repaired from Halifax to Bermuda, during the inclemency of the winter, a gentleman, who was, at that time, master of the vessel, had frequent opportunities of making his observations on the state of religion and morals among the inhabitants; and as these presented a melancholy picture, he resolved, if possible, to devise some means for remedying the evils which he at once witnessed and deplored. He accordingly made application, by letter, for a Wesleyan missionary to be sent out to Bermuda; and in the beginning of 1799, Mr. John Stephenson, a native of Ireland, whose piety, zeal, and prudence, had long been tried, sailed from Dublin for New York, whence he afterwards proceeded to the place of his destination.

"On his arrival," says Dr. Coke, "it was quickly known that a methodist missionary from Ireland was in the harbour; and the report soon made an impression to his disadvantage. Coming from Ireland, it was concluded that he must be a rebel, and, as such, coming in the character of a missionary, it was instantly apprehended that he was about to introduce disaffection among the slaves. Full of these preposterous notions, many were unwilling that he should come on shore, and would probably have exerted themselves to prevent it, if an enlightened magistrate, then

standing on the quay, had not disarmed their momentary prejudices, and dispelled the gathering storm."

After waiting upon the governor, and laying before his excellency the certificate of his ordination, and the pass which he had received prior to his quitting Dublin, certifying that he was appointed as a missionary to the island of Bermuda, Mr. Stephenson commenced his ministerial labours; and though, at first, his hearers were but few in number, and of those the greater part appeared either hostile or indifferent to the subjects introduced to their notice, the violence of prejudice and opposition soon began to subside; the congregation visibly increased; subscriptions were raised for the erection of a chapel; and in the month of April, 1800, seventy-four whites, and thirty blacks had joined the society.

The prosperity which now began to shine upon the infant mission was viewed with a malignant eye by the enemies of religion, and as they found themselves incapable of checking its progress without the aid of law, they procured an edict to be passed by the house of assembly, prohibiting all persons, not ordained according to the rites and ceremonies of the church of England or Scotland, from preaching, lecturing, or exhorting, to any collected audience, public or private, under a penalty of fifty pounds, and six months imprisonment for every offence; and inflicting a similar punishment on the person in whose house the meeting should be held.

Mr. Stephenson, considering this law as hostile to the spirit of toleration,—as an infringement upon the birth-right of every subject,—and as diametrically opposite to the avowed sentiments of the reigning monarch, continued his ministerial labours as formerly; but though he was suffered to proceed for a few weeks, without interruption, he was, at length, apprehended, carried before the magistrates, and committed to the common gaol, to take his trial at the next assizes. Mr. Pallais, the person in whose house he had preached, was also committed with him.

"On being committed," says Dr. Coke, "our missionary intended continuing in gaol till the December following, though unexceptionable bail was offered. He soon

found, however, that confinement would prove injurious to his health, and that the expence, which amounted to fifteen shillings per day, would be enormous in the course of five months. He also considered that, during his confinement, the society which he had been made instrumental in raising, would be completely scattered; while, if he obtained his liberty on bail, he might have an opportunity of visiting and conversing with them individually, though not collectively, and that he might thus keep them together." Accordingly he procured bail, and obtained his liberation on the fifteenth day of his imprisonment, as his companion had done some days before.

In the month of December, Mr. Stephenson was brought to trial for the crime of having preached the gospel, or, as one of the principal evidences swore, of having "read prayers from a book which he held in his hand, and sang psalms to a congregation." And for this high offence he was sentenced to be confined six months in the common gaol, to pay a fine of fifty pounds, and to discharge all the fees of the court. After he had been imprisoned about five weeks, the governor offered to set him at liberty, on condition of his promising to quit the island within sixty days; but as he conceived such a proposition dishonourable to the cause for which he had hitherto suffered, he declined accepting it, and remained a prisoner till the month of June, 1801, when the period of his incarceration expired.

This faithful missionary continued on the island during the remaining part of the year, but his health was so seriously impaired, that he was no longer equal to the exertions he had formerly been accustomed to make; and, as the interdictions of the law precluded him from uniting in public or social worship with the members of the society, he was recalled from Bermuda early in 1802, and those who had formerly heard the word of God with gladness, were left as sheep without a shepherd.

Applications, in the mean time, had been made to his majesty's government in England, to disallow the intolerant edict which had driven Mr. Stephenson from the scene of his labours; but though the request of the petitioners was readily granted, nearly three years elapsed before the

repeal of the act was publicly announced. And even subsequently to that period, such a spirit of determined hostility was exhibited against the introduction of the gospel, that no missionaries could be induced, for some time, to venture among the inhabitants.

At length, in the spring of 1808, Mr. Joshua Marsden sailed from New Brunswick to Bermuda, with the view of re-establishing the mission in that island. His first prospects were exceedingly discouraging; as he states, in a letter to a friend, "On landing, I could not find a single friend, nor any where to lay my head, or place my family. I had been led to suppose that there was a society, raised up by the labours of Mr. Stephenson, but in this I was altogether deceived; for, excepting Mr. Pallais, who was now aged, infirm, and reduced to poverty, I could not find one individual who either wished me well, or bade me good speed. All, indeed, to whom I spoke on the subject of my visit, seemed to think that I should not obtain permission to preach, and with this opinion their wishes appeared to be in unison." After repeated interviews with the governor, however, our missionary was permitted to commence his ministration; and though, at first, he was merely attended by twenty or thirty hearers, his congregation soon began to increase, and in the beginning of September, he had the satisfaction of uniting about fifty persons in society, most of whom were negroes or people of colour, who appeared truly anxious for instruction in the way of salvation. A chapel was, afterwards, erected, and some of the most respectable persons in the island became regular attendants on the means of grace, whilst others could hardly be restrained by their relatives from uniting with the society.

In 1811, a quantity of bibles and religious tracts were sent to Bermuda, and the happy effects resulting from their distribution are thus pleasingly described by Mr. Marsden, in a letter dated September 24:—

"The bibles which you sent to this place were as the sun rising upon a dark and benighted land. The poor blacks who could read, eagerly inquired for them; and those who could not, began to learn, that they might peruse the word of God. To this new employment, their intervals

of rest, their meal times, and their Sabbaths were devoted. Passing through a field or a lane, with a spelling-book in their hands, they would solicit little boys coming from school to teach them; and would frequently beg of me, upon the road, that I would stop a few moments, and hear them repeat their lesson. To be able to *read*, was to them like being placed in a new world, as they beheld things in a different light, and a train of new ideas sprang up in their minds. In a little time many of them understood the word preached, and a work of reformation was immediately visible among them. Profane oaths and imprecations were now laid aside;—the polygamist left all his wives but the one who had a prior claim;—the evening worship called them from the libidinous dance, and the midnight theft;—the stupid and slothful became pliant and diligent;—monsters were transformed into men;—and the voice of religious melody sounded from huts and cottages, formerly blackened with the vilest pollutions.”

Nothing of particular interest occurs in the history of this mission from the date of Mr. Marsden's letter till the month of May, 1824, when the annual meeting of the auxiliary missionary society held at Hamilton, appears to have excited a very lively interest; and the following observations were made by the honourable J. C. Esten, the chief justice of the island, who presided on the occasion:—

“I will maintain that your missionaries, in the scene of their operations of all others the most interesting to us,—I mean the West India colonies,—have entitled themselves to the thanks of the established church, which they cannot, without being calumniated, be accused of undermining. We see a splendid religious establishment, and not more splendid than I sincerely hope it will be useful, going out to our West India colonies;—two bishops, three archdeacons, and a number of clergy. One of the principal objects of their appointment, as stated by Lord Bathurst, the colonial secretary of state, is to improve the religious condition of the slave population. I will maintain, therefore, that your missionaries, sent from your parent society, have prepared the way for this establishment; they have been the humble but useful pioneers, who have preceded and re-

moved impediments from its march; and, instead of being accused of a wish to subvert it, they ought to be permitted to share in its triumphs; for what they have sown in tears the church will reap in joy:—they have, in fact, laid the foundation upon which the fabric of the church will be reared among the slaves in the West Indies.”

BAHAMA ISLANDS.

In the month of October, 1801, Mr. William Turton, a native of the West Indies, arrived in the island of Providence, and obtained permission from the governor to preach to the inhabitants, though certain individuals, who had previously undertaken a sort of mission, before any application was made to the Wesleyan society, had deeply injured the cause of religion, by the impropriety of their conduct, and a law had been enacted which forbade the promulgation of the gospel among the slaves.

Soon after the commencement of his labours, the clergy objected to his administering the sacrament, and he was compelled to submit to their wishes, having received a letter from an officer of the police, requiring him to desist. Subsequently it was hinted that he ought not to perform service in church hours, but to this he paid no attention; and, notwithstanding the strong prejudice which existed against him among many, he had the satisfaction of witnessing such an increase in the attendance on the means of grace, that a room thirty feet square could not contain his congregation; and, before the close of 1801, he was encouraged to erect a chapel in the eastern district of the island, where a considerable number of persons manifested an earnest desire that the gospel might be preached among them. Several gentlemen of the highest respectability, also, afforded him their patronage; and, through the friendship of some of these, a door was opened to the adjacent island of Exuma, with permission to instruct the slaves on the plantations there, in the important truths of Christianity.

“About the middle of the year 1802,” says Dr. Coke, “a small but pious society of seventeen members was formed in the eastern part of the island. Prior to the erection of

the little chapel, the inhabitants had been living without hope, and without God in the world; but now, in addition to those who had been turned to righteousness, a reformation became visible in many others; so that the evidence was convincing that Mr. Turton had not been labouring in vain. But while the work thus prospered in the country, languor and indifference prevailed through the town. The established ministers had set their faces against the mission; and the occasional indisposition of Mr. Turton tended to favour their proceedings; for though he was not compelled to omit the duties of his station, he felt himself inadequate to those exertions which were necessary to defeat the purposes of his foes." Still, however, he resolved to persevere in a course which he considered to have been evidently owned and blessed; and he continued to labour with much diligence till the latter end of 1804, when Mr. Rutledge was sent out to his assistance.

The brethren now laboured together in harmony, and extended their sphere of action to Eleuthera; which had formerly been the scene of every species of wickedness, but in which the inhabitants now received the word with all readiness of mind, and exhibited a reformation of conduct illustrative of the pleasing fact that they had not heard in vain.

In the autumn of 1806, the Bahama islands suffered severely from a succession of afflictive providences which are thus described by Mr. Turton, in a letter dated Eleuthera, October 20:—

"The Lord has visited the Bahamas in a manner never known before, even by the oldest inhabitants; first, by a great drought, and, secondly, by four dreadful gales of wind, more violent than I have language to express. On the 30th of August, a gale began about eight in the evening, and lasted till day-light the next morning; when it was discovered that the little prospect of produce the inhabitants had had in their fields, was completely swept away, and they were left destitute of any support. On the 13th of September, another gale still more dreadful arose, which threw down houses, and tore up trees by the roots, leaving almost every thing in a state of destruction; so that

it was dreadful to think of the distress of the people in different places. I was an eye and ear-witness to the cries of men, women, and children, destitute of covering or food, and having no prospect of one morsel to satisfy their hunger, every one being in nearly the same situation. On the 27th, another gale arose, but not so violent as the two former; and on the 5th of October, we had another, with such a dreadful thunder-storm as had not been witnessed for a long time. We are continually hearing of vessels being lost, and their crews perishing; but what number of lives have been sacrificed, is not yet correctly known. Vessels are employed, by order of government, to search among the islands for those who have been cast away."

In 1811, Mr. Dowton was sent to the help of the missionaries in the Bahamas; and, by his exertions, and those of his colleagues, the preaching of the gospel was extended to Harbour Island, Abaca or Green Turtle Quay, and other places; and in the course of a few years the cause increased so considerably at Providence Island, that, in the town of Nassau, it became necessary to have two chapels open at the same time every Sabbath, and multitudes attended on the means of grace, whose faces had, in former times, been seldom if ever seen within the walls of a place of worship.

In 1816, the religious privileges which had been hitherto enjoyed by the missionaries and their hearers, were materially abridged by an edict of the legislature, which prohibited, under a severe penalty, all meetings for worship, earlier than sun-rise, and later than sun-set. "By this iniquitous measure," says Mr. Rutledge, "the slaves, who work from six o'clock in the morning till six in the evening, are deprived of all opportunities of being edified in the course of the week; and the effect which the passing of the bill has produced on the minds of our people is truly affecting. The poor blacks, when they heard of it, came to us in tears, and their language, on the melancholy occasion, was nearly as follows:—'What have we done to the white people, that they will not let us worship our God on week evenings? All the comfort we had after a hard day's labour, was to go to chapel at night, to hear from our minister the words

of life, and to join in singing the praises of God. What have we done, or what have our ministers done? Surely they can find no fault with *them*.' One black man of distinguished piety said, with flowing tears, 'They might as well take away my life as deprive me of our meetings.' And it was deeply affecting to see his venerable sable face, skirted with grey locks, turned towards heaven, whilst, in the simplicity of his heart, he exclaimed, 'Lord God, how is it, that men can be suffered to dance together, to play at cards together, and to get drunk together, but thy peaceable people cannot get leave to worship thee together?'"

Formerly the negroes had been in the habit of rising an hour before day every Sabbath morning, that they might spend that time together, in their chapel, in prayer to the Almighty; but by the new act, even this privilege was taken from them; and it was truly affecting, on the morning of the Lord's day, to see some of the oldest members of the society ascending a hill, in order to ascertain whether the sun were risen, before they durst venture to commence their devotions.

After the restrictions had remained in force about four years, Messrs. Rutledge and Davies, who were then labouring together in the Bahamas, conceived it their duty to petition the house of assembly on the subject; but on their waiting upon one of the members for his advice and assistance, he informed them that it was his intention to introduce a bill in their favour, which would preclude the necessity of their petitioning; and, shortly afterwards, they had the satisfaction of hearing, that the impediments which had so long obstructed the progress of their work, were happily removed. One of the chapels in Nassau was consequently opened for the celebration of divine worship by candle-light, and the congregations on the week evenings soon became very considerable.

The most recent intelligence from the Bahamas relates to a fearful hurricane experienced in those islands, and is thus detailed by Mr. Turtle, in a letter dated Rock Sound, November 4, 1824:—

"Since the time of my last writing to the committee, we have been called to behold an awful display of the divine

power, in the tremendous gale which took place early in the evening of September 13, and through the irresistible violence of which, not less than seventy-eight dwelling-houses, belonging to the white, and black, and coloured inhabitants of this place,—forty-one at Tarpean Bay,—and several in the other settlements, together with the greater part of the provisions in the plantations, were destroyed; so that the most afflicting and calamitous scene I ever witnessed presented itself around us.

“Through the mercy of the Lord, neither our house nor chapel was blown down, though the latter was injured in several places; but we hope to repair it, with little expence and trouble. At Tarpean Bay, both our chapel and dwelling-house were dashed to pieces; so that, at present, we have no convenient place to reside in, or to meet for the worship of God. At Savannah Sound and Palmetto Point, the chapels are considerably shattered; but, being built of tile and plaster, materials which the people can easily procure, I hope, ere this, they are put in a state of repair.

“As the poor creatures in this place, in consequence of losing both their houses and provision, were thrown into the greatest confusion and distress, our first step was to draw up a petition to lay before his excellency and the council, as the only probable method of obtaining relief for them; and we were happy to receive a grant of one hundred and seventeen bushels of corn, being as many as there were objects of this seasonable charity. At Tarpean Bay, the people sent for me, to adopt the same plan for them; and, though a considerable time had elapsed, in consequence of their losing, during the gale, the only vessel belonging to the settlement, yet they succeeded in obtaining a bushel of corn per head, for every real object of distress.

“The hurricane came on suddenly; as on the preceding day, which was the Sabbath, there was no appearance of any thing serious. So unexpected, indeed, was the event, that the captain of a small vessel returning from Nassau, was in the act of getting under way, when the gale came on with such violence that it was with the utmost difficulty the crew saved themselves on a small rock, where they remained upwards of a week. With regard to the horror of

the scene, I certainly never beheld any thing like it before; houses falling—ruins flying about in all directions—husbands dragging their wives from one house to another for shelter—and mothers lamenting for their children, supposed to be dashed to pieces! The effects of the storm were felt with more or less violence throughout the Bahamas."

ST. DOMINGO.

Towards the close of the year 1816, Messrs. Brown and Catts were sent out to Port aux Prince, the capital of the republic of Hayti, in St. Domingo, for the purpose of commencing a mission in that island; in consequence of an intimation conveyed to the Wesleyan society through the medium of Captain Reynolds, one of its members, that the labours of protestant missionaries would not only be tolerated but patronised by the government.

At the time of their arrival, the president was confined to his country-seat by indisposition; and, in a few days, the missionaries themselves were attacked with a fever.—By the mercy of God, however, they speedily recovered; and, being informed by the secretary of state that they were at liberty to commence their ministrations, they began to preach to a small but attentive congregation, which afterwards increased to a considerable number. A society was also formed, and a decided reformation became visible in the conduct of many who were previously notorious for licentiousness and impiety.

A number of country people having visited our missionaries, a ready mean of access was thus opened to the mountains; and, on the 23d of April, 1817, Mr. Brown, accompanied by suitable guides, set out on a tour in that direction.

"We followed the foot of the mountains," says he, "for about two leagues, when we began to ascend by a zigzag road, shaded with tall trees, through which the moon was still shedding a chequered light. Arrived at the summit of Grand Fond, the sun was risen, and the perspective truly delightful. From an elevation that seems to kiss

the clouds, the eye takes in at one view the plain of Cul de Sac, a part of the harbour of Port aux Prince, and of the large lake towards the Spanish dominions; whilst to the north are seen Grand Bois, Miribalais, &c. as far as the Artibonite. In the evening about eighty people assembled, to whom I preached that night, and the following morning at five o'clock, after which I returned to Port aux Prince. An old negro woman, whom I had baptized a few weeks ago, went all the way on foot the day before, to make arrangements for my accommodation.

"On the 4th of May, I set out a second time for the mountains. I preached at Grand Fond that evening, and the next morning at five; after which I proceeded to Morne la Selle, the highest mountain in all the western department. The sun had just risen, the air was serene, and the woods were vocal. I was surprised and delighted to meet with many of the productions of Europe: great quantities of spear-mint and balm growing wild, common grass, clover, dandelions, docks, &c.; a hill side covered with brambles, interspersed with raspberries; orchards of peaches, and gardens cultivated with turnips, carrots, potatoes, cabbages, onions, peas, and artichokes, and ornamented with roses; so that here, under a climate such as Paradise might enjoy, seem united the productions of various regions.

"The estate where I preached is called, from its situation, *La Grand Riviere*, because here several streams, which thunder in cascades down the mountain, unite to form the Great River, which, after winding its way through rocks and hills, which seem at first sight to obstruct its passage, pours its riches on the plain of Cul de Sac. I can give but a very faint idea of the scenery here. It far surpasses any thing I have seen in Westmorland, Durham, Northumberland, or even in Cumberland. What adds much to its grandeur is, that every particle of earth teems with vegetable life. The top of La Selle was hid in clouds all the time I was there; but, as far as the eye could reach, it is covered with vast forests. Whether it is, that wild romantic scenery engenders congenial ideas in the minds of those who inhabit its neighbourhood, I know not; yet we generally find that each situation left by the hand of Nature

more rude than ordinary, has its tale of mystery. So it is said, far up this mountain, where human foot has seldom had audacity to tread, are heard strange and unaccountable sounds, voices, knockings, &c.; and a certain Monsieur asserts that he once saw something formed like a church, with candles lighted round the altar, and priests chaunting mass, but durst not stay to examine!!

“Our road, in many places, lay close along the edges of gulfs and precipices, which made me shudder to look down; but my gentle, sure-footed animal conveyed me without one single false step. I was delighted, in passing along the ridge, to see the poor people burst from their little huts, dart down one steep, and scramble up another, to intercept our path, and welcome us. About two hours after reaching our destination I preached to as many as filled the house: after which I ate a hasty morsel, continued reading and talking till seven, when I preached again to a larger congregation, and retired for the night. The next morning I preached at five; and again at noon, to a large company just arrived from a distant estate. At three o'clock in the afternoon, and at seven in the evening, I also preached and catechised; after which I retired to rest.”

At the commencement of 1818, the prospects of the missionaries were very encouraging; as will appear from the following remarks of Mr. Catts, in a letter to one of his friends in the isle of Guernsey:—

“It will give you pleasure to hear that the Lord has recently blessed our labours with success; so that Sabbath breakers, fornicators, and adulterers, have been constrained to renounce their iniquities, and are now seeking the favour of that God whose laws they had so grossly violated. A young black man, also, who was formerly devoted to the pleasures and vanities of the world, has been brought to the knowledge of the truth, and promises to be a pillar in the church. About the time that we first began to preach in this town, (Port aux Prince) curiosity brought him to hear, and he stood at one of the windows listening to the discourse; but he was soon weary and went away. He came again, however; and, since that period, he has carefully and profitably read the Bible, and has become a de-

cided advocate for the truth of God; and, though in the midst of persecution, we trust he walks unspotted in the world.

“Our congregations in the capital are very attentive, and so large, that they not only fill the houses where we preach, but many stand on the pavement without. Mr. Brown has lately visited several of the towns and villages in the republic, some of which contain a numerous population; and in these he has preached to listening multitudes, whilst frequently the tears which rolled down their sable cheeks, evinced the feeling of their souls. The fields, in this country, may be said to be ripe unto harvest; and whilst our labours are increasing, our prospects are brightening.”

In another communication, dated March 11, in the same year, Mr. Brown gives some pleasing specimens of the manner in which many of the members of the society were in the habit of expressing their views and feelings, when interrogated on the subject of experimental religion:—

“A young man,” says this pious missionary, “having asserted, one evening, that he experienced much happiness, I said, ‘If I were to ask you the cause of this happiness, and whence it proceeds, what answer could you give me?’ He simply replied, ‘I believe that God has pardoned my sins, for the sake of Jesus Christ.’ To an elderly woman, who was a slave before the revolution, and is now a scholar in our Sunday-school, I proposed, in substance, the same question; and she immediately answered, ‘God has given me to see the greatness of my sins; but he has had mercy on me, and pardoned them, and I believe he will keep me to the end of my life.’

“On Saturdays and Sundays, which are the market-days,” continues Mr. Brown, “numbers of country people, five or six in a company, visit us, for the purpose of conversation. They show us their crucifixes, rosaries, relics, &c.; in order to ascertain our opinion of them; and some, with the utmost simplicity and apparent docility, confess their ignorance, and ask us what they ought to do. This affords a good opportunity of instructing them, and giving religious tracts to those who can read; and I have sometimes

observed with pleasure the big tears rolling down their sable cheeks, whilst I have been expatiating on the love of God, in sending his son to save sinners from the wrath to come. A few weeks ago, a man from a retired spot far up in the mountains, who, in case of necessity, performs the functions of a priest, in burying the dead, and chaunting mass for their departed souls, came to our house, bringing with him a bone crucifix, and a roll of papers, containing the pictures of his tutelary saints; expressly, as he said, to ask my opinion of them, and to receive instructions. I, accordingly, entered fully into the subject with him, and he promised to relinquish his dumb idols.

“The existence of a piece of what I take to be African idolatry, viz. the worship of a serpent, which the creoles call *coulouvre*, is what I was slow to believe. But from good authority we have been informed, that an overseer of an estate in the mountains, where this idolatry was practised, having heard preaching at our house, returned home, and demolished his idol, resolving in future to worship the only true God.”

At this time the missionaries had met with no open persecution from any quarter, though the members of their society had been exposed to a few sneers and insults, in consequence of the striking change manifested in their habits and pursuits. Even the Romish priests, the usual fomentors of persecution, had hitherto been perfectly still, and one of them, called Père Gordon, on several occasions, evinced a spirit and uttered expressions widely dissimilar from the intolerant religion of which he was an accredited minister.—Having, one day, seen some religious tracts which had been given to a Monsieur P——, a chaunter in the catholic church, he asked, “Do you read these?” and on being answered in the affirmative, he said, “You are in the right; these papers contain the word of God, and we have much need of such in this country.” At another time, Monsieur P—— being unwell, did not attend, in his turn, at the church, but, feeling much better in the evening, he went to hear one of the Wesleyan ministers. An assistant at the church hearing of this, immediately communicated the fact to Père Gordon, expecting, no doubt, that the

offender would have received a severe reprimand. The priest, however, merely said, "Are you offended at this? Is it not much better to go there, to hear that which is good, than to run up and down to public houses, drinking wine, and making disturbances?" And the informant, whose conscience reminded him that *he* was the man guilty of the unhallowed practices to which his spiritual guide had adverted, was glad to drop the subject.

Another priest, called Père Gasper, in conversation with the same chaunter to whom we have already alluded, acknowledged that God had never forbidden marriage, but, on the contrary, had ordained it for all orders of men; and, alluding to the protestants, he one day said, "You have often heard them spoken against; but I assure you, many of them are much better Christians than we are, and live up to their profession much better than we do. The reason why they are called protestants," he added, "is because they have *protested* against the errors that have crept into the church: for instance, in the holy supper, we take flour, make the host, bless it, and give it to the people, and this is all; but originally the sacrament was given to the people in both kinds, and this is what the protestants do."

After perusing these favourable accounts, the reader will probably be surprised on discovering, not only that the prospects of the mission were, in a short time afterwards, obscured by a dark and heavy cloud, but that the missionaries themselves were under the necessity of quitting a station, where they had begun to form the most pleasing anticipations of increasing success. Such, however, was the fact, as will appear from the following communication of the Rev. Mr. Brown to the committee, dated London, May 14, 1819:—

"I do not mean to enter into details, but it appears to me, that a party was formed, who were determined to drive us from the island; and to accomplish this design, they contrived to excite the fury of the populace against us. Our house was repeatedly assailed during divine worship, in such a manner as rendered it impracticable to continue our public assemblies. We ourselves were threatened, and found it necessary, for personal safety, to appeal to the civil

authority. We have no reason to suppose that the government had any part in the persecution,—on the contrary, a military force was sent to protect us; yet that which shut up our way, and made us finally decide on leaving the island, was the president's declaration, that he thought it expedient we should preach no more. The motives which induced his excellency to make this declaration are best known to himself; but his opinion of our character and conduct may be fairly inferred, as well from the letter addressed to the committee, as from the promise of a donation to the society, which promise he has since fulfilled, by sending a bill of exchange for five hundred pounds sterling."

As the letter of the president, referred to in this communication, is an interesting document in itself, and may probably gratify the curiosity of our readers, we subjoin the following translation:—

" Republic of Hayti. JEAN PIERRE BOYER, President of Hayti, to the Committee of the Methodist Missionary Society, London.

" GENTLEMEN,

" Mr. J. Brown, your missionary in this part of the island, being about to return to England, after a stay of nearly two years in this capital, procures me the pleasure of sending you this letter; the purport of which is to entreat you to accept the assurance of my gratitude for the good will which you bear towards the people of this republic, to whom you have kindly sent missionaries, to offer them the succours of the Christian faith, in order to procure for them true happiness by means of a pure morality.

" I leave Mr. Brown to report to you the way in which he has been received by the government, and the progress of civilization amongst the people over whose destinies I have the honour of presiding. I regret that this worthy minister could not be prevailed upon to accept any remuneration for his labours; but I purpose to have the pleasure of sending, without fail, to your respectable society, by a bill of exchange, a donation which I entreat you to accept.

"I have the honour to salute you, gentlemen, with sentiments of the most perfect consideration,

"BOYER."

"Port aux Prince, December 25, 1818.

15th year of Independence."

"Our removal from Port aux Prince," says Mr. Brown, "the scene of two years' labour, and the object of our hopes and wishes, has cost me many tears; yet all is not lost. We left in society thirty approved members, and eighteen on trial, under the care of two young men, the fruit of the mission, one of whom, in particular, has promising talents, and has occasionally given exhortations. We gave them plans for meeting in classes, holding prayer-meetings, and meetings for reading and repeating the catechism: so that there exists still in the capital of the republic of Hayti, a regularly organised society, proceeding according to the methodist plan. Nor can I abandon all hope in future; for when I consider how many Bibles, New Testaments, religious tracts, and other books of piety, have been recently put into circulation; how many sermons we delivered, and conversations we held; how many antichristian errors and absurdities have been canvassed and exposed; how the reigning vices of the place have been attacked and condemned, and what a spirit of inquiry was in consequence excited; I am persuaded light has gone forth, and hope we shall yet see a greater and more effectual door opened amongst that unhappy people, for the publication of the gospel."

Anxious, if possible, to diffuse the blessings of the gospel in a country which, at one time, appeared ready for its reception, the committee determined on sending out labourers to another part of the island, which had been recently erected into a kingdom; and on the 6th of January, 1819, Messrs. Jones and Harvey sailed from Bristol, in the Edward Protheroe, Captain Gay. On their arrival at Cape Henry, their place of destination, they obtained permission from the government to commence their public labours; and, having taken a large hall for the purpose, they made preparations for fitting it up as a place of worship. The person, however, who undertook the necessary alterations was so busily employed in work for the king, that they ex-

perienced considerable delay; and, before they could begin to preach, Mr. Jones, who had suffered materially from illness, was under the necessity of going to the United States of America, for the restoration of his health.

In a letter dated March 17, 1820, his colleague, Mr. Harvey, says, "The wretched condition of the people in this place makes me earnestly desire to begin my work among them as soon as possible; and nothing but circumstances which I cannot control, would have prevented me from lifting up the warning voice, and exhorting them to flee from the wrath to come. But though I have been prevented from beginning as early as I wished, I would not consider the time I have been here as lost. I have had frequent opportunities of conversing with the people, and of forming some idea of their character and moral condition; and this has served to impress my mind deeply with the need they have of the gospel. We have, also, distributed a great number of New Testaments and religious tracts; and, in embracing the opportunities thus afforded of explaining divine truth, we have frequently met with circumstances of the most pleasing and encouraging nature. Some have hardly known how to express their joy and gratitude;—others, delighted with the present, have been seen showing it to their friends, and expressing the value they placed upon it;—and we have always had ground to hope, that those to whom we presented these books, would make a good use of them."

At Port aux Prince, in the mean time, the society, which had been raised up by the instrumentality of Messrs. Brown and Catts, continued steadfast in their profession of the gospel; and by the zealous exertions of a young man left in charge of this little flock, several others had been brought under serious impressions. The spirit of persecution, however, had by no means subsided. On the contrary, M. Dessares, a useful exhorter, was, on one occasion, arrested and thrown into prison by the police, for no other crime than that of being in a house *contiguous* to the premises where the society used formerly to assemble. "The name of methodist," says a friend, in a letter dated March 31, 1820, "has become the signal for dragging those who

are so called, to prison, and the police are very active in hunting them out. Some have voluntarily surrendered themselves, and, rather than be prevented from worshipping God according to their conscience, have preferred going into confinement, where they can enjoy that privilege without molestation. Every method has been tried to make Dessares and his friends abandon the way of the cross, and turn to the Romish faith; but I have not yet heard of one with whom they have succeeded; nor do I hear that they have been guilty of any irregularity or extravagance. They have submitted with patience to the constituted authorities, knowing that 'the powers that be are ordained of God;' and they 'commit their cause to Him that judgeth righteously.' "

It seems that many individuals were, at different times, cited to appear before the president; who, at first, used to dismiss them with the observation, that every man was at liberty to serve God as he thought fit; and though he was afterwards importuned to assume a different style, it is obvious that, so far as he was personally concerned, he was decidedly averse to persecution, as will appear from the following occurrence:—At Leogane six individuals were thrown into prison, at one time, by the general of that department, for having been found praying in the country. The president, who was then on a tour, happened to visit Leogane, and on hearing of this circumstance, he went directly to the gaol, where he found several prisoners. Having inquired into the nature of their respective offences, and liberated such as he thought proper, he called for those who had been imprisoned for praying, and sharply reproved the general for having confined them on such an account. He then took them some distance out of the town, and told them to return home, to live quietly, and to serve God according to the dictates of their own consciences.

Notwithstanding this tolerance on the part of the president, however, the persecution raised against the society, chiefly by the influence of the catholic priests over an ignorant population, and seconded by some of the natives of rank, still continued with unrelenting rancour; so that they could only meet by stealth and in small companies.

Monsieur Evariste (the young man left in charge of the society by Mr. Brown,) observes, in a letter dated January 15, 1821, "Every door is shut against us, and we are deprived, in every possible way, of liberty to act, either according to the gospel, our own conscience, or the light of truth. No sooner are any members of our society heard singing a hymn, even in their own houses, than there are persons ready to send for the head of the police, to apprehend them, and put them in prison; and he gives every encouragement to them to do this. The superior chiefs maintain a profound silence on this subject, and we are given up to the tyranny of the populace."

From the date of this communication we have no intelligence respecting the mission in St. Domingo till the commencement of 1823, when the society determined to hold their assemblies publicly; resolving, in the strength of God, to brave the afflictions which might await them in consequence of that measure. A very short time elapsed, however, before the demon of persecution was again raised, and it appeared that "bonds and imprisonment" awaited those who had ventured to recommence their public meetings for the worship of the Almighty.

On the 7th of February, a small company of thirty-two persons met together at Belair, and the worship was conducted by M. St. Denis, at the request of M. Pressoir, another zealous and active member of the society, who was, on that evening, confined to his house, by indisposition. Previous to the commencement of the service, M. St. Denis was informed that a plan had been laid for apprehending the persons concerned on this occasion; but he considered it his duty to remain at his post. Accordingly he engaged in prayer, sang a hymn, read a chapter and a homily, and was proceeding to sing another hymn, when he was interrupted by the noise of a party of soldiers approaching the house. Still wishing to continue the devotional exercises, he again began to pray; but an officer of the police entered the apartment, and sternly said, "In the name of the law, leave off that prayer." M. St. Denis and his friends were then arrested, and conducted to the *juge de paix*, who, on hearing that they were a band of methodists, laughed at their situa-

tion, and ordered them to be taken to the gaol. This mandate was promptly obeyed, and the females were put in the place usually occupied by debtors, whilst the men were shut up in close confinement.

M. Pressoir, in the mean time, had waited with anxiety for the return of some one from the evening service, as the hour of worship had elapsed. At length a little boy came running to him, and saying, "While we were assembled, the guard came to take us, but I escaped, and have come to let you know it." On receiving this intelligence, M. Pressoir arose from his bed, called his family together, and read to them such passages of scripture as he considered best adapted to console their minds, and to prepare them for the persecutions which they might be shortly called to endure. He then concealed his books and papers, and waited in full expectation of being seized and thrown into prison. This anticipation, however, was not realized; and after waiting two or three days, he ventured to visit his brethren in their confinement, and undertook to carry a letter from M. St. Denis to the president, in which it was requested that the prisoners might be brought to trial, and punished, if they should be found guilty of having violated the laws.

"When I arrived under the piazza of the palace," says M. Pressoir, "I asked an officer on duty, if I could see the president; and, on being answered in the affirmative, I entered the hall, where I found his excellency seated and surrounded by a circle of officers and civilians. After saluting them, I presented the letter to the president, who asked me from whence it came. I replied, 'From the methodists, who are in prison.' His good humour was completely changed, and he exclaimed, 'Methodists! I did not know that.' Colonel Victor, who was present, and probably imagined that, through fear, I should wish to conceal myself, addressed himself to his excellency, saying, '*This is a methodist.*' Immediately the president replied, 'You are fanatics.' 'Pardon me, president,' said I, 'we are not.' 'Why,' rejoined he, 'you have changed your religion.' 'If I have changed my religion, president, it is the government which has induced me to do it.' 'How is that?' 'It

was the late president who sent for the missionaries. I heard the letter read, and saw the late president's signature: this I can tell you.' 'Enough, enough,' said he, 'I will send an answer.' I then went to the prison, and waited till it was late; but hearing nothing from the president, and being still affected by the fever, I returned home.

"The next day, orders were given for our brothers and sisters to appear before the chief judge, and, after a dollar had been demanded of each of them, they were conducted from the gaol by a single serjeant. On their coming before the chief judge, he forbade them, in the name of the president, to assemble together again. 'No one,' said he, 'can hinder you from worshipping God as you please, but let every one remain at home; for as often as you are found assembled, you shall be put in prison; and if you unhappily persist, I have received orders to disperse you every where.' Several of the members wished to reply; but he refused to listen, saying, 'It is not from me, it is not my fault: these orders have been given to me.'"

Notwithstanding the menace thus held out, the members of the society were fully resolved "not to forsake the assembling of themselves together;" and, accordingly, meetings were regularly held on several evenings in the week, at the house of a friend; and, at the suggestion of M. Pressoir, a subscription was commenced, for the purpose of erecting a place of worship. The principal interruptions which they at first experienced, consisted of opprobrious language, and an occasional shower of stones; but one Tuesday evening, during the reading of a chapter, a numerous party rushed in, armed with sticks, staves, and sabres, crying out, 'In the name of the law,' as if they had been sent to apprehend the worshippers. It appeared, however, that they consisted chiefly of boys, led on by a set of idle and dissolute persons of the lowest class, who had armed themselves with sabres, and were disguised with old cocked hats, &c. Their object, therefore, was simply to create a confusion, and though the little congregation were alarmed in the first instance, no person sustained any injury. On a subsequent occasion, however, the society were doomed to sustain the brutal outrages of an ignorant

mob, and without experiencing any protection from the local authorities.

"I have read," says M. Pressoir, "of many instances of martyrdom for the testimony of Jesus Christ; but I have not yet read a passage which relates that the inhabitants of a city rose up like murderers, to stone a few persons met together in a house; as we, with our fathers, mothers, brethren, and children, had done unto us not long ago. The mob began to throw stones at us, at five o'clock in the afternoon, and continued their assaults till ten o'clock; committing all kinds of violence. They broke down the doors,—burst open the windows,—destroyed the first and second partitions in the upper chamber,—and beat with their cow-skin whips the persons who were assembled, without showing compassion for either sex, age, or youth, or even for infancy. I believe I suffered the least of any; but one emissary of Satan seized my left hand, and, lifting up his whip, declared he would knock me down, if I did not call upon the virgin Mary. My only answer was, turning my back. Several times he even brought his whip to my neck, and afterwards laid it on my shoulder, raging, and abusing me with the utmost fury: but He who numbered my hairs, did not allow one of them to fall to the ground. When the populace entered, to knock down our sisters, I was in the first chamber; and, hearing their cries, I endeavoured to force my way to them, to try if I could render any assistance. Then the persecutor to whom I have alluded, struck me several times on my hat; but I received no injury. We were, however; in great danger;—those who wished to go out, were stoned, beaten, torn, outraged, and forced back into the house, where they were treated with unrelenting cruelty. It appeared, indeed, as if Satan had come forth, effectually to crush those who had believed the testimony of the Son of God."

The reader will, no doubt, be astonished to find, that such a gross and abominable outrage was committed in the presence of several magistrates and police officers, whose peculiar province it was to preserve the peace, and to quell every species of riot and disorder. M. Pressoir observes, however, that such characters were present in great num-

bers, but it was rather to advise and direct, than to restrain the operations of the mob. "Some," says he, "brought barrows full of stones, and others threw them, saying to the populace, that since we were so obstinate, the government had given us into their hands, and they might do to us whatever they pleased."

Thus encouraged by their superiors, the infuriated populace did not content themselves with wreaking their vengeance upon the house in which divine service had been performed, or with treating the little congregation there assembled with every species of wanton cruelty; but they subsequently visited three other houses, which were occupied by members of the Wesleyan Society, and conducted themselves in the most brutal manner. At one place, they destroyed every thing in the garden, and treated the aged wife of the occupant with the greatest inhumanity;—at another, they dragged a helpless female by her feet out of the house, together with her god-daughter;—and at a third place, they committed such disorders, that the inhabitants were under the necessity of retiring from the town. The following anecdote, however, will place in a conspicuous point of view, the *bravery* of these assailants, who took so much delight in making war upon the defenceless and unprotected:—

"Five or six of these ruffians having entered the premises of a certain individual, concealed the swords with which they had armed themselves, and approached towards him with loud vociferations. Perceiving their intent, he stepped into one of his apartments, and bringing out an old rusty musket without a flint, levelled it at the intruders, who instantly betook themselves to flight, exclaiming, 'The quakers say they do not carry arms, and yet this old quaker intends killing us!'"

It was a peculiarly affecting circumstance, that the disgraceful riot which we have recorded, should have occurred at the time when Madame Michot, the occupant of the house, was lying on her death-bed; and that it was necessary to convey her to the habitation of a neighbour, who humanely afforded her an asylum, whilst her premises were being destroyed by the mob. In a short time, however, she was removed from the scene of persecution to the realms of

eternal happiness, "where the wicked cease from troubling, and where the weary are at rest." At the time that her daughters first became decidedly serious, she was extremely inimical to their views; but when Messrs. Brown and Catts quitted St. Domingo, a striking change was observable in her conduct, and she afterwards became a member of the society, and opened her house for the celebration of divine worship. "In her last illness," says one of her daughters, "she often expressed a strong desire to leave the world, and to be with her heavenly Father. I asked if this desire resulted from peace of conscience, and a confidence that God would receive her? And, on her replying in the affirmative, I asked for what *reason* she expected the Lord would receive her to himself? She answered, 'For the sake of the blood of our Lord Jesus Christ.' And this she continued to testify till her last moment."

The persecution of the methodists still continued; so that, as M. Pressoir observes, it was impossible even to go out of doors without incurring the danger of being beaten, stoned, abused, dragged before a magistrate, and covered with mud and spitting. At length, on some of them being arrested and placed in confinement by order of General Thomas, the following letter was drawn up, and conveyed to the president of the republic.

"PRESIDENT,

"You are acquainted with our society, formed here six years ago. The end of our meeting together is, to invoke the blessing of God, not only on ourselves, but also on the government, its magistrates, and even on those who evil entreat us without cause; for we do not hate them, nor render evil for evil. This is what our religion commands. It is not that we wish by our meetings to disobey our president; but our desire is to obey God our sovereign, and his law requires that we should love the head that he has placed over us.

"We know that your excellency will not approve the conduct of those who have stoned and evil entreated us without cause. We have been treated as enemies to the government, yet we are not such. Yesterday we were

arrested and put in prison, by order of General Thomas, who at once, without examination, pronounced our sentence. And we know this was not by order of the president, which renders it our indispensable duty to give you information thereof.

“President, let our society be narrowly examined, and if fault be found in us, we are willing to suffer the punishment we merit.

“Confidently expecting your favourable reply, we have the honour of saluting you most respectfully.”

Though his excellency did not think proper to return any answer to this communication, he ordered the prisoners to be immediately liberated; and, in a subsequent interview with one of the female members, who waited upon him, for the purpose of stating the grievances of the society, and of telling him that the outrages which had been committed, were said to be sanctioned by his authority, he expressed his regret at what had occurred, and assured her that he had never countenanced such proceedings, but, on the contrary, that he had written to General Thomas to prevent a recurrence of them. A proclamation was accordingly made by the general, as commandant of the place, forbidding all persons to ill-treat the methodists, by throwing stones at them, or otherwise, or by going before their houses to insult them. In the same proclamation, however, the members of the society were prohibited from holding any religious meetings, under pain of arrest and imprisonment; and the promulgation of such an inconsistent document had but little effect in restraining the insults and persecutions of the populace.

The latest intelligence relative to the mission at St. Domingo, is contained in the annual report of the Wesleyan Missionary Society for the year ending December 31, 1824; and is as follows:—

“The persecuted society in Hayti is not yet allowed to have public worship, and they meet therefore in private, being still exposed occasionally to the insults of the rabble. Their number, however, is increased to ninety, and these continue steadfast. An application has been made to the

government, as appears from the public papers, by a gentleman unconnected with the committee, in behalf of this oppressed portion of the inhabitants, denied, even in a republic boasting liberal institutions, of the opportunity of worshipping God, in public, according to their consciences. The reply of the secretary of state has also been published, and is not in an unfriendly tone, but contains a curious exposition of the notions which prevail in Hayti on the subject of toleration. The methodists are persecuted, it is acknowledged, by the catholic mob; but then they are themselves the cause of the excitement, because they have renounced popery; and the tumults which this occasions cannot be allowed. Why then does not the Haytian government suppress them? for it is not the methodists but the catholic mob which actually commits the riot. The answer is, that to oblige the catholics to keep the peace, would be to persecute them for their religion! Such is the substance of this singular letter."

The missionaries, Jones and Harvey, who were appointed to Cape Henry, had scarcely commenced their labours, when they were both obliged to remove on account of severe illness. Their state of health not affording any prospect of their being again employed, the committee were about to send other labourers to that station, when the political changes which occurred in that part of the country rendered it impracticable to re-establish the mission.

Besides the stations to which we have adverted in the preceding pages, missions have been established by the Wesleyan Society in the islands of St. Eustatia, Nevis, Grenada, St. Bartholomew, Trinidad, Anguilla, St. Martin's, Tobago, and Montserrat; and in the colony of Demerara: and in all these it appears that good has been done to the souls of men, through the preaching of "the glorious gospel of the blessed God."

CHAPTER II.

Mission in the Island of Ceylon.

" Look down, O God, with pitying eye,
 And view the desolations round;
 See what wide realms in darkness lie,
 And hurl their idols to the ground.

" Loud let the gospel trumpet blow,
 And call the nations from afar;
 Let all the isles their Saviour know,
 And earth's remotest ends draw near."

THE Rev. Dr. Coke, whose mind had been long and deeply impressed with the necessity and importance of a mission to Ceylon and India, and who, with a generosity almost unparalleled, had offered to defray, if necessary, the whole outfit of the first missionaries, had, after many objections and repeated delays, the pleasure of inducing the Wesleyan conference to sanction his favourite project; and, regardless of his own age, the length of the voyage, and every other difficulty, he resolved to accompany those pious individuals who had offered to devote themselves to this important work. Accordingly, in the latter end of December, 1813, he embarked at Spithead, in company with Messrs. Harvard, Clough, Ault, Erskine, Squance, and Lynch; and bade adieu, as he had often done before, to the shores of England, with the truly philanthropic design of conveying the glad tidings of salvation to a people sunk in the grossest superstition, and who were literally both the slaves and worshippers of the Prince of Darkness.

The fleet in which our missionaries had taken their passage,—part of them in the *Cabalva*, and the residue in the *Lady Melville*,—was carried in safety to its place of destination; but, though no destructive storms were suffered to arise, and no accident occurred in crossing the trackless ocean, some of those who had left their friends,

their connexions, and their country, with a view to the spread of the Redeemer's gospel, were summoned into eternity, without being permitted to realise their pious anticipations, or to witness even the first attempt of their brethren to plant the standard of Emanuel's cross amidst the altars of idolatry, and the absurdities of heathen ceremonies.

"Between the two divisions of the missionary family," says the Rev. W. M. Harvard, "there naturally existed a mutual and strong anxiety to be assured of the comfort and happiness of each other; and whenever the two vessels came near enough, each party was seen eager to discover the health and circumstances of the other. Previously to our leaving England, we had agreed on certain signals, and of these, a white handkerchief was to be the token of health, and a coloured one, of the reverse. It was with pleasure, that from the Cabalva we were, in general, able to suspend the signal of health and peace; but it was not so with the Lady Melville. The trying situation of Mrs. Ault (who had embarked in a very delicate state of health, and had been violently afflicted with sea-sickness from the time of going on board,) precluded the use of the cheering white handkerchief; and we all felt the tenderest sympathy on her account. As she had lived to reach the tropical climate, and had arrived very near the equinoctial line, we were not without hopes of her recovery. But her constitution had rapidly sunk beneath the ravages of consumption; and, on the 10th of February, as we were sitting at breakfast, an officer came in, and informed us, that the Lady Melville had hoisted her flag half-mast high, as the signal of death. The company, who had known of Mrs. Ault's illness, concluded that the signal was to announce her decease; and we retired to our cabin (the vessel being too far off to admit of any communication,) to weep over the loss of so excellent a missionary sister. A few days afterward, Mr. Clough and myself took advantage of a calm to visit our friends in the Melville, and found Mr. Ault much resigned, though greatly afflicted at his heavy loss. To him it was inexpressibly consolatory, that his valuable wife had died triumphant in the faith, and that her resignation was most entire."

Another and a much heavier bereavement awaited the missionaries, and by a most unexpected stroke, deprived them of an affectionate friend and an experienced guide, at a time when they stood in special need of his paternal counsel and pious encouragements. Dr. Coke, who had previously appeared in the possession of uninterrupted health, and had applied himself to his studies with unremitting assiduity, was attacked, on the 1st of May, with a slight indisposition, and was induced, on retiring to rest, to take an aperient medicine; but he engaged in prayer, in Mr. Harvard's cabin, as usual, and would hardly acknowledge that he was ill. "Our venerable friend," says Mr. Harvard, "had complained of cold, from the chilling effects of his own fine linen shirts, when damp from excessive perspiration; and had consulted Mrs. H. on having some made of calico, when we should reach Bombay.

"The next morning, Mrs. Harvard, on going to see the doctor, found him sitting pensively in his elbow-chair, with his head resting on one of his hands. She was naturally surprised at seeing him unemployed, and expressed her sorrow at finding him so unwell. The doctor appeared grieved that she had discovered his illness,—said he felt rather better,—and hoped it would go off. He then proceeded to walk on deck, though apparently so weak as to be hardly able to support himself; and it was evidently his wish, if possible, to conceal his indisposition, lest it should occasion us pain.

"The doctor did not omit his usual visit to us in the evening; and we then perceived the evident languor of disease, notwithstanding his efforts to conceal it. He sat for a short time in occasional conversation, but evidently in a state of great relaxation and debility. I was then lying on a sofa-bed, very weak from recent illness; and imagined the doctor experienced a momentary dejection. To give the conversation a cheerful turn, therefore, I observed to him how great an obligation he had conferred upon me, in having married me to so good a wife, and how considerably my late affliction had been lessened by her affectionate offices of tenderness. My attempt succeeded. His natural and amiable vivacity immediately played upon

his countenance. He then rose, as though to embrace the opportunity of parting from us with cheerfulness; and, taking each of us by the hand, with a solemn but heavenly smile gave us his blessing, and exhorted us to be thankful to the Lord that we had been so happily united.—Thus closed our earthly intercourse with our venerable and beloved missionary friend and father.

“Mr. Clough accompanied the doctor to his cabin, and requested to be allowed to sit up with him. This offer, however, was declined, and the doctor wished his friend a good night, desiring him to go, and pray that a medicine which he had just taken, might have a salutary effect.

“But how shall I record the events of the following day? About six o'clock in the morning, Captain Birch sent for Mr. Clough, and communicated to him the distressing intelligence of the doctor's death. He was discovered by the servant, on his going to call him at half-past five, which was his usual practice, lying on the floor of the cabin, in a lifeless state. Mr. Clough, having himself suffered so much from the shock, was at a loss how to give me the information, without some risk, in my debilitated state, and particularly without some danger to Mrs. Harvard. He endeavoured to draw me out of the cabin; but I was too much the invalid to be moved at so early an hour without some powerful cause. When he failed in this, he came and sat by my bedside. My wife was employed at the other end of our apartment. Immediately on his entrance, she inquired if he had seen the doctor?—a question which he evaded; but on her observing, she thought some one should go in and see him, as he had been so poorly the night before, Mr. Clough immediately wrote the following words with a pencil on a small slip of paper, and held it before my eyes—*‘Doctor Coke is dead!’*

“I looked at him with surprise and amazement.—‘O! no,’ said I, ‘it cannot be. Do not operate on my feelings with a subject so serious.’ In the midst of our mutual agitation, Mrs. Harvard renewed her inquiries respecting our venerable friend, and declared she would herself go and see him. With this intention she placed her hand upon the door communicating with the doctor's cabin; when Mr.

Clough earnestly begged her to desist, adding, 'It will be of no service for you to go in;—the doctor is not in a fit state for you to see him;—indeed, I must tell you plainly, that he is dead.' Our minds were graciously supported, whilst hearing the awful news, the particulars of which Mr. Clough then gave us.

"At length I arose from my bed, trembling from weakness and anxiety, and having been assisted to dress by Mr. Clough, walked to the doctor's cabin. There, alas! I found the lifeless body of our venerable and beloved friend laid on the bed. It appeared but little discomposed. A placid smile rested on his countenance; his head was turned a little on one side; while the stain from a stream of blood, which had flowed from his mouth, remained on his right cheek. O! what were my feelings, while I stood attentively surveying the body! A crowd of thoughts in a moment rushed into my mind, like a rolling torrent. On the one hand, I viewed our friend and leader suddenly and distressingly called away from us;—on the other, our situation as missionaries rendered thereby the most responsible and painful! I was, however, blessed with a rising confidence in God, and in the midst of our trial was enabled to say, 'Thy will be done.'

"Wishing to know the immediate cause of our afflictive bereavement, I requested the surgeon of the ship to give us his opinion as to the occasion of the doctor's decease. Upon examining the body, he considered death to have been produced by apoplexy. It is supposed that he rose from his bed, either to call some of us, or to reach something, and that he fell in the position in which he was found by the servant; and his death seems to have taken place before midnight; as the body was quite cold and stiff when discovered.

"Captain Birch kindly sympathised with us in our afflicted situation; and, unsolicited by us, had a boat prepared to carry the information to the Lady Melville, and to bring the other members of our mission on board the Cabalva. I wrote a note to them, to prepare their minds; and so considerate was the captain, that, though the usual time for making the signal of a decease to the fleet is nine

o'clock,—yet, unwilling to have their minds agitated before they had been previously prepared by my letter, he delayed having the signal made until they had arrived on board. The fleet was then telegraphed that Dr. Coke had departed this life.

“After conversing together, we resolved to consult Captain Birch, as to the possibility of preserving the body, and transmitting it to Europe for interment. Messrs. Ault and Clough accordingly waited on the captain, and assured him that no expense should be spared, if it could possibly be accomplished: but though he expressed his willingness to do any thing in his power to meet our wishes, or to fulfil the desire of our late respected friend, he stated difficulties so numerous and insuperable, that, after maturely weighing the subject, we thought proper not to persist. The captain then expressed a wish that we should adopt our own mode with respect to the funeral, and politely sent me a note, requesting to know how we intended to proceed; stating his desire to show every respect to the memory of so excellent a man.

“Five o'clock in the afternoon was the time appointed for the funeral service. The awning was spread, and the soldiers were drawn up in ranks upon the deck. The coffin, which had been made out of some planks, was now perforated with holes to admit the water, and four heavy cannon-shot, tied in four bags, were fixed, two at each end. The body was decently laid in the coffin, and the lid nailed down. It was then placed upon the leeward gangway, and respectfully covered with signal flags, as a substitute for a pall. It was the first time I had been on deck since my illness, and a chair was provided for me. The ship's bell summoned the passengers and crew, all dressed as suitably as circumstances would permit, and all apparently struck with silent awe. When the bell had ceased tolling, I rose, and read the burial-service, with emotions which I shall never forget. At the appointed part of the service, the coffin was lowered from the gangway with great decorum, and committed to the deep, to be seen no more till the resurrection of the just. When the burial-service was finished, Mr. Ault delivered a suitable address on the necessity and

importance of habitual preparation for a future world; and Mr. Lynch gave out a hymn, and concluded with prayer. The whole missionary party then retired to our cabin, and, after taking some refreshment, our friends were taken on board their own ship."

By the sudden removal of their kind and affectionate friend, the missionaries were placed in a state of complete embarrassment, with respect to their pecuniary concerns; and Mr. Harvard observes, that, after landing in Bombay, they found they had not sufficient cash among them, to present the usual gratuities to the ships' servants, or even to pay for their first meal in India. The providence of God, however, soon appeared on their behalf, and extricated them from these distressing difficulties. By the kindness of Captain Birch they were introduced to a gentleman, who readily consented to advance them money on the credit of their society in England;—the governor, Sir Evan Nepean, received them with the utmost cordiality, approved of their design, and even allotted one of his country-houses for their accommodation, during their residence in the presidency;—and, in the latter end of June, they had a favourable opportunity of proceeding to Ceylon.

Arrived in safety at the scene of their anticipated labours, the brethren experienced the most gratifying reception, and were treated with every mark of respect and kindness by Sir Robert Brownrigg, the governor;—Sir Alexander Johnston, the chief justice;—Lord Molesworth, commandant of the Galle garrison;—the honourable and Rev. Dr. Twisleton, senior colonial chaplain, and others of the most distinguished inhabitants of the island; all of whom appeared to take a lively interest in the mission, and evidently felt a pleasure in rendering the missionaries every assistance in their power. At the suggestion of the governor, they consented to separate, to Jaffna and Batticaloa on the one hand, for the study of the Tamul language; and to Galle and Matura on the other, for the Cingalese. And it was agreed that each of them should undertake the superintendence of an English school at their several stations, for which they were to receive a monthly allowance from government; as this would most effectually subserve their

grand design; by introducing them to an acquaintance with the most respectable natives—procuring for them considerable influence,—and at the same time be a most effectual method of learning the native language.

Messrs. Lynch and Squance, in their way to Jaffna, were treated with the utmost kindness at Colombo, the seat of government; and on resuming their journey, they were entrusted with the care of an individual, who had been converted from the errors of Mahometanism, and had been recently baptized in the Fort church, by the name of Daniel Theophilus. This was stated to have been the first instance of conversion from Islamism in Ceylon; and as the convert was known to be a man of strong mind and of considerable erudition, hopes were entertained that his abjuration of his former faith, and his open avowal of the truths of Christianity, would have a powerful effect upon others, and be productive of similar results. "The change in his religious profession," says Mr. Harvard, "had called down upon him the indignation of his relatives and former connexions; some of whom were fully bent upon his destruction. He was, in consequence, taken under the immediate protection of the government; by whom he was committed to the care of Messrs. Lynch and Squance, that he might be further instructed in the doctrines and duties of the religion which he had embraced."

The road by which the missionaries travelled was occasionally infested by elephants, bears, and a small but ferocious species of tiger; but He whose word they were anxious to promulgate among the perishing heathen, graciously preserved them from every danger, and conducted them to Jaffna in perfect safety. Here they were received in the kindest manner by the sub-collector of the province, to whom they had been furnished with letters of recommendation, and who afterwards became a member of the Wesleyan Society. They, also, received a highly gratifying visit from the Rev. Christian David, the native Malabar Christian, of whom we have spoken on a preceding occasion; and from this individual they subsequently received much kindness;—as he not only procured them assistance in the Tamul language, but frequently accompanied them in

their excursions, for the purpose of interpreting their addresses to the natives.

Shortly after their arrival, Messrs. Lynch and Squance were solicited to perform divine service in the Fort church, as Jaffna was, at this time, completely destitute of the means of public instruction in the English language. With this request they cheerfully complied, and though, at first, their extemporaneous mode of preaching excited some disapprobation, the feelings of prejudice soon subsided; and, in addition to the morning service, they were induced, by some animating indications of usefulness, to establish a lecture in the evening of the Lord's-day, and also to open the church for religious worship in the course of the week. "The mission at Jaffnapatam," says the Rev. Mr. Harvard, "was thus commenced under very auspicious circumstances; and Messrs. Lynch and Squance soon indulged sanguine hopes that they should be able to form a society of serious persons from among their European congregation."

Towards the latter end of July, Mr. Ault resolved to proceed to his station at Batticaloa; but as the country between that place and Galle was considered extremely dangerous for travellers, on account of the wild beasts with which it was known to be infested, he was under the necessity of waiting for a conveyance by water. At length, through the medium of a friend, he engaged with the Mahometan master of a kind of sailing barge, called a *dhoney*, to convey him to Batticaloa, and expected to have arrived there in three days. The passage, however, was protracted beyond nine days, and the sufferings which our missionary endured in consequence, added to the afflictions he had already experienced, in his distressing bereavement and personal illness, had such an effect upon his constitution, that he was by no means in a fit situation to enter upon the arduous duties which lay before him. The following is an extract of a letter addressed to his friend Mr. Erskine, a few days after he had reached the place of his destination:—

"I left Galle on Sunday, July 8th, and at night anchored off Dendera; where we continued the whole of Monday, and Monday night. I had a very unpleasant voyage. Thrice we were obliged to anchor in the open

sea;—once we were becalmed;—and once encountered a contrary wind. Two days we were without water; and the water which I had taken on board was stolen from me. Our indolent crew would not sail in the day-time, observing, ‘the wind was too strong;’ and in the night they refused, saying, ‘it was not good to run upon the rocks;’ so that there were but a few hours, early in the morning, in which they would sail; and even then I was obliged to awaken them. It appeared as though the completion of the voyage was an object of no consequence with them. They fished along the shore by day, and cooked and slept at night. We had plenty of smoke, and sulphur, and noise, and filth; but for several days made no progress! We lost an anchor in a gale of wind, but providentially no further damage was done to the vessel. Our food as well as water fell short, as I had provided little more than would be sufficient for three days. Some of my things are broken, my books are wetted, and nearly all spoiled. I have been twice in the sea, but happily escaped with life. I fell overboard from the dhoney; and on landing at Batticaloa in a small canoe, it swamped, and I reached the shore in the best way I could. But I must cease my complaints; as, though much wearied, I am, at length, at my appointed station.”

Though the inconveniences attendant upon his voyage had now terminated, Mr. Ault had to encounter new and unexpected difficulties. In consequence of a drought which had prevailed for two years preceding his arrival, the inhabitants of Batticaloa were heavily afflicted with sickness;—the hospital was filled with invalid soldiers, who were daily sinking into an untimely grave;—the heat was so excessive that the thermometer stood at ninety-four degrees in the shade;—and no suitable residence could, at first, be obtained for our missionary; the few houses in the place being occupied principally by the sick from Trincomalee, which at that time was, also, very unhealthy.

Such were the disadvantages under which Mr. Ault entered upon his new station; yet he resolved, in dependence on his Divine Master, to go forward, and He on whom he had learned to cast his cares, raised him up friends, provided him with an abode, and enabled him to commence his

labours, both in the instruction of such children as applied for admission into his school, and in performing divine service in the garrison. "His congregation," says Mr. Harvard, "was seldom less than one hundred and fifty; and the collector and magistrate of the province, with whom he resided several days after his arrival, were among his constant hearers. In the morning, the soldiers were regularly marched to church;—in the evening, he conducted another service, at which their attendance was voluntary; and he had the pleasure of perceiving that many of them were truly desirous of hearing the word of God, while a few applied to him, at an early period, under serious concern for their salvation. The encouragements which he thus received in his labours among his own countrymen, however, did not divert his attention from the interests of the idolatrous natives. He laboured hard at the Tamul language; and soon commenced itinerating among the native huts in the vicinity."

Mr. Erskine, in the mean time, had quitted Galle, for his appointment at Matura; where he was received with the most respectful attention by the local authorities, both native and European; and the marked civilities which were shown to him by the *Maha Moodeliar*, or chief headman of all the Cingalese, whose principal residence is at Matura, were calculated to produce a very favourable impression on all the subordinate head-men, and the natives in general. The proposed English school was opened without delay, and several of the children of the higher class of natives were induced to attend. Mr. Erskine, also, performed divine service, every Sabbath-day, in the Dutch church in the Fort; and though his congregation was not large, as the European garrison consisted but of few troops, he had the gratification of perceiving that his ministrations were productive of benefit to some of his hearers; and by a close application to the study of the Cingalese language, he prepared himself for a new and extended sphere of usefulness.

At Galle, Mr. Clough continued to perform an English service in the Dutch church every Lord's-day, and by the joint subscriptions of some of his hearers, a private house

in the Fort was fitted up for a weekly lecture, and for the purpose of conversing on spiritual subjects with such persons as appeared to be under serious impressions. The infant cause was, also, essentially benefited by the decided patronage of Lord Molesworth; who, with the most condescending kindness, frequently appeared in company with our missionary on public occasions, and was seldom absent from the cottage where the religious meetings were held. On the European residents, as might have been anticipated, this conduct, on the part of his lordship, produced the most pleasing effects, and the military were not only induced to attend to the word of God, but several of the private soldiers united in society, and though a few turned back into the world, the residue remained stedfast, and some of them died rejoicing in the salvation of Christ.

Amidst all the encouragements which he received, and the pleasure which he felt in the prosecution of his present avocations, Mr. Clough's attention was anxiously directed to the natives of Galle, as the more immediate objects of his mission. Such, indeed, was his desire to commence among them the proclamation of redeeming love, that he formed the idea of residing entirely among them, in order to study their language, and to exert himself unremittingly for their spiritual welfare. And an event soon occurred, which enabled him to carry this favourite scheme into execution. He was, one day, visited at the government house by the maha, or great moodeliar of Galle, a man of good understanding and a liberal mind, who, from his rank, was possessed of unlimited influence throughout the district. After the usual compliments, he addressed Mr. Clough in English, and said, "I am come, reverend sir, to offer my children to your protection and instruction. I have heard that you are desirous of establishing a school for the sons of our native head-men; and I have a house, ready furnished, near my own residence, which is at your service for that purpose. If you will please to see whether it will suit you, I shall consider it an honour to have such a reverend gentleman living so near to me; and will render you all the assistance in my power." Grateful for such an unexpected and welcome proposal,

Mr. Clough hastened to visit the premises, which he found situated in a sweetly retired and romantic spot, about a mile from the Fort, and within a stone's throw of the house of the kind proprietor. He, of course, accepted the generous offer of the moodeliar, and almost immediately caused his luggage to be removed; so that, by this interference of Providence, as Mr. Harvard observes, "he was, without any expense to the mission fund, placed in a situation of comfort and respectability; and in circumstances of all others the best calculated to promote his improvement in the language, and his usefulness among the natives. The friendship and patronage of the moodeliar had an astonishing influence on the surrounding population. Mr. C.'s school was soon attended by some of the most intelligent boys in the island; and curiosity was so strongly excited, that he was visited by learned priests, and persons of various classes, who came to inquire respecting the religion which he professed. With these, through the medium of an interpreter, he had frequent opportunities of conversing concerning the faith in Christ; and, in some instances, he had the pleasure of seeing them depart, evidently impressed with the result of their inquiries."

Mr. Harvard, in consequence of the indisposition of his wife, and in compliance with the advice of his friends, remained in Bombay till the 15th of January, 1814, and he did not reach Ceylon till the 22d of February, having narrowly escaped shipwreck, and having also been exposed to serious alarm, by the mutinous disposition of some of the crew. At length, however, he had the satisfaction of meeting his friend and coadjutor, Mr. Clough, and of being entertained in his new residence, of which he has given the following interesting description:—

"A poet's imagination could scarcely conceive a spot more suited for the residence of a Christian missionary. It is built between two gradually sloping hills. A native village rises behind, and is connected with it, by an agreeable serpentine walk, which comes to the back door of the house. Immediately in front is a spacious lawn, on which the tenants of the adjoining wood frequently fed and sported, and conveyed to the minds of delighted visitors an idea of

the security which reigned in the primitive Eden. A few paddy fields and the spacious bay formed the distant prospect; and the house itself appeared the sacred habitation of devout peace and retirement. A refreshing breeze continually passed through it; and the silence which reigned in the sweet sequestered spot was seldom interrupted, but by the warbling of the birds, and the humming sounds from the interesting native school which adjoined the house."

In the course of conversation with his friend, Mr. Harvard learned, that a circumstance had recently occurred which, from its peculiar importance, may be considered as forming an interesting era in the history of the Wesleyan mission in Ceylon.

"Influenced," says our author, "by a desire to become intimately acquainted with the superstitions of the natives, that he might be the better prepared to expose their absurdity and sinfulness, Mr. Clough took every opportunity of being present at their religious services; and endeavoured, on such occasions, to engage the priests in conversation, in the hearing of their followers. A procession, in which the priest was carried in great pomp on the shoulders of his followers, furnished the first opportunity for converse with Petrus Panditta Seharà, a learned priest of the Buddhist religion, whose attachment to his faith was strengthened by the honours and emoluments connected with his situation. The conversation which then took place, communicated a ray of light to his understanding, and the discovery which it made powerfully affected his heart. He applied to Mr. Clough for further information respecting the religion of Christ; and at every succeeding interview, his deportment strengthened the hope that his inquiries were not dictated by vain curiosity, but were the result of an increasing desire to arrive at truth.

"The reputation which he had gained for superior knowledge and sanctity, had raised him to a high pitch of consequence among the votaries of Buddhism; and various marks of distinction had been conferred on him. He had resided for a considerable time with the king of Kandy; and, at his inauguration as a priest, he had the honour of riding on the king's own elephant. He was, also, univer-

sally celebrated for his extensive acquaintance with the literature and religion of the island, and for his profound knowledge of the oriental languages. About two months after his first acquaintance with Mr. Clough, he made known to that gentleman the entire revolution of sentiment which his mind had undergone;—professed a firm conviction of the divine origin of Christianity;—and expressed a wish openly to renounce Buddhism, and to make a public profession of his faith in Christ.

“As such a step would inevitably reduce him from affluence to poverty, and might expose him to personal danger, from the enraged idolaters, Mr. Clough laid all the circumstances of the case before the governor. His excellency forwarded an immediate answer, stating that if the priest, from conviction, embraced the Christian religion, protection should be afforded him, and a small allowance be made, to preserve him from want. The governor’s letter conveyed encouragement both to Mr. Clough and his interesting pupil; and preparations were accordingly made for the baptism of the latter, at Galle.”

The illness of Mr. Squance, who was then at Colombo, having called Mr. Clough for a short time from Galle, the convert was exposed, during his absence, to imminent peril. “I had not been absent a week,” says his pious instructor, “before the report that Petrus Panditta Schara was about to renounce Buddhism, was spread throughout the district, and at length came to the ears of the high-priest; who was so seriously alarmed at the intelligence, that he immediately assembled fourteen of the head priests, and despatched them; to prevail upon him, if possible, by some means or other, to abandon his design of embracing Christianity; stating that if a priest of his rank and importance were to renounce his religion, it would not only disgrace his own character; but greatly injure the faith. Petrus, however, continued immovable; and the matter spread so rapidly, that before the fourteen priests left him, their number had increased to fifty-seven; all of whom used every possible argument to induce him to abandon his intention. His family joined their endeavours to those of the priests; some weeping,—some exhorting,—and others threatening to put a period

to their existence, if he persisted in disgracing them. Many of the head-men of the district, also, came to him with large presents, and endeavoured to impress upon his mind, that his abandonment of the priesthood would be the ruin of their religion. But their united efforts were ineffectual; and he retired for safety to the house of a European in the Fort of Galle, till he received directions to proceed to Colombo."

On his arrival at the seat of government, where the news of his conversion had excited the most lively interest, he experienced every mark of attention from the friends of Christianity, and from the honourable and reverend T. J. Twisleton he received such pious and excellent instructions, as tended to endear to his heart the religion which had become the object of his choice. His relatives still persisted, through the medium of letters, in their entreaties and remonstrances; but though by these his feelings were evidently affected, the purpose of his heart was not to be shaken. For his family he felt all the warmth of human affection, but his love to the Redeemer, and his sense of duty, were superior to all other considerations.

"A day or two before his baptism," observes Mr. Clough, "I called upon him, and found him very cheerful and happy. 'I dreamed, last night,' said he, 'that my robes were covered with all kinds of filthy reptiles; and I was so disgusted at the sight, that I went to a river, and cast them in, never to touch them again. When I awoke this morning, I found myself without clothes, and my robes folded up, and thrown on the far side of the room. Now, thought I, God has sent me this dream, to show me the bad state I am in, and to confirm me in all my former resolutions. I am only sorry that I am forced to put the robes on again.'

"On Christmas-day, 1814," says Mr. Harvard, "the once idolatrous priest of Budhu, was publicly admitted into the visible church of Christ on earth, by the ordinance of baptism, which was administered at the Fort church, by the Rev. G. Bisset, in the presence of a large congregation. On this occasion, the following entry was made in the registry of baptisms:—

"December 25, 1814. *Petrus Panditta Schars,* 1

converted priest of Budhu, who was induced to embrace the Christian religion, through the mild, clear, and persuasive arguments and exhortations of the Rev. Mr. Clough, a missionary of the Wesleyan persuasion; who had been residing at Galle, and had taken frequent opportunities of viewing the idolatrous rites and ceremonies in the temple, of which the convert was a leading priest.'

"This newly converted Christian had received from Mr. Clough the valuable present of a New Testament in Cingalese; which not only caused him to read it throughout with a mind bent on the search after truth, but induced him, at a numerous meeting of priests of Budhu, to take the Testament with him, and lecture them during a whole night from the gospel of Matthew, which they heard with no less astonishment than attention."

The literary qualifications of this convert procured for him the situation of Cingalese translator to the government at a certain salary; and as his return to Galle would have exposed him to the insults of those who were most violently enraged at his renunciation of Buddhism, it was determined that he should remain at Colombo, under the care of a Mr. Armour, the master of the principal school in that city, and that his studies should be directed with a view to his becoming, at some future period, a preacher of the gospel among his own countrymen. At the same time, as the change which his sentiments had undergone was likely to produce a peculiar influence on the minds of both natives and Europeans, Mr. Clough was requested by the governor to draw up a connected statement of the case; to which his excellency condescended to prefix an appropriate introduction, and ordered the whole to be inserted in the Ceylon Government Gazette.

After spending a short time with his friends at Galle, and conferring with four of his brethren, (Mr. Ault being incapacitated from attending, by illness,) on the concerns of the mission, it was finally arranged that Mr. Harvard should be stationed at Colombo. He, accordingly, took an early opportunity of removing thither; but previous to his arrival, an event took place, which forms an important era in the

history of the island, and of which this excellent missionary has given the following account:—

“The king of Kandy, by his cruelties, had long rendered himself an object of terror to his oppressed subjects. At length, one of his prime ministers incurred his displeasure; and, dreading the effects of his wrath, took refuge in the British territories. The enraged and sanguinary monarch, disappointed at losing the object of his meditated vengeance, seized the family of the fugitive, and put them to a cruel death; the particulars of which are thus narrated by Dr. Davy:—

“Hurried along by the flood of revenge, the tyrant sentenced the chief's wife and children, and his brother, and his wife, to death; the brother and children to be beheaded, and the women to be drowned. In front of the queen's palace, and between two celebrated temples, the wife of Eheylapola (the minister) and his children were brought from prison, and delivered over to the executioner. The lady, with great resolution, maintained her innocence, as well as that of her lord and their children; at the same time submitting to the king's pleasure, and offering up her own life, and the lives of her offspring, with the fervent hope that her husband might be benefited by the sacrifice. Having uttered these sentiments aloud, she desired her eldest son to submit to his fate; but the poor boy, who was only eleven years old, clung to his mother, terrified and crying. Her second son, two years younger, then heroically stepped forward, and told his brother not to be afraid, as he would show him how to die! By one blow of a sword the head of this noble child was severed from his body. Streaming with blood, and hardly inanimate, it was thrown into a rice mortar;—the pestle was put into the mother's hand,—and she was ordered to *pound it*, or to be *disgracefully tortured!!* To avoid the threatened disgrace, the wretched woman did lift up the pestle and let it fall.—One by one the heads of all her children were cut off; and one by one the poor mother—but the circumstance is too dreadful to be dwelt on.—One of the children was a girl; though to wound a female is considered by the Cingalese as a most monstrous

crime;—another was a sucking infant, and this was plucked from its mother's breast to be beheaded. When the head was severed from the body, the milk which it had just imbibed ran out, and mingled with its blood!!

“During this tragical scene, the crowd who had assembled to witness it, wept and sobbed aloud, unable to suppress their feelings of grief and horror. One of the officers, indeed, was so affected that he fainted, and was expelled from his situation for showing such tender sensibility. During two days, the whole of Kandy, with the exception of the tyrant's court, was one scene of mourning and lamentation. So deep and general was the grief of the people, that not a meal was dressed, nor a fire was kindled, but a solemn fast was held. The sufferings of the mother, after the execution of her children, were speedily relieved; as she and her sister-in-law, with two other relatives, were immediately conducted to a little tank in the neighbourhood of Kandy, and there drowned.”

The feelings of nature, as might have been expected, prompted the ex-minister to revenge an act of such unparalleled barbarity; and as his own arm was too important to reach the author of his woes, the minister applied to the British government, and offered, if a small military force were granted him, to employ his powerful influence to reduce the Kandyan dominions to the crown of Great Britain; but as no direct outrage had been committed by the Kandyan monarch on any British subject, the governor, while he sympathised with the bereaved and justly indignant applicant, did not consider himself authorised to sanction such an attempt. But when, a short time after, the inhuman king, as if infatuated to his own ruin, presumed to seize some subjects of his Britannic majesty, and cruelly mutilated them, by cutting off their ears, noses, and tongues; the rights of outraged humanity, and the honour of the British crown, alike demanded the interposition of the government. An expedition was, therefore, sent against the unnatural monarch, accompanied by the ex-minister; whose wrongs impelled him to exert all his influence against his late master; and whose knowledge of the country, and acquaintance with the disaffected chiefs, enabled him to re-

der the most important aid to those entrusted with the command.

The British troops were hailed as deliverers, at every stage of their progress;—the Kandyan dominions submitted to the British crown;—and the tyrant, by whom every tie of justice and humanity had been broken, was delivered a prisoner into the hands of the governor. Thus was the whole territory gained, almost without the loss of a single life; and a way was opened for the introduction of the gospel among these idolators, between whom and the means of salvation a barrier seemed to exist, a few months before, which would require the lapse of ages to remove!

On the 1st of April, 1815, Mr. Ault, who had, for a considerable time, laboured under severe illness, was called to rest from his sufferings and his labours in the mansions of uninterrupted felicity. No European was with him on this solemn occasion, but he was attended by a native Malabar, who had the pleasure of reading a portion of the Holy Scriptures to him in his dying hour, and of witnessing the calmness with which he resigned his spirit into the hands of his divine Redeemer. His remains were followed to the tomb, by the European inhabitants, and by most of the Dutch descendants and natives of Batticaloa. The native and burgher inhabitants, also, evinced their respect for the deceased by erecting a monument over his grave with an appropriate inscription.

When the news of this event reached Colombo, the Rev. Mr. Chater kindly offered the Baptist mission chapel in that city for a funeral service; but the Wesleyan missionaries were unexpectedly favoured with an invitation to occupy the Fort church on that occasion, and were given to understand that the governor and his family intended to be present. "The succeeding Lord's-day evening," says Mr. Harvard, "was fixed on, and the church was ordered to be lighted at Lady Brownrigg's expense. We were honoured with an invitation to dine at the governor's house on that day; and Mr. Clough, who had joined me at Colombo, and Mr. and Mrs. Chater were, also, of the party. The funeral sermon, which was delivered by Mr. Lynch, was heard with deep attention; and the brief outline which was given of

Mr. Ault's religious experience and ministerial character evidently excited considerable interest in the crowded assembly. It was even intimated to us, that the church would be readily granted us for a regular Sunday evening service: but we did not consider ourselves at liberty to make such an engagement; especially as the Fort is principally inhabited by Europeans, and we were desirous of devoting the evening of the Sabbath to the instruction of the native population."

As the government seminary at Colombo contained many Cingalese youths who had acquired a sufficient knowledge of the English language to enable them to interpret it to their countrymen, and as native congregations could easily be collected in the different schools, Messrs. Harvard and Clough resolved, in this way, to disseminate the glad tidings of salvation; and under their superintendence, several of the villages in the neighbourhood were supplied, every Sabbath, with the means of public religious instruction. Divine service was also performed by our missionaries, in different parts of the capital;—a Sunday-school (the first in Ceylon,) was established by their exertions;—and on the arrival of a press and types from England, they applied themselves sedulously to the printing of elementary and religious books, of which some thousands were soon put in circulation. They, also, resolved on attempting the erection of a new and handsome place of worship, after the model of Brunswick chapel, Liverpool; and, in the subscription list headed round, with a view to the accomplishment of their purpose, they had soon the pleasure of enrolling the names of his excellency the governor, the honourable chief justice, the excellent archdeacon Twisleton, and every member of his majesty's council, with many of the most respectable inhabitants, both civil and military.

The dwelling-house occupied by the brethren was situated on the main road leading from the Fort into the country, and this gave them frequent opportunities of conversing with the natives on religious subjects. The attention with which many of them listened to the things connected with their eternal welfare was highly encouraging;

and, on one occasion, the word spoken in the name of the Lord appears to have been crowned with complete success. An individual, known by the appellation of the *Ata priest*, was introduced to our missionaries, by the Rev. G. Bisset, a pious clergyman, with whom they were on terms of the most friendly intimacy. "He possessed much acuteness of intellect," says Mr. Harvard, "enriched by scientific and literary research;—he was highly respected by his disciples, and had attained to an honourable distinction;—and his equipage and whole appearance displayed a greater degree of style than we had before observed in any native. The motive by which he was *first* influenced, in desiring our acquaintance, can only be known to 'the Searcher of hearts;' but he hesitated not to declare himself an atheist in principle, and asserted his ability to disprove the being of God. As we were thus challenged to support by argument the doctrine of the very *existence* of the glorious Being whom we professed to serve, Mr. Clough and myself agreed to hold ourselves disengaged, whenever he might desire an interview. For several weeks he daily held a controversy with one or both of us, and earnestly did we supplicate the Source of wisdom to confer on us ability to confute his specious reasonings. Several of his arguments were new to us; but we were enabled to meet them with counter-arguments, which not only satisfied our own minds, but which evidently shook his confidence.

"In the intervals of these conversations, he occasionally applied to archdeacon Twisleton and Mr. Bisset on the same subject; and we beheld, with the deepest interest, the strong holds of error, in which he had apparently entrenched himself, yielding to the superior force of truth; while the victim of delusion, astounded at his past impiety, and awakened to a sense of his real danger, solicited our prayers, that God would assist him in his search after true wisdom. In order to bring his sincerity to the test, he was asked whether he would consent to my preaching in the temple of which he was the chief priest? He expressed his entire willingness that I should do so, the first opportunity; and, but for the distance at which it was situated, his offer would have been immediately accepted. His pride was now re-

nounced, and he became a humble inquirer—a disciple, receiving with meekness instructions in the first principles of the doctrines of Christ, with a view to his admission into the church by Christian baptism, of which he was desirous.”

It is pleasing to add, that, some time afterward, Mr. Harvard actually preached, by an interpreter, at the door of the temple alluded to, in front of the great image, and to a large assemblage of priests and people, from 1 Corinthians, viii. 4. “We know that an *idol* is nothing in the world; and that there is none other God but *one*.” The Ava priest, also, made a solemn renunciation of Buddhism, and was baptized into the faith of Christ by the name of George Nadoris de Silva, at the Fort church in Colombo.

The individual thus rescued from the tyranny of Satan, and brought out of darkness into marvellous light, evinced an ardent desire for the conversion of his idolatrous countrymen; and, on one occasion, he introduced to our missionaries a priest of his acquaintance, of very prepossessing manners, with strong natural powers, improved by travelling in foreign countries; and whose acquaintance with different languages was familiar and extensive. “He professed himself dissatisfied,” says Mr. Harvard, “with the pagan superstition, of which he was a priest;—begged us to instruct him in the principles of the doctrine of Christ, and expressed a desire to be received into the Christian church. The knowledge we had acquired of the deceptive character of the natives, made us habitually cautious in the admission of candidates for baptism; and in this instance our examination of the motives which induced the application, was more than usually severe. His replies to our questions, however, were given with the greatest apparent sincerity, and afforded us considerable satisfaction; and as George Nadoris united with him in assuring us that he neither desired nor wanted any pecuniary aid, as he was possessed of money to a considerable amount, we received him as a probationer, and placed him under instruction.

“After waiting till his probation had nearly expired, his desire for baptism became so strong, that he was unable to bear any further delay. Procuring for himself a suit of clothes, he cast away for ever the yellow robes of his atheis-

tical priesthood; and, one Sabbath morning, as we were about to attend the early service, he presented himself at our door, and saluted us with a most urgent request for immediate baptism. As he was dressed in a blue silk coat, we scarcely knew him at first; but on inquiring what had caused him thus suddenly to change his apparel, he said, he was so weary of appearing in the dress of a heathen, and so desirous of being acknowledged as a disciple of the Lord Jesus, that he could restrain his feelings no longer; and he added, that as he had in his heart cast away his former abominations, he hoped we would no longer withhold from him that ordinance which our Lord had appointed for the admission of those into his church, who have sincerely embraced his faith and service. Under these circumstances, we complied with his request, and he was baptized by the name of Benjamin Parks; the first name being chosen out of respect to Mr. Clough, and the second from the same feeling towards Mrs. Harvard's father."

In the summer of 1815, the Wesleyan mission in Ceylon was strengthened by the arrival of the Rev. John M'Kenny at Batticaloa. He had been directed by the conference to leave his former station at the Cape of Good Hope; and he now brought the cheering intelligence, that four other missionaries might shortly be expected. Accordingly, in the early part of the ensuing year, the Rev. Messrs. Broadbent, Callaway, Carver, and Jackson, arrived, and, soon afterward, commenced their respective labours;—Mr. Callaway being appointed to Matura;—Mr. M'Kenny to Galle;—Messrs. Broadbent and Jackson, to Trincomalee and Batticaloa;—and Mr. Carver to accompany the other brethren to Jaffnapatam.

In the course of the same year (1816), a new path of usefulness opened before the missionaries. One of their Sunday-school teachers had been appointed interpreter mohandiram to the magistrate of Negombo, a place situated about twenty miles from the seat of government. At the recommendation of the brethren, he had opened a school for the native children on the Sabbath; and such numbers expressed a desire for instruction, that he was under the necessity of devoting an early hour of some of the week-day

mornings to the same employment. On hearing of these circumstances, Mr. Clough visited the place, and a regular school was opened, of which the brother of the mohandiram was appointed master, with a suitable salary.

Early in 1817, a school house, erected by the missionaries, was opened at Colpetty; when upwards of a hundred boys and nearly fifty girls were admitted to the benefits of the institution. One of the pupils instructed by Mr. Clough, in the mission-school of Galle, was appointed the general master, with a native assistant teacher under him; and the girls were placed under the care of an intelligent young woman of Dutch extraction, who had been recommended by Lady Johnstone. In compliance with the prejudices of the natives, the children of different casts were seated apart from each other; and, in consequence of this regulation, numbers were induced to attend, who otherwise would never have come under the means of instruction. This school, being under the immediate patronage of Sir Alexander and Lady Johnstone, and occasionally visited by the honourable chief justice and other distinguished characters, soon became the theme of conversation through the circumjacent country, and numerous applications for the admission of children were made from distant villages. "One boy," says Mr. Harvard, "the son of a native washerman, walked to the school every morning, from the distance of six miles, and returned in the evening. And another lad of the highest cast, whose attendance was punctual, cheerfully walked sixteen miles every day, to enjoy the advantages of the institution."

The sanguine expectations which our missionaries had, at first, indulged of rapid and extensive conversions of adult natives to the faith of the gospel, had been sadly disappointed; though, as our readers have already seen, their labours had not been altogether in vain. They were now, however, led particularly to direct their attention to the rising generation, in consequence of the constant applications which they received from various quarters, for the formation of schools. A plan was, therefore, digested for the establishment of a regular chain of native missionary schools;—the plan was highly approved by his excellency

the governor; and the Rev. Mr. Fox, who, with his brethren Osborne and Newstead, had now arrived in Ceylon, entered heartily into the project, and expressed an assurance that it would meet with the sanction and co-operation of the committee in England.

"Our plan required," says Mr. Harvard, "that the inhabitants of a village, when desirous of the establishment of a school, should consent to erect their own school-house, and then send us a list of candidates for instruction, before we would consent to visit them for the purpose. These conditions were cheerfully complied with; and petitions crowded in upon us from all quarters, many of which we could not possibly attend to. At Moretto, about twelve miles from Colombo, when the names of the pupils were called over, at the opening of the school, they were severally desired to answer 'Yes, sir;' the meaning of the words being first explained to them. The parents, who had crowded round the school, were highly delighted on hearing their children speak English; and were afterwards overheard extolling the abilities of the minister; who, they said, had brought their children to speak *two English words in two minutes!* It is difficult, indeed, to describe the interest which our proceedings excited among all ranks, but especially in the hearts of the untaught and indigent natives, who ardently desired their offspring to possess the advantages of education, which had been denied to themselves. On its being announced that we contemplated the establishment of a school in the neighbourhood of the Colombo new bazaar, many of the inhabitants of that populous district were greatly affected, and were evidently filled with surprise that any motive could induce persons to care for the improvement and welfare of their children. Some of them, with clasped hands, and tears in their eyes, exclaimed, 'Then God hath remembered us, poor destitute inhabitants of the new bazaar!'"

From the first residence of the missionaries at Colombo, it had been their practice to deliver a sermon to children and young people, at the commencement of the year,—at Easter,—and at Whitsuntide; and, on these occasions, they were generally attended by crowds of natives, both old and

young, who flocked together from the surrounding villages. The service held on new year's day, 1818, was rendered peculiarly interesting by the attendance of two priests, named Don Adrian de Silva, and Don Andris de Silva, who, having been convinced of their former errors, and having passed the usual time of probation, were desirous, on this occasion, of making an open renunciation of Buddhism, and of taking on themselves, in the most solemn manner, the name and character of disciples of Christ. Their case was rendered still more interesting by the fact, that both of them had been baptized in their infancy, though their parents subsequently introduced them to the heathen worship of which they became priests. "They had each transcribed on talipot leaves," says Mr. Harvard, "the whole of the Acts of the Apostles, which they presented to us, in token of their admiration of that history of the first Christian missions. During the sermon, they sat near the pulpit, in their priestly robes; and at the conclusion of it, they underwent an examination respecting their faith in the gospel. They then withdrew, and for ever laid aside the badges of their former atheism; which they gave into my hands, on their return to the congregation, as expressive of their public surrender of themselves to our Lord and his service. Don Adrian was afterwards appointed to officiate as a Cingalese local preacher, and Don Andris as a master in one of our native schools; and it is pleasing to add, that they have continued to prosecute their holy calling, under the superintendence of our mission."

"With thankfulness to the Author of all good," says the same intelligent writer, "we now considered the mission in Ceylon as fully established. Substantial places of worship had been erected in all the principal places in the island, and nearly a hundred smaller ones were attached to the different stations. In these God was worshipped by many of the natives, in spirit and in truth. The immediate effects of Christian preaching on the native congregations were not, of course, equal to those produced on a people better acquainted with the truths of the gospel; but though inferior in extent, in their nature they were the same. A few of the adult hearers were brought under a deep concern for

salvation;—some afforded a satisfactory evidence of genuine conversion:—and many were led into those habits of reverence for divine ordinances, and regard to moral and social duties, which are the invariable results of an introduction of the gospel.

“In some of the schools, a few of the pupils manifested deep concern for their eternal welfare; and meetings were held by these pious children, for prayer and conversation on religious subjects, which the masters conducted. A meeting of this description was instituted at the Colpelly school, which was visited by Mrs. Harvard and myself, for the first time, about a year after its commencement. On entering the school, we found about thirty native boys assembled, who rose to receive us. I desired them to resume their seats, and proceeded to question them on their experimental knowledge of religion. A deep seriousness prevailed throughout the assembly; and their answers to my questions were distinguished by a modest diffidence, which was highly pleasing. The measles had previously occasioned a considerable mortality in the village; and this circumstance had produced a most salutary influence on many of their young minds. I inquired of one boy, who had recently recovered, whether, during his illness, he thought he should die? and, on his replying in the affirmative, I asked whether the apprehensions of death had made him afraid? He answered, that since God had taken away the love of sin from his heart, he did not fear to die. Others replied to similar questions to the same effect; and, upon inquiry, it was ascertained, that their general deportment was consistent with their religious profession. On visiting the female schools, Mrs. Harvard occasionally met with incidents equally pleasing. Groups of Cingalese girls would crowd around her, listening, with the deepest attention, while she talked to them of Jesus and his salvation: and she seldom lifted her eyes upon her auditory, without observing some of them in tears. Two boys and two girls, also, who were removed from our schools by death, gave very hopeful proofs of having been trained in them for heaven.”

It is painful to add, that the excellent individual to

whom we are indebted for these interesting details, was soon compelled to relinquish these missionary labours which he had hitherto pursued with ardent zeal and unremitting assiduity. After organizing a new school in a village near Peypifiana, he became so seriously indisposed, that he was compelled to stop, in his way home, at the house of a friend. Here he received the kindest attentions and the most prompt assistance; but his malady was too obstinate to yield, for a considerable time, to the power of medicine; and, though he did not eventually sink, as had been anticipated, into a premature grave, his constitution was so seriously shaken, that his medical attendants considered an immediate return to England as indispensable to the preservation of his life. After taking an affectionate leave, therefore, of his beloved colleagues, and the worthy individuals from whom he had received so many marks of respect and esteem, both at Colombo and Galle, he sailed from Ceylon, with Mrs. Harvard and the little daughter of Mr. Fox, the latter of whom had recently lost her amiable mother; and, by the good providence of his God, returned in safety to the land of his nativity.

The missionaries had for some time felt extremely desirous of introducing the glad tidings of salvation into the Kandian territories; and, early in 1849, the first attempt to carry their wish into execution was made by the Rev. Mr. Newstead; as will appear from the following extract of a letter, dated Rellegalla, February 28:—

“Because I am persuaded it will give you pleasure to receive information relative to our mission from this centre of idolatry, where heathenism is so fully acknowledged, and Christianity as yet altogether unknown, I have equal pleasure in dating a hasty line to you from hence, to inform you that our gracious Master has succeeded an attempt thus far in the Kandian territory.

“It happens that my station is as near the limits of the Kandian provinces as any on the island, and I could not be satisfied till I had made an attempt to plant the hallowed standard of the cross in this region of paganism. Accordingly, after two days of rather toilsome and difficult journeying, chiefly on foot, owing to the badness of the roads, I

am safely arrived, with many providential interpositions, at a most lovely village, where I have been very hospitably received by the most respectable man in the place; from an outer shed of whose house I am writing this, on the shafts of my waggon, with some sticks tied across for a table, an article of luxury quite unknown here, as well as a chair! This man has received me very kindly, although totally unknown, merely on my own word, and has gone with me round the neighbouring villages, to tell the people the object of my visit, viz. to preach the word of God to them, and also to establish a Christian school.

“ In the evening we collected about twelve of the Kandians, and our own people, who all sat round me on the ground, while the interpreter read from the Cingalese Testament the 3d of St. John, to the 21st verse, from which I afterwards drew a short view of the plan of salvation. They listened with deep attention. I then told them the number of children we had in our schools on the coast of the island, and the sums we expended on their education; that we proffered the same blessings to them and their children; that we sought not their property, nor their services, but their soul's salvation; that we ourselves were sent out by the Christian people of our own country, and supported by them at a vast expense; that they would abundantly rejoice in all that expense, if the souls of the heathen were saved. It was astonishing to see the attention with which they heard, and often even responded to what was said! Afterwards we prayed; and when I repeated the Lord's prayer in their own tongue, I believe, from the increased stillness, that they were rather surprised to hear their language used by a European in prayer.

“ I am charmed with the lovely and romantic appearance of the country; it is like an earthly paradise! One of my schoolmasters, who came with me, earnestly exhorted the people on the subject of the Christian religion. He is an excellent young man, lately become pious, and so earnest for the truth, that he told me last week, in answer to a question about going to Kandy, he would gladly go to the ends of the earth, if I wished it, and die there, to spread the knowledge of the name of Jesus Christ.

"My congregation the next morning was not so numerous as my hopes anticipated, but far more attentive than I could expect, being altogether strangers to Christian instruction. I collected them in the place where we slept, and, standing under the shade of a spreading cocoa-nut-tree, addressed them from Matt. iii. 2. After the chapter was read, my heart was much affected, and I could scarcely refrain from tears. Afterwards I had several interesting conversations with them about establishing a Christian school in their village. They did not seem averse to it, but started several curious objections; especially a fear lest we should, after educating their children, take them away. This, however, I was not surprised at, as we frequently meet with the same prejudices on the coast. I believe I, in a good degree, removed this objection, by saying to them, that if it were our object to take the children away after educating them, we need not come so far; for we had thousands on the shores of their island, well prepared for such a purpose; but they were every one at liberty to go where they pleased, after we had done them all the good in our power. I obtained leave finally to send the schoolmaster whom I had with me, to live with them a few months, and instruct any who would come; and, for a trifling consideration, I engaged the very place in which we then were, for six months for a trial. The young man is to go next week, and, being a zealous Christian, I have scarcely a doubt but he will succeed, assisted by the blessing of the Lord, and the help I can myself continue to give. The place is nearly fifty English miles from Negombo; but this I shall make no obstacle, if I may but succeed in the wish of my heart, to plant the cross of my redeeming Lord, in this region and shadow of death, where, I believe, the devil is more worshipped than Budhu!"

In the course of the same year (1819) various parts of Ceylon were visited with the small-pox, which, in many instances, proved fatal to the inhabitants. This induced the poor deluded heathen to have recourse to processions and other ceremonies, for the purpose of averting the impending danger, whilst they were totally ignorant of the

only Being capable of affording them shelter or deliverance in the time of their trouble.

"On the 26th of October," says Mr. Osborne, one of the missionaries stationed at Batticaloa, "a procession passed my house, which, if I could present to the view of my English friends, I might find it difficult to persuade them to believe it was a religious ceremony. The figures were frightful beyond description. One man was covered with a thick coating of cocoa-nut oil and charcoal, and had a small helmet on his head, and a bow and arrow in his hand, which he frequently drew. Another was daubed over with a sort of lime called *chanam*, and had a large hat of straw, with long sticks differently ornamented standing up in it, a broad sword in his hand, several bells of considerable size on a leathern girdle fastened round his waist, and small silver bells on a ring around his ancles and arms. Many others were similarly or as fantastically dressed. The leader carried a drawn broad-sword in one hand, and a bunch of large rings in the other. About twenty children, with their legs and arms covered with small bells, formed a long train, and repeated short stanzas of a song in Arabic, in a very lively manner, while a tom-tom beat the time. They all regularly stamped with their feet heavily on the ground, which, from the bells fastened on different parts of their bodies, made a loud clanking. Their dancing was performed by leaping in different directions, while the leader, with his hand full of rings, gave the signal for the different attitudes. This they call religion; and by this they expect to avert the judgments of God. As it is a common thing in this island to confound the ceremonies of different religions one with another upon particular occasions, I have not been able fully to ascertain to what profession this ceremony belongs: but I am led to think that it is partly Mahometan, and partly heathen.

"On the night of the 31st, while walking on the esplanade, about nine o'clock, I was attracted to a certain spot by some very loud talking. Upon advancing, I saw a company of moormen (Mahometans) marching slowly along, repeating certain prayers.—They were preceded by an aged

priest, in long white robes. I was particularly struck, upon coming up to him, to find that he had a naked broad-sword in his hand, the edge of which he pressed against his upper lip. After a few minutes he stood still; and when the company surrounded him, he, in a very solemn manner, and in a low-toned voice, repeated short sentences; at the end of which, the company shouted, *ami*. When they turned from the place, I saw a Tamul man at a short distance, of whom I inquired what was the nature of this ceremony. He said, because a bad sickness was at hand, they performed this ceremony, as they expected God would spare them for it. This piece of folly reminds me of what I saw at Jaffna, when the cholera morbus was so prevalent there. The people sacrificed so many fowls and sheep, that we had to pay treble the price to procure them, till the collector actually interfered to prevent it. Every white fowl was purchased by them at any price. Lord, help us to turn the minds of this people from darkness to light, and from the power of Satan unto God!"

In the vicinity of Colombo, on a subsequent occasion, an occurrence took place, which may be considered as forming a pleasing contrast with these gross superstitions, and as evincing the important fact, that some mental light must have been diffused among the population by the preaching of the gospel of Christ.

"A few nights ago," says the Rev. Mr. Fox, "we were requested by the inhabitants of a neighbouring village, where a dangerous sickness had made its appearance, to go and pray with them; hoping that God might be pleased to remove from them a scourge which threatened to lay waste the whole village. We felt no hesitation in complying with this request, humbly trusting that God would in some way make it a mean of good. About eight o'clock in the evening, hearing that all the villagers were assembled in a large school-room, we set out, accompanied by Mr. Rask, professor of the Royal College of Copenhagen. Lamps were hung on the trees as we passed along, and the silence of death was in the village. At length we reached the place where the whole of the inhabitants, old and young, except the sick and their necessary attendants, were assem-

bled, and, perhaps, a more striking sight can scarcely be conceived,—a whole village assembled on such an occasion. Brother Clough delivered a very appropriate exhortation; and, after two prayers had been offered up on their behalf, one in Cingalese and one in Portuguese, with a second short exhortation, the company separated with almost the silence of a departing cloud. Our own minds were not a little affected with the solemnity of the scene, and our hearts were rejoiced that the people were at length brought to exclaim, ‘Truly, in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord God only is salvation.’”

Early in 1821, Mr. Newstead was enabled, by the permission of the lieutenant-governor, and by the friendly offices of Henry Wright, esq., the resident, to commence a missionary establishment at *Kornegalle*, a place considerably advanced in the Kandian territory.

“On my arrival,” says he, “I was most kindly entertained by Mr. Wright, who offered me an apartment as long as I stayed, and furnished me with every accommodation which in my circumstances I needed, being scarcely able, through illness, to move off the couch for several days: however, I was tolerably recovered by the Sabbath-day, and held divine service in an unfinished bungalow, intended for a temporary hospital. Mr. Wright feelingly observed, that this was undoubtedly the first time the gospel had ever been proclaimed in the seven korles by any Christian minister, and he hoped it would now be continued every Sabbath. I am particularly thankful that the providence of God should so order it, that Sir Edward Barnes arrived there on a tour, just at the time when we were about to fix on a spot on which to erect a house and place of worship. We, of course, delayed to fix on any place till we had first asked his opinion, especially that it might not interfere with any of the public works, which we understood were to be soon commenced. Sir Edward most politely gave leave to build on any place I might deem most eligible, after consulting with Mr. Wright. I accordingly submitted to him a plan which I had drawn, the day before, for our intended place; and he entered in the most condescending manner into

the whole subject. Before I came away, I am happy to say, a fine piece of rising ground, about six hundred feet in circumference, in a most eligible situation, was allotted to us, and set apart for the use of the mission, in the very centre of the population of the place, being bounded on three sides by the new roads lately cut, from Colombo, Kandy, and Trincomalee, and commanding one of the finest views the eye ever beheld. I saw it cleared and fenced the day before I came away, and left our interpreter there to superintend (under Mr. Wright's care) the cutting of timber, &c. for the building, in which fifty men were to be employed. Mr. Wright is now occupied in building a splendid house, as the future residence of the agent of government here: there is a garrison of about two hundred soldiers, many officers and European children; houses are building, and streets forming every day. A rest-house, also, is to be immediately built, and some new barracks; hence it is easy to see, that the station is one of growing importance. We have commenced our school operations, and have gained admission, on a very friendly footing, to two Buddhist temples in the immediate neighbourhood. A small school of the soldiers' children has been commenced for a short time, which will be placed under our care as soon as we have a place to instruct in; and I have taken up with me a young man capable of teaching both our own and the native languages. A few native children are also under daily instruction in the bazaar; but by far the most interesting fact is, that we have another little company who have begun to learn the English language in the house of a Buddhist priest, contiguous to his temple; himself being one of the scholars, and at his own request! The temple school arose from the circumstance of my visiting it one morning, and holding a conversation with the priest, who, as soon as he knew who I was, and understood my object, eagerly solicited to receive instructions. I, of course, assented, and proposed a small school at his house, which our teacher should visit every day. In the afternoon of the same day, I had the walls of the priest's house ornamented with large English alphabets, spelling and reading lessons, &c. and several

young Kandian students were seated on their mats around our schoolmaster, who continues to visit them every day.

"There will be a European congregation every Sabbath, of at least two hundred persons, and the natives are not at all indisposed to assemble; having already come together, both priests and people, in considerable numbers, to hear the preaching. On my way home, I had an opportunity of making a new arrangement for our former little Kandian school at Rillegalle, which I hope will be very beneficial to its interests. We shall have in the garden a little square of buildings; as, in addition to the master's house, the school-room, and a small bungalow for the missionary to rest or sleep in, I intend to build a small common rest-house for the use of the poor travellers and native merchants, who are sometimes ready to perish for want of such a place, as a shelter from the sun by day, or a defence from the wild elephants by night. I anticipate several advantages from this, which may turn to account in our work; and, in order to secure some of these, I intend to keep there a small depository of religious tracts, scriptures, &c. in the native languages, giving the master a discretionary power to distribute them occasionally to those who are going up the country: thus we may be both doing and receiving good, by making these travellers unconscious auxiliaries to the spread of the gospel."

The following interesting circumstance is mentioned, by the same missionary, in another communication:—

"Nothing can be more gratifying than the recognition, for the first time, of the Christian Sabbath, in this heathen province; and the contrast of our Sundays now. When I first came, all the public works were going on, as in the rest of the week, and noise and bustle reigned; but now all is as quiet as in an English town. I must record it to the honour of our excellent friend, Mr. Wright, the agent of government here, that as soon as he knew my wishes, in regard to the observance of the Sabbath, he promptly seconded them, and assembling a great number of the Kandians around his house, on the Sunday evening, informed them, that as it was inconsistent with a Christian

government, to allow of work on the Sunday, and as there was now a minister to conduct the public worship of God, henceforth all labour was to cease on that day. They received the information with shouts of applause. Their desave sets the example of attending the Sunday services, and when he sees any of the Kandians at work, immediately stops them."

Of the completion and opening of the chapel, at Kornegalle, Mr. Newstead has furnished the following interesting account:—

"The 30th of December, 1821, was the day appropriated to the purpose of dedicating to God the first house erected to the honour of his glorious name in the Kandian kingdom, and we trust it will be remembered through eternity with joy. Brother Clough was prevented by illness from lending me his valuable help, in the Cingalese service; Mr. Sutherland, therefore, came up with Mr. M'Kenny, and both rendered me the greatest assistance.

"At eleven o'clock, the English service commenced by reading the liturgy, and singing one of the selected hymns, after which, brother M'Kenny delivered a very impressive sermon from Matthew, vi. 10, which was heard with much attention by a respectable congregation, consisting of all the English inhabitants, both civil and military, residing at and near Kornegalle. The novel sound of our chapel-bell collected together a large body of native people, as well as Europeans, at the time of the first service; among these were many of the Kandian chiefs, with their dependants. Soon after the first we had the second service, anticipating the time, because we knew that the chiefs were actually deferring a journey to meet the adigar, in order to be present. We were exceedingly delighted to see the chapel filled with a far larger congregation of Kandian people than it had before been with English; and the front ranks of seats entirely occupied by the chiefs, distinguished by the difference and superiority of their dress. I wish I could describe their particularly interesting appearance, as they stood up with us to sing the first Cingalese hymn. Their appearance at all on such an occasion was very gratifying, but their attentive demeanor

much more so. Our friend Mr. Sutherland conducted the Cingalese services with an ability which reflected much credit upon himself, and seemed to excite a deep interest in the minds of the people. Between the lessons, our school-children (among whom were some belonging to the chiefs before-mentioned) chanted 'Te Deum' in Cingalese, which had a very solemn effect upon the congregation; but one of the most delightful circumstances of the day, was the presentation of copies of the Cingalese New Testament to three of the principal chiefs, who, on being addressed from the pulpit on the excellence and value of the sacred Scriptures, and told that it was our wish to give them full information as to our religion, which we conceived we could do best by presenting them with our sacred book, arose, and severally received the copies from the pulpit with much respect, and, sitting down again, reverently placed them on their knees. I really cannot do justice to the solemnity and interest of this scene. We concluded with singing and prayer, and humbly trust that a gracious influence was felt in the hearts of many on these delightful occasions. In the morning, before the service, the child of a military officer was baptized; and in the evening, after a prayer-meeting, we solemnized the sacred service of the supper of the Lord. Thus our Christian church was consecrated to the service of the great Jehovah, by the celebration of all the instituted ordinances of our holy faith; and O! that it may stand as a witness of our God in this benighted land to future generations!

"I am very happy to state that the whole has been raised at a far less expense than could have been calculated upon, in so remote a situation. A large mission-house and chapel, with a terraced viranda, fifty feet long, with two ranges of detached offices, a large school-room, and garden well fenced in, have been completed for a sum not exceeding three thousand three hundred rix-dollars, out of which, I trust, we shall only have to bring the cost of the out-buildings on our fund. This is a circumstance which affords me very great satisfaction, and excites thankfulness to God, who has in so many various ways helped us in the work."

At Trincomalee, in the summer of the same year, the mission sustained a serious loss, in the death of a native teacher, who had been recently converted from heathenism to Christianity. Of this respectable man, whose upright character, venerable appearance, unaffected simplicity, and decided firmness, gave him a powerful influence among his countrymen, Mr. Carver observes,—

“He was born in the province of Jaffnapatam, and lived upwards of forty years, without any correct notions of God. By conversation, and by reading, he became gradually enlightened to see the danger of resting his eternal happiness on the ceremonies of a superstition, which his better judgment had long suspected, and he began to seek a knowledge of the redemption, offered to him in the scriptures. He now felt seriously alarmed for his state, and earnestly sought for salvation, by grace through faith in Christ Jesus. For upwards of a year and a half he was a candidate for baptism.

“On the 1st of January, 1821, he was publicly baptized by the name of Abraham, in the forty-eighth year of his age; and his affecting simplicity of behaviour on that interesting occasion will be long remembered, as bearing every character of the deepest sincerity. Accordingly, he became quite decided in his conduct; and most tender and kind in his attachment to us. Faithful to his trust, and affectionate in the discharge of his duty, my confidence in his future usefulness increased, and I most sincerely thanked God for granting to us so eminent a token of his approbation of our labours.

“But what *we* may imagine necessary to carry on the work, the Lord may show us he can dispense with; to teach us humility and dependance. So it happened in this case. On the 18th of July, we were informed that Abraham was sick. Mr. Hunter went to visit him, as I was engaged with other duties, and could not then go, intending to see him in the morning. He expressed himself to Mr. Hunter in a resigned and Christian spirit, and requested I would go and see him next morning: but, alas! I was not to behold poor Abraham any more in this world. During the night he became worse, and begged his people to come and inform

me: but no one dared to venture across the esplanade for that purpose, owing to their fear of passing near a gallows on which three murderers had lately suffered. He grew still worse, and his relatives and friends brought in the heathen instruments to perform the ceremonies used to recover sick people. When he saw this, raising himself a little, with his remaining strength, though suffering great pain, he begged them to forbear. 'What have I to do with these?' said he, 'I have renounced heathenism. I am a Christian. I am going to my Saviour. O Lord Jesus, save me!' They inquired what sort of burial they were to think of. 'Take no trouble about that,' he added, 'the missionary will do all for me. Say to him, I wish to be buried as a Christian.' He then spoke to them about the value of the soul, and shortly afterwards died, on the morning of the 19th of July. When the melancholy tidings came to me, I was deeply concerned that I had been deprived of the opportunity of seeing him, that I might have more particularly witnessed the triumphant effects of the power of saving grace.

"It remained only now to inter him with decency and respect. Our carpenters were ordered to make a coffin, and for a burial-place, I thought none so proper as our own ground near the new chapel, wherein no one had yet been interred. All things being ready, I went down to his house in the bazaar, and found him laid out in his usual best dress, his turban on, and a lamp burning at each of the four corners of the bed. Many females were in attendance, with groups of scholars, under their teachers, anxiously waiting to see the coffin brought out, to accompany it to the grave. The howlings and noise which we generally hear at a death, were not practised on this occasion. While I passed the lines of children and women to get into the house, and during the time I looked at the body, a solemn silence prevailed. Several respectable European descendants joined the procession as it advanced to the mission-house, which had a novel and interesting appearance. The children were placed in lines on each side the grave, and when the service was ended, every one waited to look in after their aged and much-loved teacher, while many of the

little boys dropped a few grains of light sand upon the coffin, in imitation of what they had seen done during the service. I left the grave of one with whom I had so lately conversed, very pensive. Human nature appeared to me more frail than ever. The circumstance of losing so great a help in the work of improving the rising generation, showed the operations of a Providence whose ways are past finding out. The stedfastness of this aged convert to the last, and his resistance of the attempts to introduce foolish ceremonies, even when he had not the helps of our advice in his extremity, cannot but be encouraging. He had better helps than man could afford him, and we have sufficient evidence to believe, he will be of the number, concerning whom our Lord hath declared, 'That many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.'"

About two months after the decease of this convert, the missionaries at Caltura were exposed to imminent danger from an accidental fire; of which the following account has been given by Mr. M'Kenny:—

"On Saturday, the 29th of September, at three o'clock in the afternoon, our cook-house was found to be on fire; and before much assistance could be obtained, it appeared impossible that it could be saved, or the destroying element be prevented from communicating with the servants' room, and stable, which, in a very short time, were in terrific flames. The mission-house was in great danger, particularly from the circumstance of there being in the rear an additional viranda of olas, extending to within a foot and half of the buildings on fire, which appeared to serve as a conductor for the flames to our new habitation; but by a vigorous effort, the olas were removed in time to prevent the impending danger, which, for a few minutes, was great indeed. To give as full an idea as possible of the mercy of God in this event, I should mention, that in case our house had been burned, nothing, humanly speaking, could have saved our chapel and school, upon account of their standing so near.—One circumstance connected with this deliverance, I shall never forget: when the accident took place, my dear partner was just upon the eve of her confinement,

and, of course, not in a state to be able to bear so great an alarm; but throughout the whole affair she was blessed with the most perfect recollection, and was able to preserve the greatest calmness and presence of mind. After the whole was over, we felt as if overwhelmed with a sense of the goodness of God, who was pleased to permit so great a danger to come to our very door, and then (when human aid could do so little,) mercifully to turn it away with his own gracious hand!

“The ideas of some of the natives respecting this fire are curious and entertaining: they say that the mission garden was long noted as the residence of a great number of evil spirits, and agree in imputing the fire to their agency, but differ in their opinions respecting the cause which stimulated them to such an act. On this subject, there are three opinions: first, that in consequence of a padri taking up his abode in the garden, building a church and school, and having so much preaching and prayer, the devils could no longer remain, but upon their departure left a mark of their enmity by setting fire to the place! Secondly, that the evil beings who have so long inhabited the garden, became offended upon account of the trees which were cut down to clear the ground for the new buildings, and manifested their displeasure by doing this mischief! Thirdly, that those demons have an utter dislike to the use of animal food, and meant to discover their aversion by producing the fire! O how lamentable to see a people so given up to such wild imaginations, and so completely without the knowledge of God, as to have no idea of his providence, but to impute to Satanic influence every thing of an adverse nature that takes place in the world!”

In the summer of 1822, Mr. Newstead visited some of the villages in the vicinity of Kornegalle, with the hope of extending the sphere of missionary usefulness in the Kandian territories:—

“On the 20th of June,” says he, “Providence led me to a village situated in a most lonely spot, at the base of the huge rock which rises nearly behind our house, and is not more than a mile and a half distant. The houses are all built so as to form a sort of court, of three sides. On

one is the dwelling, on the other the open bungalows, for sitting or sleeping, and receiving their guests; and at the end their corn-store, which latter is always the best built, and kept the neatest. From one end to the other of this village may be about half a mile. I conversed much with the people, who, after their first fright, were quite delighted, and followed me about from house to house. I believe I visited them all separately, except one or two, where I saw the people running away, and climbing the trees to get out of my reach. Some of their more confident neighbours laughed heartily while they saw the panic of the others, and called out to them to return, because they need not fear me, for I was come to do them good, and give them instruction. I proposed a school among them, and requested two men, who are brothers, and joint proprietors of the neatest house in the village, to allow me the use of their open bungalow, till we can erect a school; to which they assented, on leave being given from their chief, who, I found, had had this village given to him, with others, for his faithful adherence to the British government. His little son is in our Korne-galle school."

On the 22d, though suffering from indisposition, Mr. Newstead visited another village in the neighbourhood; but the inhabitants appeared more anxious to show him their temple, than willing to listen to his instructions. This idolatrous edifice, though not very spacious, was one of the most elegant he had hitherto seen, being adorned with a variety of beautiful paintings and admirable pieces of sculpture, and commanding a most extensive and fascinating prospect. The heart sickened, however, at the recollection that superstition here reigned with despotic sway, and a sigh of pity was called forth by the appearance of the indolent priests, some of whom were chewing betel, whilst others were wrapped in a profound slumber, which they consider as the greatest of human enjoyments! Those that were awake, our missionary endeavoured to convince of the vanity of their idols; but they listened to his observations with evident impatience, and had it not been for the respect which they pay to the European character, they would probably have sent him and his doctrines away together.

On the 28th, our author proceeded to visit a third village called Nalloowa, in pursuance of a previous arrangement with the chief; who not only furnished him with a guide, but paid him the compliment of going out to meet him, accompanied by about a dozen inferior chiefs, all dressed in their best attire, and forming an interesting spectacle, as they were seen winding round the green banks of the paddy fields, in their white flowing robes. As they proceeded, they passed seven or eight villages, the inhabitants of which came out to meet them.

"This, however," says Mr. Newstead, "was owing to my gold-stick conductor, who had given them orders; and the paths were as clean as their houses. At length a valley gradually opened before us, till it became a fine level, which from rock to rock is cultivated. Here, on either hand, the cottages began to appear, and, after proceeding about a mile, we reached the chief's house, situated about the middle of the valley. The natives of the village received me with great respect, and I rested in the open bungalow before the house of the chief; where a profusion of fruits, milk, &c. was spread on a couch, covered with a white cloth. He afterwards conducted me into a small chamber, about four feet wide and seven long, where I found a low couch, with a mat neatly spread over it, and a shelf with a New Testament upon it. This I found to be the same which I had presented to him publicly, at the opening of our new chapel, and he appeared to be reading it regularly through; as the hymns sung on the same occasion were placed in the middle of the Acts, as if to mark how far he had read. There was a sort of high seat, which, I suppose, was used by the priests, when they came to chant the hana, or sacred book. Behind this I stood, and, after reading the Cingalese prayers, preached Jesus to a tolerably large company which had assembled. Among these I prevailed on the chief to allow his wife and the female part of the family to be present; for, contrary to their usual custom, he had ordered them all out to a corner of the yard, that I might see them. They came, therefore, inside the bungalow, and sat on a couch, the rest of the people all standing or sitting without. They appeared willing to

have a school established among them; and I feel a pleasing hope, that among these solitudes 'the mountain of the Lord's house shall be established, and the people shall flow into it;'—not immediately, but as light and knowledge shall increase, and as darkness shall be dispelled by early instruction, and by the preaching of the word of God."

The following account of an idolatrous procession in the vicinity of Jaffna is given by a Wesleyan missionary who spent a short time in Ceylon on his way to continental India:—

"In company with my brethren Osborne and Bott, I went, early one morning, to the village of Nellore, to witness a grand heathen procession. The whole district had been kept in a state of commotion, by this festival, for upwards of a week, and day after day was appointed for the procession, but from day to day it was deferred, the god being unwilling to move, as the people had not been sufficiently liberal in their gifts to the bramins. On arriving at the spot, we found from twenty to thirty thousand people assembled, and the roads in all directions thronged with devotees, hastening to swell the concourse. No sooner did the god appear at the door of the temple, than every arm was raised as high as it could be stretched, and every eye was directed to the pagoda, to obtain a glance at the wretched idol. From the door of the temple men of all ages were issuing in rapid succession, rolling down the steps, like so many trunks of trees. As the god proceeded, they continued to issue from the door of the pagoda, and to follow his track, till, at length, a line of five hundred of these degraded human beings were seen rolling on the ground, with a rapidity which was truly surprising.

"On the idol coming in front of us, it became immovable. In vain the people pulled the ropes, to make the wheels revolve; and, though they were cheered and stimulated by the priests, to pull stoutly, all their exertions were ineffectual. Some commotion was now visible among the bramins, who probably intimated that their god refused to pass the *padres*, who paid him no respect; and a considerable stir was made by some of the people near us to induce us

to pull off our shoes! The whole, however, was a mere trick to induce the populace to offer their gifts more liberally, and was occasioned by one of the wheels having a flat on one side, which required a considerable power to set it in motion when at rest, but which only caused a jerk, when the wheel was revolving. A lever was now brought, and again the car moved on, amidst the shouts of the multitude, who were now inflamed almost to frenzy. This interruption to the progress of the car afforded a timely rest to the five hundred almost expiring creatures rolling after it, and who had bound themselves, by a solemn vow, thus to perform the circuit of the field,—nearly a mile in circumference,—in order to obtain the remission of their sins.” Well might the pious narrator state, that his heart sickened at such a spectacle, whilst he ardently longed for the ability to point these miserable and deluded beings to the fountain opened, by the God of heaven, for all manner of sin and uncleanness.

For several months, in 1824, the island of Ceylon, particularly the interior, was visited with a dreadful epidemic, called the Kandian, or jungle fever. In consequence of this visitation, government was, at one time, under the necessity of giving up all the public works which had been previously carrying on throughout the country by different engineers. Both Europeans and natives seemed to dread the idea of losing sight of the sea; and the latter, in many places, were literally dying by thousands. The principal seat of the distemper was Kornegalle and its vicinity, whence the government agent was obliged to fly for his life, whilst all the officers were carried off by the malady, or compelled to leave the place. Mr. Sutherland, however, who had succeeded Mr. Newstead at this station, determined to continue at his post, notwithstanding the persuasions and remonstrances of his brethren, who naturally dreaded that he might fall a victim to the prevailing infection.

Mr. M’Kenny, in allusion to this mournful subject, observes, in a letter dated Colombo, July 30, “The hospital of this small garrison has exhibited, for some months past, one of the most dismal scenes I ever witnessed. For some time there were not less than one hundred individuals in it,

principally laid up with fever, to which about fifty have fallen a sacrifice. With the exception of the military, however, we have not had, in Colombo, many European cases of fever, and only one of these has been fatal. This dreadful disease has raged principally among the country-born and natives. The Mahometans, who are considered the most healthy and robust class of natives, have been great sufferers. Hundreds of them, in and about this populous town, have been carried off, and the mournful aspect of things has been increased, by their barbarous processions in the night; crowds of them parading the streets, and calling out with all their might to their false prophet for relief. The Cingalese, who have not yet been brought under the power of the gospel, have had recourse to their devil's ceremonies, thinking in that way to procure assistance. Under these circumstances, we have felt it our duty to hold prayer-meetings every Monday evening, on behalf of the people of the country; and this painful dispensation has tended to quicken us, and to increase our faith and confidence in God."

In a more recent communication from Kornegalle, Mr. Sutherland writes:—

"During an interval of several months, all Europeans, in this and the contiguous district, were under the necessity of abandoning their stations, and of availing themselves of the healthier climate of the maritime provinces. It is melancholy to add, that to many of these the change of air afforded no relief, and that several others on the spot fell victims to the disorder, before their removal could be accomplished.

"The mortality among the natives has been such, that, had I not possessed the best opportunities of acquiring accurate information, I could scarcely have credited the statements that were made. According to the most moderate calculation, upwards of *ten thousand* of the inhabitants of this district alone have been numbered with the dead!

"In some of the villages which I visited during the prevalence of the fever, I found every individual without exception labouring under the disease; and in one place,

not a mile distant from the mission-house, about seventy-three adults, and ten or twelve children died, in a few months. For a long time I was under the most serious apprehensions, that, by the death and dispersion of the children, no traces would be left of our school establishment; but on my embracing the earliest opportunity of re-opening the schools, I was truly thankful to find that only four pupils had died out of six schools, containing one hundred and seventy children!

“With the view of rendering some assistance to the people of the Bazaar, I employed several native doctors, to visit the sick, and to administer medicine; but I soon found them so averse to this arrangement, that I was compelled to abandon the attempt. Such, indeed, is their disinclination to be visited at all, that frequently, when called to attend the sick, although no time was lost in obeying the summons, I have found that they had died before my arrival.

“Those more immediately connected with our mission did not escape the prevailing pestilence. For about three months I was deprived of every schoolmaster and servant I had; during which time, a man whom I had formerly employed as a *coolie*, rendered me such assistance as the intervals of an intermitting fever would admit of. I am happy to add, that all who were ill have now recovered, and are returning to their respective duties.

“From a sense of duty I remained here throughout the sickly season; and I feel myself called upon to render unfeigned thanks to the ALMIGHTY, for his especial blessing, in preserving me from every symptom of fever.”

The sickness was followed by a *drought* of so long continuance, that a famine was confidently anticipated; and so appalling was the general aspect of the country, that precautionary measures were actually adopted by the government. Providentially, however, the rains set in unusually early, and continued to fall in sufficient quantity to renew the face of nature, and to fill the hearts of the afflicted natives with joy.

We shall close this article with the following observations, extracted from the annual report of the Wesleyan Missionary Society, for the year ending December, 1824:—

"In directing the attention of the society to a general view of the state of this mission, the committee cannot but express their gratitude to God, that the great objects of missionary exertion have, during the year, been realised in Ceylon in a very encouraging degree; and judging from the increasing influence of the mission among the natives, and the efficiency of the plans which have been so judiciously and successfully adopted by the missionaries, as well as from the effects likely to result from that promising native ministry which God is now raising up in almost every station, the committee confidently look forward to results still more beneficial and satisfactory. The missionaries have their principal stations in the largest and most populous towns, where they have full and constant access to natives of all descriptions and castes; and they have also extended their labours to almost every town and village of importance round the whole belt of country which, previously to the Candian war, formed the British dominions, and which is by far the most populous part of the island.

"As the circulation of the sacred Scriptures in the native languages forms an important part of the labours of the Ceylon missionaries, the committee have great pleasure in reporting the facilities which now exist, to spread the knowledge of the word of God in this important country. The translation of the Old Testament into Cingalese, under the direction of the Colombo Bible Society, has been completed on the mission premises in Colombo, by the united efforts of Mr. Armour, one of the colonial chaplains; Mr. Chater, Baptist missionary; Mr. Clough; Mr. Fox; and C. Laird, esq.; assisted by some learned natives. By the completion of the Old Testament, the whole of the Scriptures in Cingalese is now in the hands of the natives.

"The plans of the brethren in Ceylon, and the great objects of their mission, have been materially forwarded by the continued liberality of the Colombo Auxiliary Bible Society, from which a constant supply of the Scriptures, both in the English and in the native languages, has been furnished, for the important object of communicating the word of God to the natives of Ceylon.

"The committee are, also, happy to state, that the

Ceylon mission continues to receive the approbation and encouragement of the local government, and of the gentlemen connected with the judicial and civil administration of the affairs of the colony. During the short period that Sir Edward Paget was in the island, his excellency and Lady Paget visited the schools on several of the stations, and they expressed themselves highly gratified at witnessing the progress which Christianity was making among the natives. Before Sir Edward left Ceylon for Bengal, a measure was adopted of great consequence to the mission. The missionaries had previously been licensed by Sir R. Brownrigg to marry the natives professing the Christian religion; but they were obliged to perform the service in some government church or school, which, in many instances, was extremely inconvenient. But Sir Edward, after a full representation of the case, issued a regulation, stating that every Wesleyan chapel and school-house, in the island of Ceylon, was a place duly licensed and authorised for the celebration of marriage among the native Christians. The brethren have, also, found in major-general Campbell, the lieutenant-governor, a steady friend to their labours. By him and his lady the schools were also condescendingly visited and examined, and every wished-for encouragement given to the different departments of the mission."

CHAPTER III.

Missions in South Africa.

"O! 'tis pleasant, 'tis reviving
To our hearts, to hear each day,
Joyful news from far arriving;
How the gospel wins its way:
Those enlight'ning
Who in death and darkness lay!"

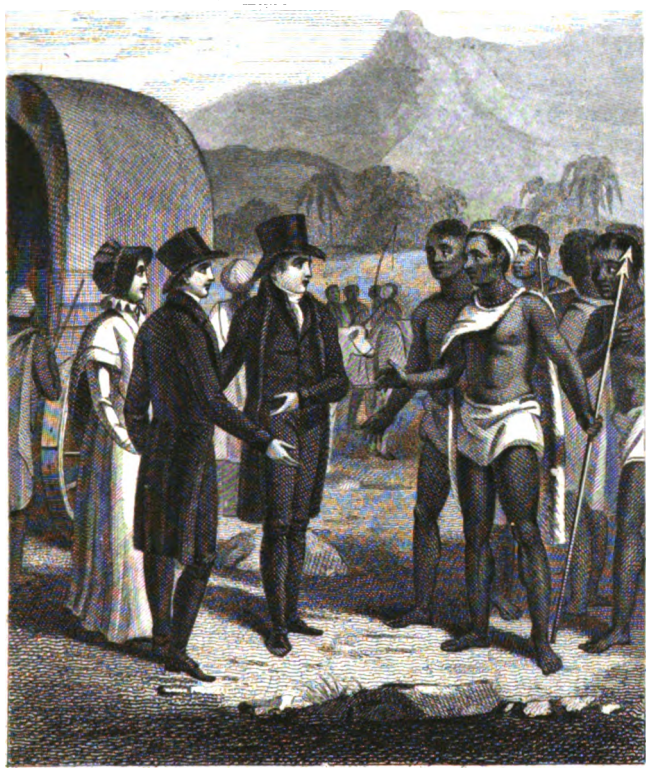
In the autumn of 1816, the Rev. Barnabas Shaw, who had previously attempted, but in vain, to obtain liberty to instruct the slaves residing in Cape Town, felt an ardent desire to establish a missionary settlement in the interior of Africa; and, having communicated his wishes to the governor, his excellency was pleased to express his approbation of the plan, and to promise his sanction and encouragement, but stated his inability to point out any particular spot where the proposed undertaking might be commenced with a probability of success.

As Mr. Shaw was thus left to his own judgment in the choice of a situation, and it unfortunately happened that he was alike unacquainted with the interior of the country, and with the brethren of other denominations, who had already, in different parts of that vast continent, unfurled the standard of their Redeemer's cross, an obstacle almost insuperable seemed to preclude the accomplishment of his anxious desire. At this juncture, however, Mr. Schmelen, a missionary belonging to the London Society, who had spent some years among the heathen in Namaqua land, arrived in Cape Town, with about a dozen of his people; and, on being introduced to Mr. Shaw, he encouraged him to persevere in the prosecution of his plan, assuring him that there was sufficiency of work for more missionaries, and promising, in the event of his accompanying him to the

country of the Great Namaquas, that he would render him every possible assistance

“This,” says Mr. Shaw, “I considered as an opening truly providential; but I feared the expense which would unavoidably be incurred, and I was doubtful whether my wife would be willing to undertake so long and so dangerous a journey, to live among a savage people. Indeed, I did not venture to mention it to her; but, one day, whilst Mr. Schmelen was conversing with us, concerning the state of the people, and their desire to receive teachers, my fears were happily removed; for, before he had finished speaking, my dear wife turned to me and said, ‘We will go with you; for the Lord is evidently opening a way to these poor heathen, and if we refuse to go, we shall offend him.’ On my adverting to the expense, she said, ‘I am sure the society cannot be displeased on that account; but if they should, tell them that we will bear as much of it ourselves as we can. We have each a little property in England; and for this purpose let it go.’ On hearing this, my heart overflowed with gratitude to Him, who had so influenced the mind of a delicate female, as to make her willing to sleep in a waggon for months together,—to travel through a dreary wilderness, amidst the howlings of ferocious animals,—to endure heat and cold—hunger and thirst—weariness and fatigue,—in order to assist in teaching the dejected sons of Ham the way of salvation.”

In the beginning of September, our missionary quitted Cape Town, in company with Mr. Schmelen and his people; and, on the 24th of the same month, they met with a boor from Little Namaqua land, who stated that the captain of the Hottentot kraal in that place was extremely anxious to be instructed in divine things, and that he had been requesting the field cornet to use his influence in procuring them a missionary. About ten days after, our travellers were met by six Hottentots on their way to Cape Town; and, on entering into conversation with them, it appeared that one of them was the captain of the Little Namaqua kraal, and the others were some of his people, who had undertaken a journey of between three and four hundred miles, for the express purpose of seeking some individual who might make



*Rev. B. Shaw, meeting a Hottentot Captain
in search of a missionary.*

LONDON.

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them acquainted with the way of salvation. "As it was certain," says Mr. Shaw, "that this heathen chief could obtain no missionary in Cape Town, and considering it a particular providence that we had fallen in with him, in so peculiar a manner, (there being many different roads leading to the same place,) we proposed to him that I should remain at his kraal, which was about nine days' journey from the place where we met. He appeared highly delighted with this proposal, and said, the reason of his going to Cape Town, in search of a teacher was, that he had heard a little of that which was good, and earnestly longed to hear something more. At the time of our religious worship, while Brother Schmelen was speaking of Jesus, the Good Shepherd, tears streamed down his cheeks; and, during prayer, he laid with his head bowed upon the ground, and his groaning of spirit, had it been heard by the friends of the heathen in England, would have fanned that flame of holy zeal, which has already been kindled in their hearts."

On the arrival of the party at the Namaqua kraal, Mr. Schmelen preached on the important and interesting subject of Christ coming into the world to save sinners; when all the people seemed to listen with profound attention, and some of them wept audibly. Prayers were then offered to the great Head of the Church for his direction and assistance; and a series of questions were put to the captain, relative to the establishment of a mission, and answered by him in the most satisfactory manner. The next evening, Mr. Schmelen took his departure, with the hope of reaching the place of his abode in four or five weeks; whilst our missionary and his wife were left at an immense distance from all their earthly friends,—surrounded by heathens,—and scarcely able to understand the language in which they were addressed;—yet experiencing a calm serenity of mind, and reposing all their cares on Him, who hath vouchsafed to say, "I will never leave thee, nor forsake thee."

The people with whom they had now taken up their abode have two places of residence; living, in summer, on the top of the Khamies mountain, and, during winter, at the bottom; and as they were now about to remove to the

former, our missionary and his beloved partner had to perform a journey of three days before they reached the summit of the eminence. It seems there is one way much nearer, but no waggon can ascend it; and even by the path which was taken, it was extremely difficult to climb the mountain, with *fourteen* oxen drawing together.

The huts of the Namaquas, as described by an intelligent traveller, are perfect hemispheres, covered with matting made of sedges; and the frame work consists of semi-circular sticks, half of them diminishing from the centre or upper part, and the other half crossing them at right angles: so as to form a correct representation of the parallels of latitude, and meridians, on an artificial globe. One of these huts was now assigned for the abode of Mr. Shaw, who observes, that it had neither a chimney nor a window, and that he was obliged to form a door, with a few sticks, and a little sacking. He resolved, however, to erect a better habitation for himself as soon as convenient, and to cultivate a piece of land for a garden; and until this could be accomplished, he made himself perfectly contented with his situation, regardless of every other consideration save that of benefiting the souls of the perishing heathen around him.

An individual imbued with so truly missionary a spirit might be expected to commence his evangelic labours without delay. This he accordingly did, and was soon encouraged to hope that the word spoken, like seed cast into prepared ground, would speedily spring up, and eventually produce much fruit to the honour of the gospel. On entering into conversation with his little flock, after the religious services of the day, he found some of them able to give satisfactory answers to several of his questions, though they said that others were "too difficult;" and, as they returned to their huts, it was pleasing to hear, that the few lines or sentences of the hymns which they had learned were the subject of their song. In little more than a month, indeed, they were enabled to speak of the things of God, and the state of their own souls, in a way which evinced that the instructions they had received had been accompanied by the

blessing of HIM whose exclusive prerogative it is to irradiate the dark understanding, and to soften the hard heart of an unregenerate sinner.

On the first of December, about twenty persons assembled, at Mr. Shaw's request, for the express purpose of religious conversation; and the remarks which fell from some of them, on that occasion, cannot fail to interest and gratify the pious reader:—On the old captain being asked what effect the gospel of Christ had produced on his mind, he replied, "All the sins which I have committed from my childhood to the present time, seem to be placed before my eyes." The man who acted as an interpreter to our missionary, observed that, on one occasion, after hearing the word of God, he was constrained to retire behind the bushes, in order to pour out his soul in prayer, and that the weight of his sins appeared to press him to the earth. Another said, "Though it formerly seemed as if some one told me, that I was a sinner, and had committed many sins, I am now more fully assured of it; yet I hope to find redemption through the blood of Jesus."—A short time afterwards, the captain of the kraal informed Mr. Shaw, that though he had been extremely sorrowful, on account of the weight of his sin, the burden had been removed by the mercy of God, and his mind was now filled with peace and joy.

Besides communicating to these poor heathens the glad tidings of salvation, Mr. Shaw began, in the month of May, 1817, to instruct them in reading and in the arts of agriculture. "A boor," says he, "who had seen the plough which I had made, after the manner of the English, predicted that it would break against the first stone we came to, in the land; and another sent me word that my labour would prove ineffectual, as no plough could be used without wheels. I persevered in my work, however, and soon convinced them that I could plough to better purpose with four oxen, than they could do with the Dutch plough and twelve oxen. For a considerable time, indeed, I was under the necessity of following the plough myself; but I preferred this to the privation of corn, or to the necessity of purchasing it from the boors. The natives, also, are anxious to have corn, that they may be able to make bread; and about fourteen

of them have already sown their seed,—some one bushel and others five;—so that the gospel, I trust, will not only prove beneficial to the souls of the Hottentots, but, also, to their temporal circumstances.”—The following month, our missionary selected from among the candidates for baptism ten persons who appeared to have the clearest views of that sacred ordinance; and publicly admitted them into the pale of the visible church, in the name of the Father, the Son, and the Holy Ghost. “The questions which I asked,” says Mr. Shaw, “were answered in the most satisfactory manner; and before the conclusion of the service, I requested those who had been baptized to stand up, and receive a word of exhortation, which I gave from 1 Thessalonians, v. 15—24. In the month of December, Mr. Edwards, who had been sent out by the directors in London, arrived at Cape Town; and, early in the ensuing year (1818,) proceeded to join Mr. Shaw, at his station on the Khamies mountain. The committee having forwarded by him a forge and a quantity of iron, he and his colleague were enabled to furnish the natives with plough-shares, and other implements of husbandry;—a circumstance which encouraged them to apply themselves to agricultural employment. For a considerable time, however, this part of Africa was visited with such an excessive drought, that some thousands of oxen belonging to the Dutch farmers actually perished for want of grass and water, and many of those belonging to the society fell victims to the same privations.

As a proof of the necessity which existed for sending out additional help to this part of the missionary vineyard, Mr. Shaw alludes to various calls which they received from the perishing heathen around them, to extend the knowledge of the everlasting gospel. One of these, as being particularly interesting, we shall lay before the reader:—

A Hottentot, who had long talked to his friends of visiting the Khamies mountain, arrived there one day in the month of February, and said, “My errand in coming here is to request that you will come and teach us at our place, the good things of the gospel. I am now an old man, and have long thought of the world; I now desire to forget the world, and seek something for my soul. We have many

people, I have reckoned so far as three hundred, but there are and will be many more. There are Bastards, Hottentots, and Bushmen, and all of them earnestly long for the gospel. I now see that the objection of the Christians against the gospel is nothing but jealousy; I was formerly so myself, having been baptized, &c. I thought it wrong to teach the heathen, till some months ago, I heard a person read those words: 'I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.' I thought of these words all night, and got no sleep. I rose early in the morning, and went to one of my friends, whose house was a considerable distance from mine, to speak with him; to my great surprise, I found him in the very same state of mind as myself, longing to hear the gospel, and greatly troubled. I stood amazed, and said, this must be from God; if it be not from him, I know not from whence it has come. I will go to the Khamies mountain and hear for myself. He said, if you will go with me, or come to us, I will send a waggon and oxen for you; if I cannot procure men, (though I am now old,) I will come myself, and be assured I will never leave you; I will give all my cattle over to the other people, and live free from worldly care; but you must come *soon*. On my way to this place, I met with a friend of mine, who has heard three or four sermons in your church some time ago. I knew his mind well, respecting missionaries and heathens; he was very proud and very high, but this morning, through what you preached yesterday, he lies low, he is cut down, his pride is in the dust, and he says he has much trouble of mind; if he were not so far off, he would come to church every Sabbath."

About this time, a converted Namaqua, named Jacob Links, who had, for some time, acted as one of the interpreters to Mr. Shaw, was providentially raised up as an assistant to the mission in a more important way; being found both able and willing to communicate to his countrymen, in their own language, the great truths of Christianity. The following particulars, relative to this individual, are stated by himself, in a letter addressed to the committee of the Wesleyan Missionary Society in London:—

“ Before I heard the gospel, I was in gross darkness, ignorant of myself as a sinner, and knew not that I had an immortal soul; nor had I any knowledge of Him who is called Jesus. I was so stupid that, on one occasion, when we were visited by a Hottentot who prayed to the Lord, I thought he was asking his teacher (Mr. Albrecht,) for all those things which he mentioned in his prayer. Some time after this, another Namaqua came to our place, and spoke much of sin, and also of Jesus. I was much affected by his conversation, and became so sorrowful, that I knew not what to do. My mother having some leaves of an old Dutch psalm book, I thought if I ate them, I might receive comfort, but in this I was disappointed. I then got upon the roof of an old house to pray; thinking that the Lord would hear me better on an elevation than on the ground. As this proved unavailing, I ate the leaves of various bitter bushes, hoping that the Lord would have mercy on me; but still my burden was not removed. At length I heard that I must commit my cause into the hands of Jesus; and on endeavouring to do so, I found my mind much lighter; but as there was no one in our part of the country to instruct us, I felt anxious to go to the Great River, in order to hear the word of God.

“ I was now persecuted both by blacks and whites. The farmers said, if we were taught by missionaries, we should be seized as slaves. Some said, I had lost my senses; and my mother, believing this to be the case, wept over me. After this, a missionary, on his journey towards Pella, remained some weeks with our chief, but as I was tending cattle in the Bushmen country, I heard nothing. Our captain, and four other persons, afterwards went in search of some person to instruct us; and when they returned, and I saw the teacher whom the Lord had sent us, it was the happiest day I had ever known. Through the word spoken by our missionary, I learned that my heart was bad, and that nothing but the blood of Christ could cleanse me from my sins. I, also, found Jesus to be the way of life, and the sinner's friend; and I now feel the most tender pity for all those who are ignorant of God.

“ Before our English teacher came, we were all sitting

in the shadow of death. The farmers said they would flog us, and some of them even threatened to shoot us dead, if we attempted to pray; observing that we were not men, but baboons, and that God was blasphemed by our prayers, and would punish us for daring to call upon him. Now, however, we thank the Lord that he hath taught us by his servant, and that he hath, also, given his Son to die *for us!* We hear, likewise, that many people in England remember us in their prayers, and we hope they will not forget us."

Mr. Shaw, having had occasion to visit Cape Town, waited upon the governor, who continued to express his approbation of missionary efforts among the heathen; and readily gave his permission for the establishment of a new settlement among the Bastard Hottentots, at a place called Reed Fountain, about two days' journey from Khamies Berg. Accordingly, on the arrival of Mr. and Mrs. Archbell from England, it was agreed that they should occupy the new station; and, after travelling with Mr. Shaw to his post, and spending rather more than a fortnight among his people, they began to think of removing to the place of their destination.

"On the 10th of August, 1819," says Mr. Shaw, "brother Archbell and myself left Lily Fountain, on the Khamies Berg, for the new station. The weather, which had been wet and cold, was now favourable: the genial rays of the morning sun were sufficiently warm to correct the coldness of the sea air, which, at this season of the year, is often severely felt on these elevated mountains. The valleys, decorated with the most beautiful flowers, charmed the eye, whilst the innocent tribe, from their solitary bushes, chirped away that tediousness, which is so apt to steal on the African traveller. A consciousness of our desire to do good, the promise of divine support, and a hope of being made useful to the perishing heathens, rendered our journey pleasant and delightful.

"About three o'clock the next afternoon, we arrived at a place in the Bushman land, where many of our people had taken up a temporary abode. The poor creatures were exceedingly glad to see us, and flocked around us with their usual salutation. The children and adults, who had

been learning to read, were called together to know if any improvement had been made. Their eyes sparkled with joy at the idea, and all possible haste was made in bringing their books. Those who needed spelling-books, or alphabets, had them given, and the joy manifested on receiving them was a sufficient reward for all the labours bestowed upon them. In the evening I preached to them, and as one of the interpreters was present, all were able to understand.

“On the 14th, we arrived at Reed Fountain, about two P. M. and a little before sun-set, we reached the hut of the old Hottentot, who was the cause of our going amongst them, and who had long wished for our arrival. A separate hut had been made ready for our reception—the faggot soon crackled on the hearth,—the cows and goats descended from the sides of the mountains,—and we, with our people, partook of a hearty meal. Having spoken of the introduction of the gospel into Cæsarea, and prayed for the same success in this quarter, we laid down to rest for the night.

“The next morning, we proceeded towards the place where the station is to be formed; the waggon, oxen, cows, sheep, and goats, of the old chief, all following. The shades of the evening called us to unyoke the oxen before we could reach the place. The cold was so severe during the night, that the restorer of wearied nature had not power to close our eyes; we were therefore constrained to keep up our fire during the whole night. The appearance of the rising sun, however, gladdened our hearts: our horses were saddled, the oxen put to the yoke, and before mid-day we arrived at the place of our destination.

“Reed Fountain is surrounded with large mountains, from which it may be supposed, that in the months of summer a considerable degree of warmth will be experienced: the valley, however, by which we descended with the waggon, being a long pass between two mountains, will, doubtless, ventilate the whole place. The Fountain appears to be of considerable strength: but though the water is somewhat sweet, it is good for use. One advantage is its being situated on an eminence; on which account, the streams thereof may be led over a portion of land, which may easily

be converted into a garden. A sufficiency of corn may be likewise sown at no great distance, for the use of a missionary and his family. Along the stony sides of most of the mountains, grow many trees, which are a species of the alva: each branch is divided and subdivided into pairs: each of these subdivisions is terminated by a tuft of leaves, and the whole forms a large hemispherical crown, supported upon a tapering trunk, which is generally of large diameter, but short in proportion to the vast circumference of the crown. It is here called Kookerboom, or quiver tree, its pithy branches being employed by the Bushman Hottentots, as cases for their arrows. The wild Bushmen were formerly the inhabitants of this part of the country, and still it is generally called the Bushman Land, though but few of that race of people are now to be found in its vicinity."

In the month of March, 1820, Mr. Shaw undertook a journey to some of the tribes beyond the Great Orange River; in order to explore the interior of the country in that direction, and to avail himself of any opening which might offer for the further spread of the gospel. The following particulars, extracted from his journal, will, no doubt, be acceptable to the reader, both as they relate to a part of Africa but little known to Europeans, and as they show how easy it is to extend missionary operations in a direction still nearer to those tribes who have been for a long period out of the reach of Christian influence and instruction.

"On the 25th of March, all being in readiness for our going to Great Namaqua land, we bade farewell to the congregation of Little Namaquas, and departed. The usual salute was fired on the rising ground near the institution, after which we drove forward with all possible speed. The next day, our route was through a kloof, or defile, between two large mountains. The road was so extremely rugged, that we were necessitated to walk a considerable part of the stage, and feared that our waggon would have been dashed to pieces. Most of the roads in this part of the colony are very bad, but particularly the passes of mountains: no respect whatever is paid to public convenience, but each gets over a dangerous place as well

as he can, and those who follow are left to do the same. In one of these difficult descents, a part of a broken wagon was lying on the side of a rock, which we beheld as a beacon, warning us to proceed with caution. In the bed of a narrow river, where we halted in the evening, a sufficiency of water was procured. The surrounding mountains, whose jagged summits resembled battlements and towers, had a grand appearance by the light of the moon.

"In the morning, our path wound along between two enormous ridges of solid rock, whose steep sides projected like so many lines of masonry: the heat, increased by the reflection of the sun's rays from the sides of the mountains, was intensely great.

"A little before sun-set, on the 28th, we passed Silver Fountain, where the mortal remains of the late Mrs. Albrecht and Mrs. Sass are mouldering in the dust. Mrs. Albrecht is said to have possessed a fine and well-cultivated understanding, but a feeble constitution, ill suited to bear the privations to which a missionary is sometimes subjected. Mrs. Sass was a lively well-informed Christian, and appeared remarkably well qualified to be the wife of a missionary. Mysterious are the ways of God! Both died on the same spot in the wilderness. Mrs. Albrecht was so fully persuaded that she should soon die, that she made her own shroud, which was in readiness when the spirit had taken its flight. Willingly would we have visited the solitary spot, where their kindred ashes mingle together; but the evening shades came so quickly upon us, that we could only sigh at a distance, and desire that our last end might be like theirs."

On the 31st, Mr. Shaw and his companions arrived at Steinkopff, the station of the Rev. Mr. Kitchingman, who not only received them with the utmost kindness, but resolved to accompany them to the country of the Great Namaquas.

On the 5th of April, they resumed their journey; and, after travelling through deep sands by day, and being alarmed with the yells of ferocious animals during their encampments at night, they literally entered on a waste howling wilderness.

"No rain having fallen," says Mr. Shaw, "for some

months, vegetation seemed at an end, and scarcely any thing was visible but the shrivelled stems of dying bushes, with here and there a brown sickly heath, interspersed with a few succulent plants apparently struggling for life. Here were no traces of cultivation to attract the attention, no hills clothed with verdure to relieve the eye, no tree or bush to invite us to its friendly shade, no fountain or stream; all nature appeared languid, and entirely destitute of objects to enliven the dreary uniformity. In the coldest place that could be found, the thermometer stood at 110. This extreme heat produced languor of body and depression of spirits, not easily described. What would we have given 'for a hiding-place from the burning wind—for rivers of water in this thirsty place—for the shadow of a great rock in this weary land.' The place is called *Sand Kraal*, a name strictly appropriate, as the disconsolate traveller, wherever he directs his eye, beholds nothing but a gloomy and barren waste.

"The thirty-fifth chapter of Isaiah was read at our morning service. Some of the figures used being before our eyes, we felt them with a double force. The wilderness is a striking emblem of the gentile world, and its being made glad, represents the great change which should be accomplished by the preaching of the gospel. 'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.' This prophecy was in part accomplished when God bore witness to the preaching of the apostles, both 'with signs and wonders, and with divers miracles, and gifts of the Holy Ghost.' It has been fulfilled in the successive revivals which have taken place in Europe; and we trust it is fulfilling in different parts of the world, at the present day.

"In the afternoon of the 11th, our guide led us up the bed of a periodical river, where we were painfully jolted by the tossing of the waggon over huge stones. When out of the river, the immense clouds of sand raised by our cattle, and driven into the waggon by a brisk wind, proved very troublesome to our eyes. The sun, upon this driving sand, is insufferably hot, and especially in those parts where the rays are reflected from the sides of the mountain.

Fresh oxen were put to the yoke before midnight, but very soon afterwards we were quite lost, and were constrained to wait till the dawn of day, when we discovered our situation, and soon regained our path.

“On the 14th, our guide directed us up a river, whilst he took a different course, in order to find a way over an immense range of mountains, which seemed to stand as a most formidable barrier to our further progress. At noon, he returned, and led us on the sloping side of a terrific steep, over which no waggon wheels had ever before been put in motion. The poor oxen dragged us along over shelved rocks of cutting stones, till, wearied out, some of them fell to the ground. The large whip, which, on account of its size, requires both hands to use it, was continually in motion, till at length we were so completely hemmed in amongst the shattered ridges, that the bullocks could proceed no further. To extricate our waggon from this perplexing situation, necessity drove us to make a path, in the doing of which many a stone, which had lain at least for ages, was rolled from its ancient bed. The oxen being again put to the yoke, we still hoped to cross the mountainous chain, when, to our surprise, our guide directed us to return to the place from which we had come. Our waggon was almost shattered to pieces, our bullocks were beginning to fail, and the water we had to drink was not only very salt, but exceedingly nauseous. We now began to be impatient, and impatience produced a variety of complaints. A female in our company observed, that our situation, though not the most pleasant, was yet preferable to that of Mungo Park, when travelling towards Bambarra. He had hunger, thirst, and fatigue unparalleled, whereas we had still a sufficiency of provisions; and though our water was not of the best, we hoped, ere long, to reach the Orange River, and drink of its refreshing streams. A sheep being killed, and a part of it prepared for supper, our poor people, who had been greatly dejected, began to revive. We were so much wearied ourselves, however, with the circuitous route of the day, that after having drank a little coffee, we repaired supperless to rest.

“The next morning our guide appeared no longer at

a loss respecting the road, but led us with certainty across the mountainous heights, and before night we had a pleasing view of the Great River. The distant sight of the water seemed to gladden every heart; and fresh oxen being yoked, we hastened forward to reach the rolling streams. The prospect of the river, which we had enjoyed, led us to suppose ourselves much nearer than we really were; fatigued and parched with thirst, every fathom appeared a furlong, and every furlong a mile. The labouring oxen gave many a heavy groan; the relays bellowed around us; and the pedestrians, who drove the loose cattle, were weary with trudging in the sand. About midnight, however, our desires were accomplished. The Namaquas, unaccustomed to see the swell of a river, or to hear its tremendous roar over the hidden rocks, hesitated in approaching the rapid stream. Some said the river was angry, and the torrent might take them away; others feared that wild-beasts were lurking amongst the trees, which would devour them in the dark; but, notwithstanding the fears of our people, we soon obtained an ample supply.

“In the morning of the 16th, we had a delightful view of the far-famed Orange River; the beauties of which are, perhaps, increased, by the dismal contrast of the surrounding country. The eye no sooner loses sight of the rapid torrent, and the foliage of the woods by which it is skirted, than it is fixed on mountains, rising, indeed, in majestic grandeur, but gloomy in the extreme, and barren as the Great Desert of Zaara. The last water we had drank being little better than that of a common sewer, this was a day of gladness. Some Bushmen tribes having seen our waggon, came to pay us a visit. Divine service was held under a shady bower, and the heathen were exhorted to

“Behold the living waters flow,
And drink, and thirst no more.”

Towards night, our visitors increased, and we had men, women, and children, all of whom waited during our evening worship. Neither brother Kitchingman nor myself being able to speak their language, my waggoner, (a bro-

ther of Jacob Links,) addressed them with much fervour.

“On the 20th, our travellers, who were now desirous of crossing the river, collected a number of beams, for the construction of a raft; but some swimmers, who arrived at their encampment in the evening, gave them little hope of accomplishing their design.

“The next morning,” says Mr. Shaw, “two persons went into the water to try its strength; each had a piece of wood, somewhat longer than himself, on which he laid down; a peg at a distance from one end was held by his left hand, to prevent its turning, whilst the right hand and feet were engaged in the motion of swimming. The men laboured with all their might, but, notwithstanding their exertions, they were driven a considerable distance down the river; and on coming out of the water, they pronounced it as yet too dangerous to attempt floating us to the opposite side.

“On the 22d, about two o'clock in the afternoon, a human voice was heard from afar; and not knowing whether friends or enemies were at hand, we stood in suspense. On looking through a glass, two persons were beheld on the top of a high mountain, on the opposite side of the river. They shouted, and waved their hats, as if desirous of being seen and heard. One of our people immediately went towards the place, and the strangers, seeing him in motion, descended from their lofty situation, and met him by the river. Happy were we to receive a letter from brother Schmelen, who had sent both oxen and men to our assistance. Wearied of this lonesome place, we had begun to be extremely impatient; but hope now revived, and we took courage.

“On the 24th, we were busily employed in making the raft, which consisted of a number of poles fastened together with the bark of the thorn-tree. In the evening it was complete, and brought to the most convenient place for swimming; and the next morning, brother Kitchingman and his wife, with their two children, went upon it, while two people swam before, two or three on each side, and four behind. Having never before beheld so leaky a vessel,

we had our fears about it; yet with much labour on the part of the swimmers, accompanied with most terrific shoutings, they reached the northern bank in safety. All our baggage having been got over, the waggon was taken to pieces, and brought through in the same manner. On this occasion, an ox was slaughtered, and the whole animal was cut up and suspended on the bushes, trees, &c. On each side of the river were cooks, who had constant employment. Every pot that could be procured was filled to the brim, and every Bushman, when opportunity offered, was seen roasting his steak amongst the ashes."

"The whole process of floating was exceedingly tedious. The raft was of such a construction, that it was loaded about ten different times before the whole party had crossed the river. At length, however, they were all safely landed on the opposite bank, and the evening of the 27th was closed with prayer and praise to Him, who had hitherto protected them through a trackless wilderness.

"In the afternoon of the 30th," says our missionary, "we passed the grave of a Bushman; the stones were piled upon it to the height of five feet, and the bow, arrows, and broken spear of the deceased, were lying on the pile. Some of brother Schmelen's people had been acquainted with the person here interred, and they informed us that he died in consequence of being wounded with a poisoned arrow, shot by the hand of his wife's father. We passed many other graves, on which large heaps of stones had been piled. On passing these places of sepulture, the Namaquas who have not heard the gospel attend to an old ceremony. They mutter a sort of prayer to the deceased, requesting plenty of cattle, great prosperity, and salvation from affliction and death. They then throw stones, bushes, or the dung of animals, on the pile. An old Namaqua of our company said, he had long attended to the ceremony, but he confessed he had received no advantage from it, being after all miserably poor.

"On arriving within two or three furlongs of the institution called Bethany, our people fired a salute, which put all the people at the settlement in motion. No Christian missionary having before visited brother Schmelen, he

was almost overcome with joy at our arrival; and when we came to bow at his family altar, he seemed, indeed, lost in love and praise. Forty days had now elapsed since we left Steinkopff, during which we had not seen a single dwelling-house of any description, nor even so much as one inhabited hovel. The country through which we travelled is a complete wilderness, in every sense of the word, and, with the exception of a few Bushmen and Namaquas by the Orange River, is entirely destitute of inhabitants. None but he who has traversed such a desert can form a correct idea of our joy, on arriving at this station, which led to reflections of that 'better country,' where the followers of Jesus, from every 'nation, and kindred, and tongue, and people,' shall meet together:

"There all their toils are o'er,
Their suffering and their pain;
Who meet on that eternal shore,
Shall never part again."

"About seven o'clock, on the morning after our arrival, a beast's horn was sounded, and the people assembled in the church. Mr. Schmelen having read a few verses from the New Testament, proceeded to ask questions on each subject contained therein. When any seemed at a loss to give an appropriate answer, he assisted them, lest they should be discouraged. The place in which religious worship was held, was spacious, but in a state of decay, in consequence of which a new one had been commenced. The new dwelling-house lately completed is built of stone, and is a strong substantial building. The fountain is by far the strongest we have seen, either in Great or Little Namaqua land, and its streams are led over a considerable piece of ground, which has been cultivated for gardens.—Around the place, and in its vicinity, there is plenty of grass, and the people are possessed of numerous herds of cattle, on which they chiefly subsist. Two solid masses of iron were brought to the institution, by one of the old Namaquas; the least of the pieces might be reckoned at six or eight hundred weight; the other almost twice as heavy. The Namaquas cut off such pieces as they need with chisels,

and it being perfectly malleable, they work it up according to their proficiency in the smith's business, of which most of them are remarkably fond.

“The next morning, I spoke to the congregation of the glad tidings of salvation by Jesus Christ, and baptized the daughter of brother Kitchingman. In the afternoon, we commemorated the sufferings of our dying Lord with the church, and in the evening, brother Kitchingman spoke of the joy experienced by Barnabas on witnessing the grace of God, in the city of Antioch.”

On the 11th of May, Mr. Shaw resumed his travels, with the design of visiting some of the African tribes on the north-east of Bethany:—“At eight o'clock in the morning,” says he, “all was in readiness; but, in consequence of there being no public roads, and in many parts of the country the mountains being impassable, we were constrained to leave our waggons behind. We would gladly have made our tour on horses; but as Bethany could not supply us with those animals, we conformed to the custom of the country, and mounted our horned cattle. About twelve Namaquas accompanied us; some as guides through the wilderness; some as marksmen, to procure us provisions; some as drivers of the bullocks which carried our luggage, and others merely from an inclination to traverse the desert, and visit the adjacent tribes. Each of us had a kross or blanket, of skin, which served for a saddle by day, and a covering by night: thus mounted, our caravan proceeded in an easterly direction, intent on crossing the upper regions of the mountainous range, which we already beheld. A short distance from the Institution we passed innumerable beds of stone, as exactly suited for building as if cut by the tools of masonry. Some of them were about the size of common bricks, others of Batavian flags, and many resembled deals of various measurement, on which account they are distinguished by the name of plank-stones. Having crossed the ridge of mountains, we descended into a valley, where three or four miserable huts were standing, and a few solitary inhabitants came to salute us. Disturbances having taken place some time ago among the great Namaquas, they had fled for refuge to this retired

situation; but though they had lost most of their cattle in these skirmishes, they appeared very cheerful. Before sunset we reached another horde, who were so much alarmed at our approach, that many of them fled to the mountains; but, on seeing some of their acquaintances amongst our party, they took courage, and returned. On the coming up of the cows from the field, we were furnished with plenty of milk; and shortly afterward a couple of sheep were sent for our consumption. The people were then called upon to come and hear of 'Jesus, and the resurrection.' On going to converse with some of them, after service, they rose up in great haste, and fled from us. Inquiring into the cause of their fear, we found they had but just returned from an expedition, in which one of their party had been killed with a poisoned arrow, and another wounded. And as they did not know who we were, or whither we were going, they feared to hold any conversation with us.

* The next day, we travelled in the bed of the river Kakoorip. On each hand was a vast assemblage of rocks, thrown together without any appearance of regularity: the pending summits of the mountains here and there were awfully grand, and seemed to threaten us with destruction. The footsteps of lions which had gone down the river before us, were almost every where discoverable. Some of our hunting party having loitered behind, we sat down about noon to wait their arrival. The warmth of the day overcame our feeble resolutions, and we involuntarily fell asleep. On awaking from our slumbers we were all affected with a pain in the head, which was caused by lying too long exposed to the sun. The hunting party, on coming up to us, brought with them part of an antelope, which they had taken from a lion's larder: the animal had feasted himself, the preceding night, with the fore-quarters; and the remainder was left amongst the bushes for a future meal. This booty being carefully packed upon one of our oxen, was carried to our place of halting; and as our hunters procured nothing on the succeeding day, this supply was truly providential.

"The 13th was the Sabbath, but we did not enjoy it as a day of rest: on the contrary, whilst our friends in Eng-

land were entering the courts of the Lord's house, and drawing water from the wells of salvation, we were necessitated to wander in a solitary way, in order to reach some cooling stream. A little before noon we saw the footsteps of domestic animals, from which we were assured we could not be very far from some of the native hordes; and pushing forward for about an hour, we caught sight of a few Namaqua huts, and halted under a tree till the deputy-chief made his appearance. Having shaken hands with us, he sat down by our people, and conversed with them: most of the men belonging to the place had gone out on a hunting excursion, so that only women and children came to visit us. The chief being told that we were hungry, immediately rose up, and running to his house, brought us the best it afforded, viz. two or three bowls of sour milk; of which, though not given in the cleanest vessels, we were very willing to partake. Having spoken to them of salvation by Jesus Christ, we proceeded on our way, and, before sun-set, reached the village of "Paugammap.

"Here we made inquiry after provisions, and offered various articles in exchange for a sheep or a goat, but, for some time, could procure nothing; for, as the chief happened to be absent, the natives said, they knew not what method to adopt respecting us. Our people, as well as ourselves, being very faint, we were ready to murmur at the conduct of these Namaquas; but, at length, two goats, and as many sheep, together with plenty of sweet milk, were sent to our encampment. Many attended our religious service, and paid great attention, whilst brother Kitchingman spoke to them in a way suited to their capacities.—Several of the young natives, indeed, attempted to sing with us; and our own people were afterwards fully employed in talking with them of the things of God.

"On the 16th, the Namaquas at this place having lent us fresh oxen to proceed towards the head chief, we were ready to depart at an early hour. Previous to our mounting, the young people of the village came to salute us, and brought with them several bamboos of milk, which they cheerfully presented to us. We now travelled in a more northerly direction; and at ten o'clock in the fore-

noon, we came to the village of 'Tsaummap; but he also was gone from home on a visit. Soon after our arrival, divine service was held under a shady tree, in the bed of a periodical river, but many of the natives were afraid to attend. On walking amongst the huts, after dinner, we found a party of men gaming for beads:—the first instance of the kind that I had ever witnessed amongst the tribes of Namaquas.

“Early the next morning, a fat ox was brought under the tree where we were sitting; and offered for our acceptance. In consequence of this unexpected present, we were compelled to remain another day in the village. I presented a Dutch tinder-box, and various small presents, to the person who had so generously given us the bullock; and as he was exceedingly desirous of having a shirt, I took off my own, and put upon him. With this he was mightily pleased, and had many admirers. On putting my watch to the ear of one of the natives, he declared it to be a living creature; and another said he was afraid of being bitten by it. This was truly a day of feasting to our people: as, from morning to night, their fires were employed in cooking. Divine service was held three times during the day; and in the evening the blessings of the gospel were set before them under the emblem of a plentiful feast, of which they were invited to partake, ‘without money and without price.’

“On the 18th, towards evening, we arrived at a small horde, and found that many of the natives, on our approach, had fled from their dwellings, and hid themselves in the bushes. The chief came to salute us, but appeared to be much afraid, and trembled at our presence. One of our interpreters was sent amongst them, who having conversed familiarly with them, their fears subsided. The night being very cold, they lent us a couple of mats, to shelter us from the wind, and attended our evening worship.

“The next morning we met the chief, 'Tsaugammap, returning to his place. He had an assegay in his hand, and was attended by two of his people. About three o'clock in the afternoon, we found the place where our guide had intended to halt, but the inhabitants had removed to another part of the country. Having rode so long in the

sun, we were much fatigued, and had to sit awhile under the shady trees by the side of the Liver River. This happened to be dry; but the Namaquas, being parched with thirst, began to scratch with their hands, and dig with their sticks in the bed, by which means water was soon obtained; and when that which first sprang up had been drank, by waiting a short time, the holes filled again. Thus I apprehend the Israelites were supplied at Beor. 'Then Israel sang this song; Spring up, O well, sing ye unto it.' The princes digged the well, by the direction of the lawgiver, with their staves.

"Refreshed by those cooling draughts, we hastened forward, and came in the evening to the hordé of Keunnamap, Koebip. This chief, with some of his people, paid us a visit at Lily Fountain last year. I was immediately recognised by them; and all of us were received with many salutations. More people attended our worship here than at any other place, since our leaving Bethany; and the next morning, long before daylight, we heard the distant murmurs of prayer and praise.

"After morning service, on the 28th, a chief of the Godownse Namaquas came to speak with us, when the following conversation took place:—

"'Have you ever heard God's word?'—'I have heard tell of it before; now I have heard it, but understand not.'

"'Where do you live?'—'Far off,' (*pointing to the north.*)

"'How long were you in coming here?'—'I came during the last light,' (*the moon.*)

"'What is your name?'—'Oaimap.'

"'Do you think that you shall ever sit in your own land to hear the word of God, as we have been doing this morning?'—'It is now a long time since we saw the hat-wearers, but we should be afraid.'

"'Who were the hat-wearers of whom you speak?'—'Some were farmers, others were bastards; they came to do us evil, (to steal the cattle,) in the doing of which many of the poor Namaquas fell before their pieces.'

"'What do the people think of the word of God?'—'We are a wild people. We have been hunted by the hat-wearers; and we do not know what to say or think of it.'

"He was then told that the hat-wearers whom he mentioned were dead, and that our chief (meaning his excellency the governor,) had enacted a law, which would prevent such wicked men from coming amongst them any more. Some small articles were then given him, with which he was much delighted, and he said he should take and show them to his countrymen, and speak of what he had heard and seen. We were glad at meeting with this chief, considering that he might be an instrument in preparing the way amongst the unknown tribes beyond us, for the reception of Europeans.

"On our way towards the residence of the head-chief, we were met by 'Tsaummap, who changed his course and rode with us in company. The day being very hot, the sand deep, and the wind high, we were almost suffocated by clouds of dust. Our company had increased by this time to about thirty, and we rode our oxen a great part of the way at full gallop. Early in the afternoon, we reached the village of Gammap, who is acknowledged head of all the other chiefs. He came and shook hands with us, and appeared pleased at our arrival. So many of the natives came to give us their hands, that we became weary of their compliments, and retired to seek a shade, some distance from the village; we could not, however, be hid, as they followed us to our intended place of retirement.

"About seven in the evening, we sounded our trumpet, (a horn which we took with us from place to place,) for the purpose of collecting the natives for public worship. The chiefs came and sat on the ground nearest us, and the men, women, and children crowded behind them, till a large concourse of people were collected: but, though the company increased during the whole service, the greatest possible order prevailed; a fine full moon lighted up our patriarchal temple, and a becoming attention on the part of the hearers, was every where manifested. The taste of the females for vocal music is such, that they readily joined us in that part of our worship; and any person at a distance might have supposed our concluding hymn had been sung by an English assembly. After we had concluded, the chiefs drew near, and seated themselves by us upon the ground.

Gammag said he had given up wearing powder and fat in his hair, in order that he might obtain a hat; upon which I gave him my own, and brother Kitchingman presented him with a night-cap. He said there was none greater than himself but God, and the governor; and it was strange that he could not have clothes to make him respectable. Having ordered two sheep and plenty of milk to be given to us and our attendants, he wished to enter into conversation, but on being informed that we were quite fatigued, and must now lay down to rest, he said, 'To-morrow being the great day, (the Sabbath,) we shall all be ready to converse with you.'

"The next day, the wind rose so exceedingly high, that our victuals, clothes, and every thing in our possession, were almost buried in sand. Mr. Kitchingman spoke in the forenoon, after which the chiefs came to converse with us, when the following questions were asked:—

"'Are you desirous of receiving the gospel?'—Gammag said, 'We have gone astray ever since the time of Adam and Eve: we wait every day for the word; and I, as the first, shall say yes.'—Nannimag said, 'Gammag being the head chief, will first have a teacher; but I shall come to him, and will afterwards have one for myself.'—Tsuamag said, 'I am hasty to have a teacher; I am afraid it will be long before one will come, for my soul is smothering in sin.'

"'Should teachers come to you,' we asked, 'will you be agreeable to settle with them?'—'Yes; where the word of God is, there must be a fixed place; we are a great nation, and must seek fountains; we ought, before this time, to have had the word, but we have been wandering in darkness.'

"'Will you take care of your teacher, and protect him in case of danger?'—'Yes; that is necessary, and shall be done.'

"'Will you (after having found a place to settle on) erect a church at your own expense?'—'Yes; that is right, but we are very ignorant in these matters.'

"'Will you abide by your teachers, and endeavour to keep your people together, that they may be instructed?'—

Gammap said, 'Yes, I will take care that none of them go away to feast themselves alone.' (The hind part of every ox which is killed belongs to the chief; but his people, it appears, sometimes attempt to deceive him, by going a short distance from the horde, and killing privately. Gammap's promise was, that he would keep a strict eye upon them, and prevent them from leaving the settlement.) They were then informed, that we should make it our business to procure them teachers as soon as possible; when 'Tsaummap said, he was very anxious to have the Great Word, and regretted that we spoke of leaving them. Mr. Schmeke preached in the afternoon, but was forced to be very short, on account of the clouds of sand which whirled around us in every direction. This sand-wind, as it may be termed, commenced early in the morning, and blew the whole day; the atmosphere was so much darkened thereby, that we could scarcely discover the huts by which we were surrounded. We were frequently under the necessity of turning our backs to the wind, and, covering our faces, to preserve our eyes from the driving particles with which the air was filled. In the evening, we were visited by the chief, to each of whom a small present was given. They again expressed their fears that it would be long before teachers would be sent them. I told them that the wind which blew so high was probably wafting the ship in which their teacher was coming towards the African shores, and that it might not be so long as they expected, before he arrived.

"The following night, long after we had laid down to rest, we heard some of the natives attempting to worship the living and true God. Some were lifting up their voices in songs of praise, whilst others were trying, in broken accents, to call upon Him 'whose name shall endure for ever, and in whom all nations shall be blessed.'"

On the 23d, after morning worship, Mr. Shaw and his companions bade adieu to the poor heathen at this place; and after visiting the Great Fish River, on the 25th, they entered upon an uninhabited wilderness.

"Here," says Mr. Shaw, "we halted about three o'clock in the afternoon, and suffered our cattle to graze about an hour. Then resuming our journey, we rode quickly for-

ward till midnight, when a fire was made amongst the grass, and some mutton thrown into the ashes to roast:

“Betwixt twelve and one we were again in motion; but about two, the air became so cold, that we alighted, and drove our cattle: and not long after, having mounted again, we were so completely bewildered, that we entirely lost our intended course. We wished to halt till daylight should point out our way, but our guide was unwilling, on account of our great distance from water. He said, though he could not tell exactly where we were, yet he would certainly proceed in a direction by which we should cross the mountains, and arrive, sooner or later, in the fields of Bethany. We continued, therefore, to follow him till sunrise; but when the shades of night were dispersed, new difficulties were discovered. The face of the country before us was covered with large stones, and the high ridges of shattered rocks confusedly thrown together, seemed completely to block up our way. The whole day was spent in crossing this rocky, broken, and miserable country; nor could we lose time to make one single halt, for the purpose of refreshing our oxen. This, indeed, was such a day of trial, as we had never before experienced. Scorched by a burning sun,—torn by the scratching bushes,—jolted by our unruly bullocks,—parched by a burning wind,—faint for want of sustenance,—and tormented with indescribable thirst, we began to feel impatient, and somewhat dejected. Having travelled nearly thirty hours, with but little intermission, our cattle were weary, our people lame, and all of us ready to give up. Our tongues became parched with thirst, our voices harsh, and we began to speak with some difficulty. But whilst we were mournfully musing on our critical situation, and considering what methods were proper to be adopted, one of our people proclaimed the joyful news of water. Having refreshed ourselves at the well so providentially discovered, our hope of reaching Bethany revived, and we proceeded with fresh courage. When the sun had forsaken our horizon, the air became cool; our cattle, finding themselves in the fields they had so frequently roamed, became more willing to proceed; and, about eight in the evening, we reached the house of brother Schmelen, abun-

dantly thankful to Him, who had 'preserved us in all the way wherein we had gone, and among all the people through whom we had passed.'"

On his return to Khamies Berg, where he arrived in safety, after an absence of exactly fourteen weeks, Mr. Shaw transmitted to the committee the following brief account of the Great Namaquas; which is too interesting to require any apology for its insertion:—

"The Great Namaquas are, doubtless, of the same origin with the Bushmen on the borders of the colony, and of the Little Namaquas within its boundary. They differ much from the Caffres and Bootchuanas on the east, as also from their nearest neighbours, the Damaras on the west.

"The figure of the Namaquas is by no means without attractions. They are generally taller than the Hottentots within the colony, and are erect, and well proportioned. Their colour is of a yellowish brown, though, this is only apparent from their hands and faces, the rest of their bodies being discoloured by grease and dirt.

"Their disposition is mild and fearful, and, towards those who treat them with humanity, they are perfectly harmless. Honesty is portrayed in their countenance, and they are by no means void of affection for their families and connexion. They will share the last morsel in their possession with one who is hungry, and reflections are cast upon any, who, to use their own expressions, '*eat, drink, or smoke alone.*' We not only travelled amongst them in perfect safety, but they liberally supplied all our wants, and were ready to render us every possible assistance. During the time that the Dutch had possession of the colony, plundering parties were frequently sent out amongst these tribes, who not only took away their cattle, but committed the greatest barbarities. The Namaquas, as might be expected, sought revenge, and some of the plunderers met with the fate they justly deserved, whilst others were constrained to flee for their lives. Notwithstanding the cruelties, however, which they have experienced from Christian savages, missionaries may travel amongst them without danger.

"Their huts, like those of the Little Namaquas, are

perfect hemispheres, formed of the boughs of trees, and covered with matting; but the sedges of which their mats are made being of an inferior kind, their hovels have but a mean appearance. Some of them may properly be called rich, as they possess immense numbers of horned cattle, besides goats and sheep. We were frequently surprised at the return of their cows and oxen from the fields: clouds of dust, seen floating in the air on every side of the village, were continuing to approach each other, till the cattle which raised them, were all brought together into one fold, where they remained for the night. They delight much in their cattle, and, like the Caffres, they turn the horns of their favourite ones in every direction which fancy suggests to them as ornamental.

“Their chief subsistence is animal food and milk: they have no bread nor vegetables, but there are roots that grow spontaneously in the field, which they gather and eat. They likewise use a sort of grass-seed, much resembling our English rye-grass, but of a heavier body. This, after being cleansed, is mixed with milk, and makes a good substitute for oatmeal. They do not, however, gather it themselves, but steal it from the nests of the laborious ants. The milk is sometimes drunk sweet, as taken from the cows, but it is more generally put into vessels to coagulate, in which state it is supposed to be more nutritious.

“Their dress is similar to that of the surrounding tribes. Many of the males wear a belt about the waist, to which is hung in front a case made of jackal's skin: others have a covering of soft leather, and the more wealthy have, in addition, a sort of wheel suspended at the end of an ornamented girdle—the wheel is formed of thick leather, and set with beads of copper or iron. Their krosses, or cloaks, are composed of the skins of sheep, jackals, or wild cats, and also serve for their nightly covering. Sandals are almost in general use; and are either made of a bullock's hide, or the prepared skins of wild animals. The females wear a little apron, ten or twelve inches in breadth, and as many in length, formed of skin, and ornamented with various tassels, reaching to the knee. Some of them make

cops of skin for their heads, and others cover them with the cured maws of sheep or calves.

"They have ornaments of ivory, copper and iron rings on their legs and arms, and are much attached to beads, with which their wrists and necks, and sometimes their waists, are decorated. A red powder mingled with fat, and profusely laid on the head, forms, in their estimation, a rich pomatum. The females use various sorts of paint, with which they daub their cheeks. And here their difference of taste is displayed; some using red, others brown, and some a jet black, being a composition of charcoal and fat blended together.

"Each tribe or clan is governed by a chief, who attends to the forms handed down from generation to generation. The chief receives the hinder part of every bullock which is slaughtered; this he distributes amongst the males of his village, all of whom are called his soldiers. He also collects a sufficiency of milk by the door of his hut, to deal out amongst the poor and the needy. On the death of his wife, every male who has arrived at years of maturity, gives him a cow, which, after a certain number of years, is again returned. A part of every animal taken in hunting is required by the chief, and though it should be in a state of putrefaction before it can be brought to him, he nevertheless demands his right.

"The Great Namaquas carry with them their ancient weapons, the bow and arrows. The latter are preserved in a case or quiver, and are deeply poisoned. The assagay, which is a sort of spear fixed to the end of a tapering shaft, is in general use: in throwing this weapon they are remarkably expert; but they are alarmed at fire-arms, and will, if possible, make their escape from them.

"Their petty wars generally originate respecting their cattle, but they are seldom of a serious nature. Their engagements may generally be compared to the sham-fights of children; yet, if Bushmen or others have stolen their cattle, a commando is dispatched to retake them, in doing which, death is sometimes the consequence.

"In many things they are exceedingly superstitious,

and their sorcerers exercise various tricks amongst them, to which most of them give credence. When a person is sick, the sorcerer is sent for, who examines the place where the pain is seated, and privately letting a small bit of wood fall upon it, he declares it has come out of the sick man's flesh. Sometimes he cuts off the first joint of the little finger of his patient, pretending that the sickness will go out with the blood: of this we had numerous proofs, in persons whom we saw, who had lost the first, and some the second joint of their little fingers. On such occasions, the sorcerer demands the fattest sheep in the flock, which is killed and roasted upon. Sometimes incisions are made in the part affected, at other times red hot iron is laid upon it, to scorch and blister it, and sometimes they cover it with a plaster of fat.

"In one of their villages, the rising of a very stormy wind was attributed to our having changed our linen and clothes, and the calm which commenced the following day they attributed to the same circumstance. Brother Schmeelen having put on another waistcoat, they supposed the wind to have settled in consequence of the change. They do not like to be numbered, as they think it to be a token that death will soon take them away. On seeing the mist arise out of the sea, they believe that strangers are coming amongst them, and hold themselves in readiness. They are much afraid of an eclipse, as also of the meteor vulgarly called the falling star; they consider it a token of sickness amongst their cattle, and will drive them to another part, and beg of the star to spare them.

"In their pastoral way of life they have not much work to require their attention; yet many of them have servants of the Damara nation to watch their cattle by day, and to bring them to the fold in the evening. Some of the Damaras are also employed amongst them as smiths, who make rings for their arms, assagays for their defence, and ornaments of copper for their ears, &c.

"Some of the Namaquas make bamboos to contain their milk, and a few have small gardens for the purpose of raising tobacco, which they exchange with their neigh-

bours. The women make mats for their houses, milk the cows, clean the grass-seed for food, and pound the bark with which their hair is powdered. When a hunting party is formed, the whole horde go out together, and, forming themselves into a large circle, they surround the place where it is expected that the animal will be found. The circle is then contracted, and all of them draw nearer to the object of their pursuit; on the rising up of the game, each is ready for the attack, and a shower of assegays suddenly deprives him of life.

"Some of them are kind to the sick, but the aged and infirm are often treated with cruelty. When a party are about to emigrate to some other part of the country, a small inclosure is made of bushes; and here, those who are unable to travel (perhaps an aged father and mother) are shut up; a sheep is generally left for their subsistence, which, being consumed, they either die of hunger, or are devoured by the wild beasts.

"At their funerals they practise no ceremonies. As soon as a person has ceased to breathe, his friends press the body, in order that the corpse may lie more compact. A small round hole is then scratched in the ground, and the corpse is placed in it, in a sitting posture; after which a pile of stones, to the height of four or five feet, is heaped upon it, to prevent any wild animals from taking it away. They are generally much alarmed at the thought of death, and when a family has lost one of its members, the house in which they dwelt is speedily removed to another situation.

"They seem to have but little traffic; yet, from the many iron bodkins which we saw amongst them, it is certain that they have some intercourse with the nations on the east. On inquiring from whom they had obtained those articles, they answered, 'From the people where the sun comes up.' It is evident that the natives cross the continent from east to west, and I doubt not but missionaries will find that course, and be able to unite, by a chain of various links, the missions to the Bootchuanas with those of the Great Namaquas."

In consequence of the arrival of Messrs. Broadbent, Hodgson, and Kay, with their wives, at the Cape of Good Hope, in the spring of 1821, it was resolved to extend the missions in Southern Africa. Mr. Archbell, accompanied by the Hottentot assistant, Jacob Links, was accordingly sent among the Great Namaquas; Messrs. Kay and Broadbent engaged to carry the glad tidings of salvation to the Bootchuana country; and Mr. Hodgson remained at the Cape; where permission had, at length, been obtained, for communicating religious instruction to the long-neglected slave population of that place. Mr. William Shaw, in the mean time, had accompanied a party of settlers to a station called Salem, in Albany, about a hundred miles distant from Algoa Bay; where so extensive a field of usefulness appeared to open before him, that the committee deemed it expedient to send out Mr. Threlfall to his assistance.

In attempting to establish a mission among the Great Namaquas, Mr. Archbell appears to have endured great hardships, and, in the first instance, to have exposed himself to imminent danger; in consequence of the wars then subsisting between this tribe and the Bushmen. Mr. Schmelen, indeed, earnestly remonstrated on the subject, and expressed the most lively apprehensions for the safety of Mrs. Archbell and her children. Our missionary, however, resolved to press forward where the providence of God had opened a door of usefulness;—the partner of his affections declined remaining in Bethany whilst her husband proceeded to the post of danger;—and Jacob, the Hottentot assistant, cheerfully observed, “Where Mynheer goes, I am not afraid to follow.”

On their arrival at Bush Fountain, “Tsaummap, one of the chiefs already mentioned, appeared decidedly friendly to the establishment of a mission among his people; but hinted that it would not be advisable, for some time, to venture to the Fish River; and though many of the natives, at first, conjectured that Mr. Archbell had some sinister views in desiring to effect a peace between them and their enemies, and some of them actually formed the design of taking away his life, he was not only mercifully preserved from their malice, but, in less than a week, he found himself sur-

surrounded both by Namaquas and Bushmen, all of whom appeared truly desirous to hear the word of God. He had, also, the happiness to find, in some instances, that the tidings of salvation were duly appreciated by those who sat beneath the joyful sound. In proof of this, he observes, "I, one day, asked an old woman what she thought of the bible? 'Think of the great word!' said she, 'I think it the greatest word in the world!'" Tsammap, the chieftain, has said, more than once, 'Should any body take away all I possess, and leave me to lie upon a dunghill, it would give me no such pain as that which would rend my heart, should the gospel be taken from me.' A Namaqua chief from the coast, also, appeared much interested whilst hearing that Jesus Christ had died for sinners, and that he rose again, that they might receive the benefits of his death, by faith in him. 'This news,' said he, 'we have hitherto been ignorant of; but now we hear it, and I, and my people will take up our abode with you. These stories are far better than our stories!'" Encouragements such as these served to warm and cheer the heart of Mr. Archbell, at a time when, in writing to the committee, he observes, "The clothes I used to wear whilst I was with you, hang now upon me like rags; and it is no small trial to hear our two small children crying for something to eat, when we have often nothing to give them but dried flesh, which, whenever I partake of it myself, makes me ill during the whole of the next day."

Mr. William Shaw had, for some time, felt extremely anxious to attempt the commencement of a mission among the Caffres; and on the 3d of August, 1822, he set out, in company with two other missionaries and an interpreter, to pay a visit to king Geika; whom he found, after a journey of four days, at an old village near the river Chumie.

"He was seated on the ground," says Mr. Shaw, "surrounded by a number of his Hamraaden, or council; but he rose to shake hands with us, bade us unsaddle our horses, and then seated himself again, leaning on the breast of a man who sat on his left, and who was ornamented with a chain round his neck, from which was suspended a seal. The king and his counsellors were all armed with the usual

weapons. We sat down in front of Geika, and, by the advice of Tzatzoe, our interpreter, waited a short time before we put any questions to him. During this time, he was engaged in conversation with the chiefs around him, and I had an opportunity of attentively surveying his person. He is a tall, well-proportioned, and good-looking man. He wore round his head a band studded with white and black beads, so disposed as to form the shape of half-diamonds, or triangles. Like all his male subjects, he had no other covering than his kross, or cloak, which consisted of a tiger's skin, and was thrown carelessly over his shoulders. As to ornaments, his right arm was almost covered with metal rings, as were his two thumbs, and the third finger, of each hand, with brass rings, given him at various times by visitors.

"Our conversation commenced by our informing him who we were, and what was our object in visiting his country; and by telling him that we had taken great pains to find him, as we deemed it improper to travel in the country without his permission. He said, he was very glad to see missionaries in his district; his people needed instruction; and he was especially pleased that we had come to him, before we had travelled much in the country. We asked if he would now give us leave to travel in his dominions? He, in return, asked, if we wished to form a missionary establishment in the country; 'Because,' said he, 'if you do, I must have an assembly of the captains and council before I can give permission. It is a very important thing, and if I were to give leave without consulting them, they would, perhaps, be displeased, and trouble you very much.'"

After some further conversation, Mr. Shaw presented him with a few bunches of beads, copper for rings, a pocket-knife, and a tinder-box; to which a handkerchief was super-added, by his own request. It was then agreed that an assembly of the captains should be convened on the morrow; but, on leaving his kraal, the missionaries were much surprised to receive a message from the king, stating that it would be unnecessary for them to return on the following day, as he should, that night, leave the place, and proceed to another residence.

Mr. Shaw and his companions now retired to the missionary institution at Chumie, much chagrined at having received no answer to their application; and the next day, when two of Geika's people came thither, bringing a cow and an elephant's tusk for sale, they expressed their astonishment at the king's extraordinary conduct, and stated their determination of quitting his country without seeing him again.

"The next morning," says Mr. Shaw, "as we were saddling our horses, with the view of proceeding homewards, a man arrived with a message from Geika, saying he wished us to go and see him again before we left the country. We, therefore, rode over; and, on our arrival, we were informed by some of the women, that Geika was asleep. Having waited a considerable time, (during which two of his sons, and a number of chiefs, all armed, arrived,) the king made his appearance. We shook hands, and he then commenced his discourse by saying that the women had told him he had behaved very ill to us. 'They tell me so,' said he, 'so I hope you will forgive me, as I have now made my confession.' We replied, we had certainly thought that his conduct in sending such a message after us was very unfriendly; but we were glad he had sent for us again, and we hoped he would now not let us depart without an answer to the question we proposed the last time we saw him. A good deal of conversation then took place respecting a chief named Congo, and the Caffres under his authority; as we informed him, that we wished to live in that part of Caffraria where Congo resides, which is the coast-part. After a considerable time had been taken up in a conversation, in which Geika displayed great jealousy respecting the influence of the other chiefs, he gave us his full permission to visit Congo; and, if we found him willing, then he thought there would be no difficulty in our way in commencing a mission. We thanked him, and took leave; but as we were then about eighty miles from Congo's residence, and our horses were in a bad condition, we deemed it advisable to postpone that journey for the present. After bidding adieu, therefore, to the missionaries at Chumie, who had treated us in the most friendly and affectionate manner,

we returned to Salem; where we found our families in safety, health, and peace.

Towards the latter end of July, 1823, Mr. W. Shaw took a second journey into Caffraria, in order to make an arrangement with some of the chiefs, and to select a spot for the establishment of a missionary station. On this occasion, he travelled from the residence of the government missionaries, in the neighbourhood of king Geika, toward the coast, where a large district of the country is under the immediate jurisdiction of the king or chieftain named Pato.

"This man," says Mr. Shaw, "is the son and heir of old Congo, who was killed, some years ago, in a war with the colonists. The eldest son of Congo, who bears his name, was, for several years, regent of this country, during the minority of his younger brother Pato, who, being the son of old Congo's Tombookie wife, is, by the established law of succession, heir to his father's authority; and, having recently come of age, he has assumed his power; as a proof of which, we observed hung up in his cattle kraal, an elephant's tail, which is the ensign of royalty in Caffraria."

On the arrival of our missionary, Pato assembled all his brothers, including the late regent, and a number of his inferior captains and counsellors, to deliberate on the proposed introduction of religious instruction. To this they all acceded with evident pleasure, and gave the best proof of their friendly disposition, by granting for the new station a place situate between the immediate residence of Pato, and that of his elder brother Congo. The spot thus granted was considered by Mr. Shaw's companions as very desirable, not only from its proximity to the habitations of the king and the principal headman, but as possessing an abundance of grass, and an ample supply of water, together with the pleasing circumstances of its being surrounded by interesting scenery, and within ten miles of the river Kalumna, where there is a profusion of fish.

Having thus far succeeded in the accomplishment of his wishes, Mr. Shaw returned safely to Graham's Town, in Albany, at the beginning of August, after a journey in which he observes, both his life and health were mercifully preserved, "while travelling, on horseback, among bar-

barous and savage men, and wild beasts, by day, and sleeping on the ground, in the open air, at night. He now felt extremely anxious to commence his labours of love among the perishing heathen, to whom he had so providentially obtained access: but he was unavoidably detained, in the first instance, by the confinement of Mrs. Shaw; and afterwards, when all his arrangements were completed, and the principal part of his luggage was already placed in a waggon for removal, a heavy fall of rain commenced, and continued for about ten days with scarcely any intermission. Travelling was, of course, rendered totally impracticable, as all the rivers swelled to a surprising height, and, overflowing their banks, committed dreadful havoc in the circumjacent country.

Mr. Kay, who was now in charge of the Albany mission, observes, in reference to these rains, that many large and strong houses, both brick and stone, had been totally levelled to the ground.

"The rivers all around," says he, "rose so rapidly, and to such a terrific height, that many lives were endangered, and some actually lost. The streamlets from the mountains, also, accumulated, and suddenly became torrents, and these, descending in irresistible floods of water into the valleys beneath,—along the ranges of which the poor settlers had erected their turf habitations, never dreaming of the possibility of sudden inundation in a land so thirsty and even scorched, during the greater part of the year,—they swept away, in many instances, both produce and property, without the possibility of saving any thing."

The rain having, at length, subsided, Mr. Shaw and his family set out from Albany, accompanied by a pious local preacher and his wife; and, on the 14th, they succeeded in crossing the Great Fish River; though, for several weeks past, all the fords had been totally impassable for waggons, and the stream was still so deep and rapid that the passage was performed with great difficulty, and one of the men narrowly escaped a watery grave.

Previously to their quitting the missionary station at Chumie, where they remained about ten days, they received intelligence, that a commando had entered the coast part of

Caffraria, and had proceeded to Pato's district, to make reprisals, for some cattle which had been recently stolen by the Caffres, and which had been traced in that direction.

"I deemed it proper, therefore," says Mr. Shaw, "to send a messenger to Pato, to ascertain whether he were still friendly, and desirous of our taking up our residence with him. In a few days, the messenger returned with Pato's earnest entreaty that we would proceed immediately; and, at the same time, he sent seven men, to protect and assist us in our journey to his residence. As every thing, therefore, was more promising than we had anticipated, we set out from Chumie on the 1st of December, and on the 5th, we reached our place of destination.

"On our arrival," continues Mr. Shaw, "we were received by Pato, and his brothers, Congo and Kama, with a great number of their people, as though we had been making a triumphal entry:—all was bustle;—and, as is usual, where many wild uncultivated people are assembled together, all was noise and clamour;—every thing about us appeared wonderful, and excited the greatest astonishment:—our waggons, our wives, our children,—all were examined with attention, and appeared to give rise to much conversation. Our waggons were drawn up under the shade of one of those beautiful yellow-wood trees that grow along the side of the river:—here we unyoked the oxen, pitched our tent, and praised God, for having brought us hither in safety.

"The next day, Pato and his brothers assembled a number of their council and inferior captains; when a variety of subjects connected with my intentions were discussed, and all appeared well pleased. They said some flattering things, in the true Indian style, which I should not repeat, but merely to convey an idea of some parts of their character. Among other things, the chiefs said, I should henceforth be their father; and they would make of me, as the interpreter rendered it, 'a bush of defence from wind and rain;' meaning that I should be their defence in an evil day. These expressions, no doubt, resulted from sincere and honest feelings; but they could not avoid tinging them with the adulation usually employed in addressing a chief or headman."

Mr. Shaw and his colleague, Mr. Shepatone, now applied themselves sedulously to the improvement of the spot assigned for their missionary station, and to which they gave the appellation of Wesleyville, in honour of the venerable founder of their society. Two strong matted and plastered houses, of four rooms each, were accordingly erected for the accommodation of their own families, and a village was laid out on a regular plan; so that the natives might, in future, live together in decent cottages, instead of the miserable huts to which they had hitherto been accustomed. A room, forty feet by fifteen, was, also, erected for the purpose of serving both as a school and a chapel; and the Caffres, both males and females, were found willing to perform any work in their power, on condition of receiving as their wages five strings of beads per day.

After a short time, a considerable number of the natives became regular attendants on the celebration of divine worship, which, for the present, was held in the open air, or, when the weather was excessively hot, beneath the shade of some large spreading trees. On these occasions, the brother chiefs, Pato, Congo, and Kama, were very seldom absent; and the latter not only appeared to listen with fixed attention to the word of instruction, but also avowed that he was in the habit of praying to the Great God, that he might be led into the way of truth. The Christian Sabbath was, also, now observed and revered by many of the inhabitants of Wesleyville and its immediate vicinity; and if Mr. Shaw could not, as yet, adduce instances of genuine conversion as the result of his labours, he had, at least, the satisfaction of seeing a considerable improvement in the general conduct and manners of the people by whom he was surrounded, and of hearing them frequently and seriously discuss among themselves the important subjects to which, as an ambassador of Christ, he, from time to time, directed their attention.

Among the visitors who occasionally came from a considerable distance, to see the new houses, and the white men at Wesleyville, was a shrewd and intelligent Caffre, who, one day, proposed a question to Mr. Shaw, which is calculated to tinge the cheek of every pious European

with shame, and, at the same time, to point out both the necessity and duty of enlarged exertions on behalf of the perishing heathen.—After listening attentively to the statements of Mr. Shaw, respecting the fall of man, the direful consequences of sin, and the only way of salvation, he said, with much energy of expression, “If all you say be true, our forefathers are, most likely, in that place of torment to which you allude; for they lived exactly as we do. Now what is the reason that God did not send missionaries here a *long time* ago, that our ancestors might have heard the great word?” To this question our missionary could only reply by saying, that God had given his gospel to the white men first, and in his word had commanded them to preach it to all nations; but for many hundred years, this command had been neglected and disobeyed. The countenance of the inquiring Caffre, however, beamed with pleasure and satisfaction, when Mr. Shaw informed him, that of late many pious men had felt extremely anxious to fulfil the divine injunction, by sending out the glad tidings of the gospel to all the nations and tribes of the earth.

About this time a mission was regularly commenced among the Bootchuanas at Maguasse, about three degrees east of the junction of the Craddock, and one day’s journey north of the Great or Orange River. Mr. Kay, as we have already stated, was originally designed to labour with Mr. Broadbent, in this part of South Africa; but the latter gentleman being unfortunately seized with an illness, which confined him for a considerable time at Graaf Reinet, his colleague proceeded to join Mr. W. Shaw at Albany, until he should receive further directions from the committee; and Mr. Hodgson set out from Cape Town to supply his lack of service among the Bootchuanas. Having joined Mr. Broadbent, who was now in a state of tolerable convalescence, they lost no time in proceeding to their new and important station, though the country had been recently ravaged by a horde of barbarian invaders, who had spread terror and dismay wherever they went, but were, at length, arrested in their progress, and completely vanquished by the fire-arms of the Griquas.

“In respect to situation,” say our missionaries, in a

joint letter, dated July 1, 1823, "we are where we wish. Our houses stand near a small fountain; and the cattle, we are informed, will always have a supply of water from two small rivers near us, and abundance of grass from an extensive plain, by which the Maguasse mountains are surrounded. The air, also, is most salubrious, and the soil is evidently capable of improvement by cultivation. Sibbana, the chief with whom we are residing, is of considerable consequence among the surrounding tribes, and, from the attentions shown by the small parties who have occasionally visited him, he appears to be much respected. Though a heathen, he is shrewd and sensible;—rules his people with authority;—possesses an abundance of cattle;—and evinces the greatest friendship toward us, and the utmost confidence in us, upon all occasions. The population around us, as far as we have seen and heard, is very considerable, and many villages may be visited on horseback. We are, thanks be to God, in the Bootchuana country, amongst those whose language is spoken by many tribes, and where a door is opened to a wide field of usefulness for missionary exertions among an interesting people, who will, when the gospel prevails amongst them, greatly excite the interest of the religious world. At present, they are absolute heathens; and though some of them admit the existence of both a good and an evil being, superior to themselves, yet they candidly acknowledge that they know nothing relative to the soul, or a future state of existence, nor have we seen the smallest vestige of religious worship among them."

The station at Khamies Berg, among the Little Namaquas, continued, in the mean time, to prosper abundantly under the smile of Him whose "blessing maketh rich, and addeth no sorrow therewith." A Hottentot kraal, composed of miserable beings sunk in poverty and sloth, had, in the course of a few years, been transformed into a cheerful and industrious Christian village, in which all the necessities and many of the comforts of life were enjoyed by the inhabitants. Mr. Barnabas Shaw, by whose instrumentality this blessed change was, in a great measure, effected, had for some time been absent on missionary business at Cape

Town: but in the month of October in this year (1823) he returned to the people among whom he had so long and assiduously laboured; and in the course of his journey he received the most decisive testimony to the usefulness of his labours, not only in respect to the people among whom he had promulgated the truths of the gospel, but in regard to other benighted heathens, of whom he had never previously heard.

“On the 16th of October,” says Mr. Shaw, “we halted at a place called Rim-boogte, where, in consequence of the excessive heat, we remained till sun-set. In the course of the day, an old Mozambique slave came up to our waggon, and asked for a Dutch hymn-book. On inquiring if he could read, he took a small school-book out of his leathern bag, and read, ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ On my asking by whom he had been taught, he said, ‘My master, some time ago, hired one of your Namaquas, to take care of the sheep. When he came amongst us, we knew nothing of God or prayer; but he commenced singing hymns and praying with us every evening. He then read out of the book, and told us of Jesus Christ. The words which he uttered were so good, that I longed to read them myself. He was willing to teach me, and gave me some books; but the hymn-book is so old and shattered, that I can scarcely use it, and am, therefore, anxious to obtain another. Our teacher has now gone away from us to the station; yet we continue to sing and pray with our fellow slaves every evening; and whilst I am watching the sheep, during the day, I endeavour to improve myself. Others of the slaves have, also, begun to pray, and are anxious to be instructed.’

“How various,” says Mr. Shaw, “are the instruments employed in spreading the savour of divine truth! One of our poor Namaquas leaves Lily Fountain, and commences a journey of at least one hundred and sixty miles, in order to become shepherd to a farmer by the Elephant River. Surrounded, in his new situation, by a number of slaves, almost as ignorant of God as the beasts which perish, he commences praying with them and for them. He then be-

gins to instruct them in divine things, according to his ability; and the result of his labour evinces that he spoke to their edification and comfort."

On arriving at the end of his journey, and meeting once more with the objects of his pastoral care, our pious missionary was deeply affected with gratitude to God, for the striking change which had taken place since first he arrived at Khamies Berg, as the herald of salvation. "Instead of a barren wilderness," says he, "presenting nothing but sterility, as far as the eye could reach, here are now extensive fields waving with corn, and ripening apace for the teeming harvest. Instead of a parched desert, destitute of verdure to relieve the languid eye, here are gardens, containing vegetables in abundance, and trees richly laden with fruit. Instead of a lonesome kraal, which had never heard 'the sound of the church-going bell,' these rocks and dales now smile when the Sabbath appears, and a goodly company join together in calling on the name of the Lord.

"Last evening," he adds, "I was much delighted, when, at a distance, sitting on a rock, I heard the sounds of devotion in the village. Instead of the tom-tom and the pot-dance, the nocturnal amusements of the heathen Namaquas, the whole institution was enlivened with songs of praise to Him who died for sinners. The party of singers went from house to house, requiring the head of each family to engage in prayer. It was pleasing to see the nightly fires brighten up as the singers approached;—the ascending flame seemed to bid them welcome;—and the readiness with which they were joined in their devotions fully confirmed it. Several of the females sang what might be termed extemporary seconds; and, notwithstanding their ignorance of music as a science, the combination of sounds produced a delightful harmony. What I witnessed on this occasion, together with the recollection that ninety-three of the natives had been baptized and admitted into society, since the commencement of the institution, seemed a sufficient reward for all the toil of past years."

On the 1st of December, Mr. Edwards left Khamies Berg, accompanied by a Christian Namaqua interpreter and reader, in order to establish a mission among the Co-

rannas, who inhabit the banks of the Orange River, and frequently remove from place to place, as fancy or convenience happens to induce them;—and, after a long and toilsome journey, he arrived, on the 29th of March, 1824, at a place called Moos, where he determined to build a mission-house, with the hope of fixing a part, at least, of these wandering tribes, and of collecting them about the institution. He observes that the people are entirely ignorant of useful arts, and very inferior, in point of civilization, to the Bootchuanas; and adds, that many of them, from the filthy practice of wearing upon their heads a powder made of dried cow-dung, are a complete nuisance. A deep conviction, however, of the value of their immortal souls, and a tender sympathy for their wretched and perishing condition, determined him to take up his abode with them, for the purpose of leading them into the way of eternal life.

Of the success which may have attended the exertions of Mr. Edwards at this new station, no accounts have, as yet, been communicated. We must, therefore, revert to the promulgation of the gospel in Caffraria, with which we shall close the present chapter.

At Wesleyville, Mr. W. Shaw had not only the pleasure of instructing many of the natives, both children and adults, in the schools which he established, and of explaining, in his ministerial capacity, the way of salvation by Jesus Christ; but, after some time, he was enabled to transmit to the committee some highly interesting particulars relative to the conversion and peaceful departure of a Caffre; who died towards the close of the year 1824, and who may be considered as the first fruit of this promising mission.

Hobo, the individual here alluded to, was the grandson of a Gonaqua chief, and, at the time of his death, appeared to be about thirty-five years of age. "During a period of peace," says Mr. Shaw, "about twenty years ago, he, as well as many other Caffres, engaged in the service of the boors, by which means, being young, he acquired a kind of broken Dutch; but it does not appear that, while among the colonists, he learned any thing respecting his Creator. On leaving the service of the boors, he returned to Caffraria,

where he followed the customs and depraved practices of his countrymen. The Caffres are a hardy race, and frequently take such liberties with themselves, as would inevitably destroy the lives of Europeans: it is not unfrequent to see them, while in a state of the most profuse perspiration, plunge into a pool of water, with impunity, merely for the purpose of cooling themselves. They, also, often lie down under a bush, and sleep, during the heaviest rain; and if their kross, or cloak, happen to get wet, they thoughtlessly roll it up till night and then sleep in it. Hobo, in consequence of the last-named kind of imprudence, brought upon himself a disease of the lungs, which proved a constant trouble to him, and at length terminated his mortal life. A short time after our mission commenced here, he came to the place, with the view of obtaining some medicine from us, for all the Caffres have a high opinion of the power and efficacy of the Englishmen's medicine. On leaving the village, and imprudently attempting to ascend a path, up a craggy and steep hill, his progress was suddenly arrested by the bursting of a blood-vessel in the lungs. A large quantity of blood issued from his mouth, and the Caffres around him immediately fled; as they invariably do, at the sight of affliction, especially where the unhappy sufferer happens, from weakness, to faint and fall. One of them, however, came and apprised us of the circumstance, and with some difficulty we prevailed on some of the workmen to remove him to a small hut belonging to us. Here he was taken care of, and, in a few days, was able to come out and hear the gospel. About this time, I reminded him that he ought to take up his residence at the station, and that his detention on the spot was, no doubt, a special warning and call from God, to take up his abode in that place, where he might 'hear words whereby he should be saved.' He said he was constrained to think so; and, a few days afterwards, his interesting family came to the station, with some milch cows for their subsistence. From this time to the period of his death, Hobo was a constant attendant on the means of grace, never being absent but when his severe afflictions prevented his attendance.

"It would appear that a work of grace was begun in

his heart, some time before I knew of it; for although I was, on several occasions, much gratified by his remarks on religious subjects, yet I was not aware until about six weeks before his death, that he was seeking the Lord with earnestness. On my then seeing him, I was fully convinced that he understood and felt much more than he knew how to express intelligibly. I cannot introduce here the particulars of the conversation which we all had with him, at various times; but from the whole, we were satisfied that he was a humble penitent, that God 'led him by a way which he knew not,' and that he was admitted to a state of acceptance with God, through our Lord Jesus Christ. On one occasion, especially, I remember, that finding he could not express in his broken Dutch, with satisfaction to himself, what he felt, he suddenly began to enlarge in the Caffre language, with evident emotion, and desired the interpreter to inform me, among other expressions, that he was 'now become a child, and God was his Father.' He was always glad when any of us called to see him, because he evidently relished our conversation respecting divine things; and, in particular, he seemed to regard our praying with him, and singing hymns in his hut, as a great privilege. It was gratifying to see how much his heart appeared dead to the things of this world: he would not allow the natives who visited him to speak about worldly affairs; and on one occasion, when some were talking respecting beads and cattle, he said, 'What have I to do with beads and cattle? My heart has forsaken them. I think alone of God.' He used frequently to speak to the people on the necessity of their attending to that 'great word,' spoken by the missionaries; and there is no doubt but that his exhortations had some effect. He reproved his friends for weeping on his account. I was once present when his eldest son, a fine youth of about thirteen years of age, cried and sobbed in a most affecting manner; but it was still more affecting to hear the dying father say, 'Do not weep for me; I am going to heaven, to the blessed country.' He charged his wife and children not to leave the station at his death, but to remain and attend to the word preached by the missionaries; he also enjoined his wife, as she lived at 'God's place,' not to

conform to the Caffre custom at his death, of separating herself from society, and living on the mountains, or in the jungle, for a month: which injunction was strictly regarded. Perceiving his end to be near, I deemed it right to dispense with the usual probation, and resolved at once, to initiate this converted heathen, by the sacred rite of baptism, into the church militant, previously to his joining that 'innumerable company who have washed their robes in the blood of the Lamb,' and who compose the church triumphant in heaven. Never shall I forget the solemn season, all the circumstances of which were peculiarly interesting. We were assembled in a smoky hut, with about a dozen Caffres, for the purpose of administering, for the first time on this station, a rite instituted by the divine Saviour, to a poor dying Caffre; who, with tears in his eyes, confessed, in simple language, his faith in our Lord Jesus Christ. Not many days after his baptism he died, and was buried after the manner of the English, in the burial ground belonging to the station; and many tears were shed by a considerable number of natives who stood by the grave, and heard the exhortation that was addressed to them on the importance of being prepared to die. Some of the last words the deceased said to me were, 'I thank God that he sent the missionaries, to teach me the way to heaven.' If no other effect should be produced by this mission than the salvation of Hobo, it will, in my opinion, be an abundant reward for all the money expended, and all the time and labour that have been bestowed upon it."

In the beginning of March, 1825, an inferior chief, named Galeba, in the neighbourhood of Wesleyville, experienced a remarkable preservation, which was the means of introducing him to Mr. Shaw, and, it is hoped, proved instrumental in leading him to an acquaintance with that God whose watchful and wonder-working providence delivered him from destruction. Having, in one of his hunting excursions, fallen in with a very large elephant, he ventured to attack him single handed; but, after throwing several spears, he was pursued by the infuriated animal, and his feet being entangled in some brushwood; he fell, apparently an easy prey to his vindictive enemy. At this perilous crisis,

he dexterously crawled under the belly of the elephant, and whilst the huge beast was bending his knees, for the purpose of crushing his assailant, the man slipped aside, and thus avoided instantaneous death. He now lay close to the animal's body, but near his hinder legs, to avoid being seized by his trunk, which was frequently turned in that direction, but happily had been disabled by one of the hunter's spears. At length, by a sudden stroke of the elephant's hind leg, the chief's arm and two or three of his ribs were broken; but he finally bounded away from the animal, which gazed after him, without attempting to follow. Galeb's people, on hearing of the circumstance, proceeded to the spot, and succeeded in killing the elephant.

A short time afterwards, the chief, whose arm had been unskilfully set by some of his countrymen, applied to our missionary for medicine and surgical assistance; and, on that occasion, Mr. Shaw reminded him that the wonderful escape which he had experienced was a convincing proof of the existence of a God, whose providential care watches over all his creatures. "Yes," he replied, "I am now convinced that there is a God, and that if he had not interfered on my behalf, I must inevitably have been destroyed." He was then instructed in the duty of serving that adorable Being by whom his life had been so signally preserved; and the serious attention with which he listened to the word of exhortation seemed to encourage the hope that the word which vibrated on his ear, also found a passage to his heart.

The mission at Wesleyville having been strengthened by the arrival of Mr. Whitworth, it was resolved by that gentleman and Mr. Shaw, to plant, if possible, the standard of the cross in some of the districts further up the coast; and, accordingly, on the 31st of March, they commenced a journey towards the Tambookie country, in company with a number of their native hearers, for the purpose of ascertaining the dispositions of the different Caffre and Tambookie chiefs, with regard to receiving missionaries for their respective tribes.

Our travellers set out on this interesting tour about two o'clock in the afternoon, expecting to arrive at the re-

residence of a chieftain named Dooshani, at sun-set. It seems, however, that they had completely mistaken the length of what they considered as their first stage; for, after travelling till the approach of night, they found they were still at a considerable distance; and, as their people were unwilling to proceed in the dark, they were under the necessity of taking up their residence with an old man named Jaga, the master of a kraal belonging to Dooshani. Here they were received with much kindness, a native hut being swept out and prepared for their accommodation. Mr. Shaw addressed the people, about thirty in number; and though this was the only discourse which many of them had ever heard relative to the living and true God, they not only listened with the utmost seriousness and attention, but, at the close of the service, they retired into the bushes, to supplicate the mercy of Him whose word had, for the first time, sounded in their ears.

At this place they were detained, by the rain, till the afternoon of the 2d of April, when they resumed their journey, after ascertaining that Dooshani was not at his usual residence, but at a place contiguous to the abode of his father, Islambie. After crossing the Buffalo River, they reached some deserted huts, and took possession of the best of them. The owner and his wife having seen them approach from another place at a distance, immediately went to them, with a supply of pumpkins, sugar-canes, and milk, and some lighted wood to kindle a fire. "After taking some tea," says Mr. Whitworth, "we held our evening devotions, to which our host and his wife appeared very attentive; and when we had concluded, we observed one of our interpreters explaining, in the most emphatic manner, the nature of our religion, and earnestly exhorting them to begin to pray to that 'great captain,' of whom they had just heard."

The next day, about noon, our missionaries arrived at the temporary residence of Dooshani, and, on riding to his cattle kraal, perceived an elephant's tail hung up, as the symbol of his rank. They were, soon afterwards, introduced to the chief; and, after expressing a wish to spend

some time in conversation with him, they were conducted to a hut, which seemed to be appropriated to the use of strangers, but open on all sides to the weather.

"Here," says Mr. Whitworth, "after the common and troublesome formalities of an African meeting;—having pacified the frightened children,—entertained the inquisitive women,—and distributed small presents to the men; we told Dooshani that we wished to explain the purport of our visit. He said, that since he had been at the school, (referring to a visit he had made to Wesleyville, a few months preceding,) he had seen it was a very good thing to have teachers among them, and therefore, he would call for his principal captains, in order to consult with them. This caused an interval, when a basket of thick milk was set before us; of which we partook freely; and soon afterward, there came some boiled meat in an earthen pot, but without knife, fork, plate, bread, or any vegetable. Before we had finished our repast, we noticed, at a little distance, a court of justice, which was held over a woman, charged with having bewitched her daughter. The case was this: a young woman was sick; the old women who usually attend on these occasions to dance and use their enchantments, having tried their skill in vain, declared the patient to be bewitched. A man, who was said to know all things, charged the mother with the crime. The court sat in the open air, and Dooshani in the midst. The accused woman sat at a distance, and was interrogated and examined on the charge by a person appointed. She appeared eloquent in her self-defence, and asked how it could be supposed that she, a mother, would bewitch her own daughter? The result of the trial, however, we did not learn.

"The next morning, about nine o'clock, I preached to Dooshani's counsellors, and others, on the Creation, Fall, and Redemption of Man; and, though one of the old men said, it would ruin them to attend to these things, as their children would neglect the cattle, the council met after the sermon, under the shade of a tree; and, after a deliberation of about four hours, they came in due form to our hut, with Dooshani at their head. Having seated themselves around us, the chief said, 'The country is before you; you must

choose a place where you will sit down; our manners are so different from yours, that we cannot choose for you; but you must choose, and fix where you please.' We replied, two things must be distinctly understood: first, whether they would receive, protect, and be kind to the missionaries; and, secondly, where Dooshani himself would positively settle; as the missionaries would prefer living with the captains. He replied, that if a teacher came, he would be kind and protect him, and he would positively live on his old place. The matter being so far settled, we left Dooshani's place, and rode two hours about twelve miles east, over a fine country, in order to reach Islambie's in time for evening preaching; a messenger having been sent before by Dooshani, to explain the whole matter to his father.

"We found the old man sitting at the door of his hut, nearly blind, being supposed to be eighty years of age. He is said to be a tyrant over his people, and our interpreters were evidently afraid to talk with him. After the common introduction, we sat on the ground, in perfect silence, till a man showed us a hut. Mr. Shaw sent Kotongo to say that his son (a familiar mode of address,) asked for sweet milk; we also sent word that we wished to preach God's word in his house. Permission was immediately granted, and the house was soon filled. A Caffre hymn being given out, it was observed that Islambie sung aloud, after which he heard the important truth that the Son of man is come to seek and to save that which is lost. After the service, we gave him our presents, and told him our errand. Whatever might be the old man's feelings, or motives, we know not; but joy glistened on his furrowed cheeks, and he replied, that the great news which he had now heard, was too great for Caffres, who were so blind, deaf, and stupid, that we could never make them understand. When we replied, that it was God's work to give them a heart to understand, and ours to use the means; and that as he had put it into our hearts to bring them the great word, we had no doubt but that he would give them his Holy Spirit to make even Caffres understand it; he answered, 'the land is all before you; choose for yourselves, where you will live. I am old, but my children are young, and they shall all learn of you.'

Then, with joy glistening in his eyes, he said, 'Geika has a school, Enno has a school, Oato has a school, and now Islambie and Dooshani will have a school—this is very great!' Thus finished the business of this interesting day.

"The following day we proceeded to Hoosha's kraal on the Quataka, where we arrived at six o'clock. After we had refreshed ourselves with tea, we were surrounded with the people, who had returned from a dance. A circumstance occurred which gave Yosep, one of our interpreters, an opportunity of explaining the ten commandments, which he did with much zeal. At the close, he told them that we were not captains, like other travellers who had visited them, but teachers, and that we preached God's word wherever we went.

On the 5th, our travellers proceeded to the Kayl, which they passed about nine o'clock in the morning; and, before six in the evening, they arrived at the kraal of Kamakasha; in the vicinity of which they saw about forty acres of fine corn fields, in a continued range. "The round hut allotted to us," says Mr. Whitworth, "was nine feet in diameter, and the height in the centre five feet, but it was exposed to the wind and weather on all sides. We held service in the master's house, which was large and better than usual. It held about fifty persons, while we explained the things of God. One man said that he, his friends, and their wives and children, would come to Wesleyville, that they might learn these things; and the master said, he would visit the place. Yosep was teaching him how to pray. 'If you want an ox,' said he, 'you know how to ask your captain for it; so, if you want any thing of God, you must ask it of him in the same way.'

"In two hours and a half, the next morning, we reached Hinga's place, beautifully situated at the head of the Goowa, and about twelve miles from the place we had left. The village contains thirty houses, but there are several others within about a mile. Hinga was at a distance, but a messenger was instantly dispatched to inform him of our arrival. As the chief was away, no man presumed to speak to us; but while sitting under the shade of a tree, adding some new words to our vocabulary, a basket of milk was

brought to cool our thirst. Asking if we should pay for it, we were answered, 'No, this is a great man's place.' Shortly after, seven of Hinga's wives came, who saluted us as chiefs. They then sat a few minutes at our side in silence; but on hearing that the great man was coming, they all retired. Hinga appeared, shook hands cheerfully, sat a few minutes, and then walked away. At a short distance, under another tree, was assembled a court of justice, consisting of forty persons.

"In the afternoon, a messenger came to say that an ox was ready for our use. Our men immediately slaughtered it, and a company of Tambookies present begged the entrails, which, to our astonishment, they devoured in about five minutes. Having waited six hours, we received a message from Hinga, saying, that he was angry with his people for not having provided us with a house sooner, and he had been too much engaged to attend to us, but that a house was now ready.

"At sun-set, a man proclaimed aloud the transactions of the day, which seems to be the usual custom, ending with 'Our captain is a great captain! When the white men came to see him, he received them kindly, and gave them an ox to eat.' We took an opportunity of preaching to a large company of Tambookies in the afternoon, and at our evening service, Hinga was very attentive. We afterwards made him the usual presents, and explained the object of our visit; but he said he could not answer till he had consulted his great men.

"On the 7th, we received a message from Hinga, that as he was now busy making up the last instalment of cattle for his Tambookie wife, and would have to assemble his council to consult on the purport of our visit, he wished us to stay with him a few days. A violent storm of thunder and rain having set in, our people manifested some discontent, and the night proved very comfortless; as the rain beat into our hut at every point, a stream of water ran over the ground, and we could not keep ourselves dry. The next day, however, we were glad to hear that Hinga had assembled his chief men. In the afternoon, they waited on us in due form, when we stated in full the object of our

visit, to which Hinga replied, 'The word is a great word, and a good word, and I love it, and I am sure it will be a good thing for my people.' After some conversation among themselves, he said, with evident signs of approbation, as Geika, Oato, and Islambie had received missionaries, he would consult them, and then send us a final answer. This was evidently meant to be a mark of respect to them, and a tacit reproof for their not having consulted him.

"Having left Hinga's place early in the morning of the 9th, we proceeded through a remarkably dense population, there being often six or eight large kraals or villages in the course of a mile. The next fifteen miles were over a fine flat grassy country, but without inhabitants, and apparently with little water. We then entered the Tambookie country, after a ride of forty miles north, and reached the abode of Vossani, who being from home, a messenger was dispatched to inform him of our arrival.

"The next morning the sun shone upon our first Sabbath in the Tambookie nation; and a sermon was delivered to the natives in the morning, on 'the Son of Man is come to seek and to save that which is lost.' Most were attentive, and seemed interested; but some men at a distance danced; sung, and threw themselves into singular attitudes. At one o'clock, we were informed that Vossani had arrived; and at two we were introduced into his presence. The house, if we may give it that name, was full of people, so that they excluded the little light which otherwise would have entered at the door. We sat on the floor, and remained in silence for a time, when an old man, who seemed to be the chief counsellor, inquired who we were? whence we came? what news we had to communicate? and what was the object of our visit? After receiving an answer to each of his questions, he proceeded: 'Is this the news that you will teach? And what songs will you sing? Is the great word you teach a new or an old one? Was it given to you or your fathers? How did you derive it from them? How did God give it to them? Have your great men sent you? Have your fathers sent you? It is a great word, and we will receive it, when the other great captains have received it?' We answered, 'All the other great captains have received

it, as Geika, Enno, and Oato, or wish to receive it so soon as teachers can be sent to them, as Dooshani, Islambie, and Hinga: and now we are come to see if you will receive a teacher, and give him a place to live among you, that he may build a house and a school, and teach you and your children the word of God.' After a short silence, they promised an answer in the evening. During this interval, we were struck with a singular apparatus and method of smoking, the effect of which, our interpreters told us, was to enchant us, that we might not injure them. One end of a hollow stick was fixed nearly at the top of an ox-horn, on the other end was placed a pipe full of daká. On the floor stood a trough, hollowed out of a tree, five feet long, by the side of which was another hollow stick, of the same length. Then began the operation of smoking, by filling the horn with water, placing it to the mouth, and with great efforts drawing the smoke down the stick, through the water, into the mouth, retaining the smoke in an unaccountable manner; they again filled the mouth with water, and spirted both with great violence through the long hollow stick into the trough, which made a singular noise, as if they intended to frighten away the evil influence which we might exert upon them. This they continued to perform in rotation. O! how little did they know, that instead of injuring them, we were the messengers of peace and salvation to their benighted land!

"At four o'clock, we again assembled the people for worship; and at sun-set Vossani and his principal chiefs visited us in our hut, and said, they were sure that what they had heard must be the great word of God, and, therefore, if a missionary came, they would give him a place to sit on among them, and they would hear his word. We gave them reason to hope that they might receive a teacher before they could sow and reap, the next year.

"We felt thankful to God that he had enabled us to preach the Saviour of men through Caffraria, and to the first tribe of the Tambookie nation; and we ventured to indulge a hope that the time would soon arrive when all, these nations which now sit in darkness shall see a great light, and when the glory of the Lord will shine upon them."

In consequence of the representations made by the brethren on their return from this interesting excursion, it was determined that one, at least, of the fine openings which had been presented to their notice, should be occupied as soon as possible; and at a district meeting held in Albany, in the month of May, 1825, Mr. Kay was appointed to this service. To him, therefore, we are indebted for the following particulars, as being the most recent intelligence of the Wesleyan missions in South Africa.

"We arrived at Wesleyville," says this missionary, "on the 26th of June, and found brother Shaw and his family well and happy, amidst their black society. After spending a day here, to rest our horses, and transact various business, we proceeded to visit the chief Islambie, accompanied by brother W. Shaw. We arrived at the old chief's residence early in the afternoon of the 2d of July, and having unsaddled our horses at a short distance from his hut, we continued to stand aloof for some time, expecting that he would send a message of inquiry. We were at first told, that he was out in the fields, tending his cattle; but we soon discovered that this was a mistake. Observing, however, that he neither came nor sent to us, we went up to him, and, after saluting him, took our seats on the ground by his side. Seeing this, he appeared much pleased, and shook hands with each of us; at the same time sharing amongst us a piece of boiled meat, which his servants had just brought in for his use.

"We had not sat long, before he requested to know what news we had brought; and, after making a few preliminary remarks, it was stated, that having obtained the sanction of his excellency the governor, we were desirous of establishing a mission in some part of his territories; and that, with this view, we were come to know his mind fully upon the subject, and also to learn what part of his country would be most suitable and convenient, both for him, his people, and us. To this he replied, 'Your intentions are good; and I am thankful to hear of them. But my country is not good enough for you; and, what is still worse, my people are too bad to learn. What teacher would come amongst them?' Here the interpreter informed

him that I was ready, and anxious to come, in order that I might tell them of the things of God, which would tend to their improvement and salvation. 'Where,' exclaimed he, 'does that man (God) live?' This question is one which the Caffres frequently ask; and in such a way, as at once to show the awfully ignorant state of their minds.

"The next afternoon, which happened to be the Sabbath, the chief sent to us, saying, we might hold service in his hut, and that the people were then at liberty, the council having broken up. We immediately went; and, upon entering, found a goodly company of men, women, and children. Brother Shaw commenced by giving out a hymn, which the interpreters sang; and all continued very attentive, while I related to them the news of salvation.

"The service being ended, we availed ourselves of the opportunity, while all the inferior chiefs were present, to ask Isambie, whether he had come to any decision relative to our proposals. He evaded the question for some time; but subsequently told us, that he had merely done this to hear what we should say; adding, 'The thing is determined, and you have nothing to do but to select a place; for the land is before you.' Here he expressed some degree of fear, that we were only 'mocking him;' and that as soon as we left him, we should forget the subject. We assured him of our sincerity, however, in the strongest terms; and he appeared to be fully satisfied. Then leaning forward upon his staff, with his eyes fixed on the ground, he expressed himself as follows: 'I see strange things to-day! I am old, and unable to help or defend myself; but to-day, I get a great captain: to-day, I have got an ear: he shall be to me also for eyes! To-day, I see that I have friends in the world! I have been an earth-worm; but to-day I creep out of the hole!' Addressing himself to those around him, he continued, 'Like wolves and wild dogs, we have been hid in dark places, but to-day we are called men, and see the light!'

"One of his chief counsellors now arose, and harangued the company with great fluency, and with still greater energy; congratulating all present, upon the day which now dawned upon them and their children; at the same

time observing, that he hoped we were not 'mocking them.' I again assured them, that this was far from being our intention: on the contrary, we merely waited to hear all they had to say respecting this matter, after which, I should return home, and immediately prepare to come amongst them. Hearing this, he proceeded in a strain of language, expressive of more gratitude than we could possibly have expected from a heathen. He concluded his speech by charging the old chief to protect, and take care that no harm befel me or my family: adding, 'the name of Islambie is great, but his character is bad among all the nations; who, however, shall now see what he is.'

"On the 7th, we were conducted, by Dooshani and his brother Kye, the sons of Islambie, to the rivulet Umkangisa; the banks of which had been mentioned by his father, as an eligible spot for our purpose. The land is high and rich; the water is good, and evidently permanent, being a collection of springs, whose different streams find a channel in the centre of a fine valley, down which the main stream runs through a rocky bed; hence it can never be liable to that absorption to which the rivulets in this country are generally subject, from having sandy beds. It discharges itself into the Buffalo, which constitutes one of the principal rivers in Caffraria.

"Two days afterward, we returned to Wesleyville, and held a special district meeting, in which it was agreed that our new station (its site being contiguous to one of the highest peaks in the country) should be called Mount Coke, in memory of that great and indefatigable missionary, the late Rev. Dr. Coke. O! that we may all be influenced with like burning zeal for the glory of God, and the salvation of souls."

CHAPTER IV.

Mission in New Zealand.

Undaunted by danger, the heralds of grace
Go forth to a savage, a cannibal race;
With fortitude arm'd in the cause of their Lord,
And anxious alone to diffuse that "great word"
Which gives to the world a divine revelation,
And points ruin'd sinners to Christ for salvation.

ON the 1st of January, 1822, the Rev. Mr. Leigh, who had for some time been stationed in New South Wales, sailed, in the brig *Active*, from Sydney, with the design of commencing a mission among the inhabitants of New Zealand; and, in about three weeks, he arrived safely at one of the stations of the church missionaries, to whom he had a letter of introduction from the Rev. S. Marsden.

The country was, at this time, in a distracted state, in consequence of the sanguinary wars conducted by Shunghee; and, in a conversation with that chieftain, our missionary was warned not to proceed to Mercury Bay, or any place in the vicinity, as the inhabitants were about to be exterminated. The savage warrior, however, who was marking his progress by slaughter and devastation, and who, on one occasion, boasted of having drank the blood of an adverse chief, seemed perfectly willing that Mr. Leigh should commence his intended labours, and recommended, as a suitable station, a place called Ho-do-do, near the North Cape, about a hundred miles from the church establishment. The chiefs of this district, being apprised of Shunghee's wish, came to our missionary at the Bay of Islands, and assured him it would be "very good" for him to reside among them after the termination of the war. Two other chiefs, also, paid him a visit, for the purpose of persuading him to live with them; and the natives in the villages which he occa-

sionally visited seemed very friendly, and appeared much pleased by their intercourse with him.

"My chief business," says Mr. Leigh, "at this time, was to perfect myself in the language, and to instruct the natives to read English. In these exercises, I have had children and parents, at the same time, repeating their lessons with the greatest attention and desire to learn; and those who had begun to read, and to whom I had given books, were frequently seen teaching each other, early and late, in the open air. For several weeks, I visited the children and their parents by the sea-shore, and, collecting both old and young, formed them into a circle, and then began myself to pronounce a letter, and to spell a word; when they all repeated after me, both letters and words, for half an hour together. Indeed, I have always found the New Zealanders willing to listen to any subject; and I have no doubt but the English language may be introduced among them without much difficulty."

One evening, in the month of August, our missionary went to a native hut, to spend the night. Previous to retiring to rest, he introduced the subject of religion, and whilst pointing out to his untutored auditors the only legitimate object of divine worship, his observations appeared to excite considerable interest in a heathen priest, who happened to be present. The subject, indeed, appears to have occupied his thoughts even during the hours of sleep; as he returned to the hut, early the next morning, observing, "that the white man's God had appeared to him in the night, and had spoken good to him."

It seems that the priests in New Zealand are, in some instances, the executioners of criminals. "I, one day, met with a priest," says Mr. Leigh, "who directed my attention to a place where lay the bones of a young woman. He said he had killed her for accompanying a sailor to a ship, which was contrary to his order; and that after he had put her to death, he gave her body to his men, who ate it near the place where her bones were now strewed! And, at a short distance, he showed me another spot, where lay the bones of a man whom he had killed for stealing potatoes. Among themselves theft is punished with death; but not if

they steal from persons of another nation, or from their enemies."

Many affecting instances occurred; in conversing with the natives, to demonstrate the grossness and absurdity of their ideas relative to the immortal soul, and the Supreme Being. A young man having been taken ill, in one of the villages, tea and bread were sent to him, by the Europeans, from time to time; but when he himself seriously thought that he should die, he observed to the person who conveyed those articles to him, that he should not eat the bread at that time, but would save it for the subsistence of his spirit, after it had left the body, and during its journey to the North Cape. Another young man, who was far gone in a consumption, asked Mr. Leigh, if the white man's God were a good God; and, on being answered in the affirmative, he observed, that the god of the New Zealanders was a bad spirit, who ate their inside, and made them extremely ill. "Besides," said he, "our god gives us no such bread, and clothes, and houses, as your God gives you."

Whilst we sigh, however, over the ignorance and misconceptions of these poor heathens, it is pleasing to discover an occasional gleam of light penetrating through the thick darkness, and encouraging to hear from the lips of such rude savages, an acknowledgment of the goodness and power of the living and true God, to whom the faithful missionary longs and labours to direct their attention.—A sick chief was, one day, asked by a European visitor, whether he ever prayed for the restoration of his health. "No," he replied, "we have no *good* God to address:—our god makes us sick, and kills us, but gives us nothing. Yours is a good God, who hears you when you pray, and bestows good things upon you. Pray for me, and I shall get well. Yours is a good God. Teach us to know him; for New Zealand people know nothing that is good."

As a proof of the attention with which Mr. Leigh was heard by the New Zealanders on subjects of a religious tendency, he observes, that on visiting a number of natives who were planting potatoes on the last Sabbath in August, he conversed with them, in their own language, on the evil of working on the Lord's-day, and earnestly recommended

that, in future, both they and their slaves should rest on Sundays. After a short discourse on this subject, the people said they would work no more on the Sabbath, but rest until the day after; and this promise seems to have been observed.

In the month of December, Mr. Leigh witnessed one of those painful scenes which too frequently occur in New Zealand; one of the native tribes having killed and eaten some slaves within view of Rangahoo. A mother and son had been taken as slaves in war; but the former having been given to a tribe in the Bay of Islands, the young man was killed and devoured, under an apprehension that he might endeavour to escape and join his parent. An interesting young woman was, also, murdered and eaten the same evening, in consequence of having committed some trivial offence.

Whilst the heart of our missionary was deeply wounded, however, by an occurrence so revolting to humanity, he derived some encouragement from the willingness with which the natives, both young and old, continued to receive instruction, and the rapid improvement which, in some instances, they displayed. Speaking of one of his visits to a native village, he says, "Mrs. Leigh and myself had a considerable number of children and adults, who repeated their lessons with perfect ease, and gave us great satisfaction. One of the adults, who must have been seventy years old, sat among the children, and repeated the lessons with as much eagerness as any of them. And an old woman, whom we supposed to be eighty years of age, was very earnest in repeating some prayers, and observed that it was a good thing to read or pray.—Many of the children can nearly repeat the Lord's prayer and the ten commandments; and on some occasions, when I have been prevented from visiting them for a couple of days, several of them have come to my lodging to ascertain the cause of my non-attendance, and have said, 'Mr. Leigh, why do you not come and teach us to read and pray?'"

On the 10th of April, 1823, our missionary visited Hodo-do, in Doubtful Bay, accompanied by the Rev. J. Butler, two Europeans, and five natives. "We left Rangahoo,"

says Mr. Leigh, "in the Rev. J. Butler's boat, about eight o'clock in the morning, and reached Doubtful Bay at midnight. We had with us a native, who assured us that he was well acquainted with the place; but, to our great disappointment, we found, after our arrival in the Bay, that he knew nothing about it. This induced us to go ashore; and, after we had made a fire, refreshed ourselves, and offered up our prayers and praises to God, we laid down upon the ground, and slept for two or three hours. As soon as the day began to dawn, we arose, prepared breakfast, and had prayers with our natives. After preparing the boat, we set sail, and put to sea, not knowing where to go. We had not sailed more than half an hour, however, before we discovered an opening in the land, towards which we steered; and, after proceeding a few miles up a river, we met with a native, from whom we received the intelligence that we were proceeding in a right direction. The distance we had to go up the river was twelve miles, and, as the tide was ebbing, we found it very difficult to proceed. At noon, however, we arrived at the village, where the sister of Shungbee, who resides there, received us with a shout of joy; we being the first Europeans that had ever visited the place." Much conversation was held with the natives; but nothing seems to have transpired connected with the establishment of a mission on this spot.

After his return from this excursion, Mr. Leigh was joined by Messrs. Turner, White, and Hobbs, who had been sent out by the committee, to occupy such station or stations in New Zealand, as might appear most promising; and, after mature deliberation, a spot was chosen for their future and permanent labours at Wangaroa, on the river Thames, to which they gave the name of Wesley Dale. Mr. Leigh, however, was soon attacked with a severe illness, which compelled him to leave this station for New South Wales, in order to obtain medical advice; Mr. White was, also, for some time absent; and the situation of Messrs. Turner and Hobbs was, on some occasions, extremely trying, as will appear from the following intelligence, communicated by the former of these pious missionaries:—

"The chief named George professes to be our friend,

but he sometimes occasions us considerable trouble, and, in fact, we have more to endure and dread from him, than from any of the others. One day, in the month of November, he came and drove away all the natives whom we were employing; used ill language to Mrs. Turner; threatened to knock down our house; and said we should not remain at the station. We were not daunted, however, by his menaces, knowing that all he wanted was to get something from us. When he saw that we remained unmoved, and that he could not accomplish his design, he expressed a wish to be reconciled, and said, that his anger was all gone.

“On another occasion, two of the chiefs behaved extremely ill; and one of them, because I would not comply with his unreasonable demands, struck the door several times, and threatened to demolish the house. Three other natives (one of whom was a principal priest,) took away, by force, three of our spades, with which we were working; and five days afterward, I experienced the most severe trial I had hitherto been called to endure. One of the principal chiefs brought us a pig, for which I had paid him beforehand; but he now demanded a second payment. At first, I refused to give him any thing, but at length I gave him an iron pot, which was what he wished for. No sooner had he got this, however, than he wanted a frying-pan also; and on my refusing to give it him, he fell into a violent passion, and literally dashed the iron pot to pieces. I then went and left him, but he followed me with all the rage of a fiend, pushed me about the bank, and even pointed his musket twice, as if resolved to shoot me. Mr. Hobbs now came up; but he continued storming and threatening, and said, we merely wished to make the New Zealanders slaves, and gave them nothing but prayers, on which he poured the utmost contempt. After stating that he did not want to hear about Jesus Christ, but that the best proof of our regard would be shown by furnishing him with muskets, powder, &c., he left us, and went back to the house; where he threatened to kill Mrs. Turner and the female servant, and said he would soon serve us all as he did the crew of the *Boyd*. These menaces so completely terrified the poor girl, that she came screaming towards me for assistance;

and I, at first, supposed that he had taken advantage of my absence, and had killed my wife and child; but when I got to the house, I found all well. He had entered the stores, and taken out several articles; but Mrs. Turner, who was providentially unmoved by his threats, got them from him, and put them back. After some time, his fury abated, and he quitted the house; leaving us to bless God for his preserving care.

“About ten o'clock the next morning, we were informed, that the heads of a small tribe not far from us had killed one of their slaves, and were preparing to eat the body. I accordingly went to the place where the chiefs were assembled, and, at first, they appeared glad to see me; but on my going towards the fire, and asking what they were roasting, confusion, guilt, and shame, were immediately depicted in their countenances. God only knows what were my feelings, when I saw a human being laid at length, and roasting between two logs, which they had drawn together for that purpose! On my telling them that the great God was very angry, and that my heart was deeply wounded at witnessing such a scene, they attempted to palliate their crime, by stating, that the victim was but a slave, whom the *atua*, or god, of New Zealand had eaten until he was dead, and that they were only burning his remains. I asked one of them if they would permit me to bury the deceased, and he replied, they would, provided I gave them an axe. This I declined, but immediately returned home, and brought Mr. Hobbs and another person to witness this awful scene, and to inter the body, if we could procure it.

“On our way back to the place, a boy described the manner in which they had put the unfortunate slave to death, by striking him repeatedly on the forehead with an axe. On our arrival, therefore, we charged the murder of the man upon them, which, now they found it was made public, they did not deny: but, by way of extenuating their guilt, they said that he was old and troublesome, and they had killed him, that he might not trouble them any longer. A considerable number of persons had now gathered around us, and we endeavoured to improve this awful circumstance for their good. Some appeared to be impressed with what

was said on the subject, but others seemed to glory in the deed. We succeeded, however, in obtaining the unconsumed remains, which we committed to the grave."

A short time afterwards, our missionaries witnessed another instance of the cruelty of this savage and untutored people. An active intelligent girl, for divulging some secret, was severely cut, by her master, on the right cheek, on the back of her neck, and on the thumb and fore-finger of her right hand, which were nearly severed. Messrs. Turner and Hobbs conveyed her to their residence, where they washed her wounds, and bound them up as well as they were able; deeply sympathising with her calamity, and fervently praying for the diffusion of that divine grace, which is all-sufficient to allay the angry passions even of the infuriated savage, and thus to transform the lion into a lamb.

In the summer of 1824, Messrs. Bennet and Tyerman, the gentlemen sent out by the London Society, as a deputation to examine the state of the missions in Otaheite and the neighbouring islands, were desirous of calling at New Zealand, in their way to Port Jackson. But whilst their vessel (the Endeavour schooner,) was lying at anchor at Wangaroa, a circumstance occurred which threatened to be productive of the most tragical consequences. The subjoined particulars are extracted from the Sydney Gazette of August 26:—

"Mr. Dacre, with some other persons, had gone up the river in a boat to the missionary station at Wesley Dale, leaving the gentlemen of the deputation, Mr. Threlkeld and his son, and some of the crew, on board. The natives, who at the mouth of the harbour are as savage and barbarous as ever, thickly crowded the deck of the little vessel. After a short time, several thefts were found to have been perpetrated. An attempt was then made to clear the deck, in effecting which, one of the natives fell overboard from the bows. Supposing that their countryman had been thrown overboard, the shores resounded with the hideous alarm of war;—and the deck was presently thronged; the savages armed themselves with axes, billets of wood, and whatever else their hands could grasp. Not one of the passengers or crew on deck could stir; as an attempt at re-

sistance would have been followed by death. The cries of 'We are dead!'—'It is all over!' burst forth from every tongue. Some of the monsters *felt* the bodies of our affrighted countrymen, and seemed intensely delighted; while others held the uplifted axe, anxious for the signal to give the blow! Mr. Threlkeld prepared himself to receive the impending club, that he might the more easily be dispatched, whilst his little boy, with affecting simplicity, inquired whether it would hurt them to be eaten? Mr. Bennet awaited in silence, but with unshaken confidence in the hopes of a better world, the stroke that would lay his body low. Mr. Tyerman, though confidently looking forward to the glorious realities of eternity, still felt it his duty to speak in a friendly manner to the savages. All on board, though certain of death, prepared to meet the shock with heroic fortitude, excepting the poor cook, who, rather than be devoured, thought of appending shot to his feet, and leaping overboard! While in this state of suspense, the vessel's boat hove in sight, and with it a ray of hope inspired every breast. The natives, too, shrunk back, and presently relaxed in their ferocious appearance. The boat came alongside, containing the chieftain George, and the Rev. Mr. White. The latter, with amazement and gratitude, saw the destruction from which all on board had so narrowly escaped, and addressed the savages upon their conduct; whilst George exerted all his power and influence, and the people soon dispersed."

After this providential escape, the gentlemen of the deputation visited the station at Wesley Dale; and, on their arrival at Sydney, in New South Wales, they kindly addressed the following communication to the committee of the Wesleyan Missionary Society in London:—

"Though the time we spent with your friends at Wangaroa was short, it was to ourselves truly pleasant and highly interesting; and animated us with the lively hope that God is about to do some great thing for the people among whom they dwell. We formed a high opinion of the piety, the good sense, and the missionary talents of the Rev. Mr. Turner, and his coadjutor in office, the Rev. Mr. White, and also of Mrs. Turner. They appeared to us

well chosen for such an undertaking. We also think highly of their two young friends and fellow-labourers, Messrs. Hobbs and Stack, who seem to be pious and diligent young men, of ingenious minds, and well adapted to great usefulness in various ways. The ages of all these young men are also appropriate; for the difficulties of acquiring a foreign language, so as to preach in it with acceptance, are so great, that they are seldom conquered after the age of three or four-and-twenty.

“Most of your friends were doing well at the language, and appeared to us to have made considerable progress; and we doubt not that they will soon acquire it so as to preach to the New Zealanders, in their own tongue, the wonderful works of God. We presented them with several books in the Tahitian language, with the hope that they would find them of essential service, as the New Zealand language is radically the same.

“Your worthy friends had built themselves a comfortable house, possessing those characters of neatness and good style, which are desirable among a heathen people; and its surrounding accompaniments of a good garden, out-houses, &c., are all highly appropriate. They have, also, erected two school-houses, which answer the purpose of chapels, in different parts of the settlement; and they appear to be possessed of the esteem and confidence of the natives among whom they dwell, and from whom they have no apprehension of danger. Indeed, they appear to have established themselves in their good opinion, and to have made some progress in removing their pagan superstitions, and gaining their attention to the truths of the gospel. We, therefore, confidently anticipate their ultimate success.

“In the Bay of Wangaroa, there is an island which contains a numerous tribe, who, we believe, are desirous of having missionaries: and it appears to us highly important that some of your friends should be placed there. This island is, in fact, the key of the harbour; and while the desire of the chief and people to have missionaries among them, will justify the hope both of their security, and of their success in preaching the gospel, their residence on this island would prevent the recurrence of those misunder-

standings with foreigners, when they come into the harbour, to one of which we ourselves had nearly fallen a sacrifice. We have already written to your friends to advise them, that, so soon as their confidence of their full security in their present situation will justify it, two of their party should remain, and the other two go and settle on this island. But, if they cannot separate, we think it very advisable that the society at home should send out two other young men, with their wives, to occupy this very interesting spot, where, we think, missionaries may reside, in full security.

“The kind and friendly attention of all your friends at Wangaroa to us, excite in our minds the liveliest feelings of gratitude and esteem; and it is our fervent prayer, that the Great Head of the Church may constantly preserve and greatly bless them, and give them soon to see the pleasure of the Lord prospering in their hands.”

The missionaries had repeatedly heard that female infanticide was practised among the New Zealanders; and one day, in the month of August, the melancholy fact was confirmed by a chief, who, a short time previous, had saved his own child from this fate, out of the hands of its inhuman mother. She had twice attempted to put it to death soon after it was born. The brethren entered into a free conversation with the natives on the subject, and they spoke of it with pleasure rather than otherwise, and referred them to several of the most respectable females with whom they were acquainted, who had thus destroyed their children.

The manner of putting them to death is, by what they call *ro-mea*, or squeezing the nose, as soon as they are born; then the hypocritical mother cuts herself with shells, and makes a great outcry about her dead child. The reasons which they assigned for this practice, were two:—

The first, and, perhaps, the principal one, was, that “they were no good to them in war, for they would only shout and make a noise, but not fight.” The other was, that where the offspring is numerous, they make the mother too much work, &c. therefore she kills the girls, but saves the boys.

“We endeavoured,” says Mr. Turner, “to show them

the impolicy and wickedness of such proceedings, telling them that it was murder, in the sight of God; but they said it was not, it was only *ro-mau*, or squeezing the nose. Oh, when will the bright rays of the gospel chase away their gloom, and deliver them from their wickedness!"

On the 5th of September, Messrs. Turner and Hobbs paid a visit to a chief named Teperry, by whom they were apparently received with great pleasure.

"On our arrival," says Mr. Turner, "upwards of a hundred persons speedily gathered round us, most of whom, (the chief in particular) listened with very great attention while we endeavoured to tell them of Jehovah, their great Creator, who will judge them according to their doings. And, blessed be God, we were enabled to speak with greater clearness and fluency than at former times. They said they perfectly understood what we spoke, and I believe some of them felt it.

"As soon as we were got away from this place, the native boys we had with us began to advise us never to go there any more, telling us they had been speaking evil of us to them, and had said they would kill, roast, and eat us as a sweet bit, to their turnips; but this we believed had only been said in jest, or to vex the lads.

"On our arrival at the other village, we found part of the people were at their potatoe grounds, at some distance from home, to whom we went, after having spent some time with the few at the village. I never saw the attention of any people much more arrested than on this occasion, especially while we were telling them of the future miseries of the wicked. On a former occasion, we had told them the history of the deluge, and were much pleased to find that most of the important particulars had been recollected by them.

"On the 19th, we paid a second visit to Teperry, accompanied by Mr. Michael Hack, from the Bay of Islands, and Luke, a servant. On our arrival, we were surrounded by nearly two hundred of the people, and the chief himself soon appeared and seated himself in the midst of them. From a circumstance that had transpired, we were led to speak against working on the Sabbath; Teperry got up im-

mediately and spoke boldly for his people, saying, they did not know it was the Sabbath; that he had no white people to live amongst his people to instruct them; but that if we, or some other Europeans, would come and reside amongst them, they should often hear about these things, should know when it was the Sabbath, and should no longer work on that day. On telling them about the two eternal states, as described in the scriptures, an old chief, of considerable importance among them, began to protest against these things with all the vehemence imaginable, and said he would not go to heaven, nor would he go to hell, to have nothing but fire to eat; but he would go to the *Raing* or *Po*, to eat sweet potatoes, with his friends, who had gone before. This, with a variety of other things, which he asserted with great warmth, led to a complete contest; and the eyes of all were fastened upon us, to witness the issue of the dispute; but what we were enabled to say, together with the confidence with which we maintained our ground, put to silence this gainsayer.

“On the 12th of October, Teperry, with his brother, and several of his children, came to see us, and spent most of the day in looking at our house and premises, with which they seemed pleased. We spread our table for them, of which they partook freely, and behaved themselves very well.

“The doctrine of the resurrection was new and strange to these people. Some contended strongly against it, while others (some women in particular) seemed much pleased at the thought of seeing their friends and children again.”

From this period nothing of particular interest occurs in the history of the mission till the spring of 1825; when some events transpired which threatened the most serious consequences, and which would have inevitably driven men less intrepid than our missionaries from the station which they had chosen. The particulars, as narrated by Messrs. Turner and White, are as follow :—

“On the 5th of March, a body of the natives assembled round the settlement at Wesley Dale, and appeared inclined to be very troublesome. One of the principal chiefs, named Ahoodoo, climbed over the fence, and advanced

directly toward the house; and, on Mr. Turner remonstrating with him on the impropriety of his conduct, he became violently enraged, and not only uttered many threats, but raised his weapon against our missionary, as if resolved to sacrifice him on the spot. At this juncture, Mr. White came up, and endeavoured to persuade the angry chief to retire, but his attempts were, for some time, ineffectual. At length, Ahoodoo and some of his people, who had got into the yard, walked away, without committing the violence which they seemed to have meditated. But soon after they had retired, it was discovered that one of them had concealed and carried off a favourite little dog, which the brethren were rearing for themselves. On hearing that one of the sawyers employed on the mission premises had taken it away, Mr. White went in pursuit of him; and the man readily delivered up the dog, observing that it had followed him to the outside of the fence. The animal, however, had, in reality, been stolen for Tebooe, the son of Ahoodoo; and that young savage was so exasperated on seeing it returned to its right owner, that he seized one of its legs with such violence as to break it asunder, and then began beating Mr. White with his spear.

“At this time,” says Mr. Turner, “I was at my room window, and seeing what was going forward, I ran out of the house, accompanied by Mr. Hobbs, to brother White’s assistance. Before I had got half way over our field, I saw Tebooe, who had left Mr. White, advancing towards me, with vengeance in his looks, and, I believe, destruction in his design. On coming up to me, without saying a word, he aimed a blow at my head with his spear, but I received it on my left arm. The weapon broke in two pieces, and with the longest part he attempted to spear me, giving me a severe thrust on my left side; but it providentially happened to be the blunt end of the spear; and though, on receiving the blow, I fell senseless, another chief, who is friendly to us, ran, and prevented him from doing me any further injury. At this time, Ahoodoo, the father of the young man, had got Mr. White down by the side of our fence, and it is likely would have murdered him, had he not been prevented by some of the natives, who rescued him from his perilous

situation, and he escaped uninjured, except two of his fingers being slightly cut, and one arm bruised, by being struck with the spear."

In the course of the same day, the brig *Mercury* of London, John Edwards, master, on a whaling voyage from Port Jackson, put in at Wangaroa for supplies, and on the following day was taken by the natives.

"On Sunday morning, March the 6th," says Mr. White, "I was awake, at an early hour, by a great noise among the natives, who appeared to be all in an uproar. On opening my window, one of our domestics, a native boy, informed me that a vessel had arrived in our harbour the preceding evening, had got on shore, and been robbed by the natives at the head of the harbour, who are distinguished by the name of the Negatapo. But as we can very seldom depend on native reports, and feeling much indisposed and sore from the abuse which I had received the evening before, I went to bed again, and rested till a rather late hour, when brother Hobbs came into my room, and suggested from brother Turner the propriety of some of us going down with our boat, that, in case the report should be true, we might assist our unfortunate countrymen all in our power. I immediately rose, and the boat being in readiness, and the tide answering, accompanied by brother Stack and Tepui, I left our settlement, and proceeded down the river to the harbour, where I found the brig *Mercury*, at anchor near the Po, a small island within the head of our harbour, where the various tribes assemble when threatened with an attack from an enemy. The vessel was so thronged with natives, and surrounded with canoes trading, &c., that we found it difficult to get alongside, or move on deck, when we got on board. I was invited down to the cabin, which I found full of chiefs. Tipperhee, the principal chief, asked me whether I knew this tribe, referring to the ship's company; I answered in the negative. He said, 'Is this the sacred day?' I answered 'Yes.' To which he replied, 'See how they are trading!' adding, 'They are mean people.' This, together with several remarks which have since been made by the various natives implicated in the affair, leaves sufficient

room to suppose, that had not our countrymen distinguished themselves as a different tribe from us (as the natives express it,) by trading on the Sabbath-day, they would not have met with the treatment which they experienced.

“The circumstance of so many natives being collected together, and their general appearance, excited a strong suspicion in my mind that a plot was formed to take the vessel. I, therefore, suggested to the master the propriety of his getting out, if possible, with the ebb-tide in the night, when it was probable the natives would go on shore. Being informed that the vessel might be in Port Jackson in two months, I wrote a hasty letter to Mr. Leigh, and went on shore, accompanied by Tepui and most of our tribe, to take some refreshment before we returned home.

“Just as we were getting into our boat to return home, we heard the chain cable rattle, and, looking round, we saw the topsails hoisting; in a few minutes the anchor was weighed, and the vessel veering round to go out, when a baffling wind came, and took her head right on shore. We now expected that she would strike every moment. At the same time, the natives collected in a body on the shore, and those on board began quarrelling and making a great noise. A boat was sent ahead with a rope, which assisted a little in bringing the vessel round, at the moment we put off with an intention to assist; but just as we were going under the bow, to get a tow rope, a most furious scuffle took place amongst the natives on board. Several were thrown overboard; amongst the rest, the chief's son, from whom brother Turner and I had received, the preceding evening, so much personal abuse, was thrown quite over the side of the vessel, and went down into the water, but rose up again, threw off his garments, and ran up the side of the vessel with all the fury of a tiger. The glittering of hatchets and other weapons of war, together with the loud vociferations and struggles of the contending parties, now exhibited a scene which I cannot easily forget, and excited feelings which will not soon be erased from my mind. Our own safety now became a subject of serious concern, as we could not tell where or how the affair might end, and we wished to get as quickly as possible from the vessel; but our boys would not move

an oar, so brother Stack and I took each one, and pulled off some distance. Tepui, who was in our boat, wished us to put him on board; but, being afraid to go near, we put him on shore. He took his musket and ran to the brig, whose stern was now close to the shore, so that the crowd of people on the island had got hold of ropes, while others were tearing out the dead lights, and making their way into the cabin. A general plunder now commenced,—boxes, chests, and every thing moveable, flying over the sides; whilst some of the natives were cutting away the sails, others ropes, &c.

“We were now greatly alarmed for the safety of the ship’s crew, but were partly relieved by seeing two boats, filled with Europeans, pulling from the dreadful scene. Seeing the captain in one of them, I hailed him, and inquired what he intended to do. He said, they were flying for their lives, a blow having been aimed at his head with a hatchet, which was by some means diverted; but that he could not tell what to do. I requested him to send us a boat’s crew from his boats, and I would accompany him out to sea, and when there, we could consult what was best to be done. When we had got about a mile along the coast, two of our boys, who were in the boat, asked, whither we were going, and seemed surprised when I told them that we were going to the Bay of Islands. They said that the disturbance was quelled, and that we might go back and take the vessel.

“On hearing this, we hailed the boats, which were some distance ahead, and informed the captain and crew what the native boys had said. But no one seemed inclined to believe them, or to venture back again. Finding, however, that three of the ship’s company were left behind, viz. the chief mate, cook, and steward, they consented to go to a sandy beach to which I pointed, and wait until I returned in our boat to try to get the persons left on board, and see how things were going on. The Europeans who were in our boat, judged it prudent for them to go into one of their boats, which they did. I then hoisted the sails, and steered back to the harbour, and with much fear approached the vessel. When I came within hail, Tepui beckoned to me

to come on board, which I did, accompanied by brother Stack. The scene was beyond all description singular and disgusting. The sails much damaged, and the running rigging nearly all cut away; hatches all off, and the decks swimming with oil. All the natives were naked, and, having washed themselves all over with oil, it ran so copiously from the heads of some of them, that they were nearly blinded. Many were down below, handing up casks, whilst others were throwing them overboard, and getting them on shore. I spoke to several of the chiefs, who caused a general silence. I asked them, with great seriousness, if they would give the vessel up to me, and I would go after the captain and his men, and prevent his bringing the ships from the Bay of Islands, which was his intention. They immediately consented, and many left the vessel. I then looked round for the three men, whom I saw on shore, and put off in the boat for them. We returned again, and went on board, where we found the work of plunder going on very briskly. I went to the quarter deck, and the attention of the plunderers being directed towards me, I told them that the boats had gone to bring ships from the Bay of Islands, and that if they would not cease immediately, they might depend upon being severely punished. They immediately desisted, and, in ten minutes, the decks were clear of the natives, who gave three cheers, and got into their canoes. We were requested by the mate, as he was determined to go out, to accompany him, to which brother Stack and I consented. I went on shore, and came up to the settlement to bring down a quadrant.

“On Monday morning, the 7th, I prepared to go to the Bay of Islands, should all be right on board, when I arrived; but I had not left our settlement more than a mile before I met Tepui and several others in one of the ship's boats, and seven or eight canoes loaded with boxes, casks, &c., the property of the vessel. I hastened down to the harbour, hoping to find all well; but, to my great astonishment and grief, I found that, during the interim of Tepui leaving, and my going to the vessel, greater mischief had been done to the cargo than on Sunday afternoon. I forgot the quadrant, and when I returned, found the compass,

which I had obtained from the natives the night before, was taken away again; so that we were going to sea, without compass, quadrant, or chart, the hatches all off, and the dead lights out. Having once more got the decks clear of natives, the mate determined to get out, saying, that he would rather run the ship on shore, than see the cargo so wasted. The wind being fair, and an ebb tide, we left the anchor and thirty fathoms of the cable, and stood out.

“ After getting to windward of the island off the harbour’s mouth, the brig was hove to, and the mission-boat hoisted on her quarter. We were all now in good spirits, hoping to be off the Bay of Islands in the evening, and to get assistance to go in, from the vessels in the harbour. But our hopes were soon blasted, by the changing of the wind, which came right in our teeth, and in a short time blew a gale. Towards evening, the sky gathered blackness, the sea began to rise, and we had every prospect of an increasing storm. Brother Stack, and the four natives who had come in our boat, were all sick, and went below. We now began to drift fast to leeward, and there were only four persons, including myself, to manage the vessel. I generally took the helm, while the three seamen managed the sails. Towards midnight, however, the storm and our fears greatly abated.

“ At ten the next morning, the distance of the nearest land being about twenty miles, the wind died away, and we had a perfect calm. Finding that the heavy swell was taking us fast out to sea, at the request of the mate, we drew up an account of the taking of the vessel, her having been given up to me, the reasons and object of our coming out to sea, and our situation, which formed the reason of our leaving her. We took a copy, which every European signed, put it into a spy-glass, and left it in the binnacle. We now, with much anxiety and trembling, proceeded to lower the boat, which we happily succeeded in doing without injury, and, by half-past four in the afternoon, we reached the nearest land. We now hoped to have a good night’s rest and some refreshment, which was very desirable, as our strength and spirits were extremely low; but in this

we were disappointed, for, just as we got our things out on a fine sandy beach, a party of armed natives, who had been watching our boat, came upon us unexpectedly. At first they appeared friendly; I took a walk with a chief, who was one of them, upon a distant hill, for the purpose, if possible, of ascertaining the situation of the vessel, which, by means of a glass, I discovered to be drifting nearer the land. As we returned to our little company, my companion snatched the watch out of my hand, and would not return it. On my arrival at the place where we landed, I found all our company in the greatest alarm, which was excited by the behaviour of the strangers, and especially by a conversation amongst them, which our natives overheard. The man, who had accompanied me on the hill, became very turbulent, and began to overhaul my things. He said, 'You have got some powder in this box, and I must have it;' and I could not satisfy him of the contrary, till I had opened my trunk. He then said it was in my portmanteau, which I likewise opened for his satisfaction. Our boys became increasingly alarmed for our safety, and accused them of what they had been plotting, and added, 'If you injure any of us, depend upon it you will be punished.' One of our boys told them that they should kill him before they killed me. They attempted to deny what our natives charged upon them, but it was too evident, from the whole of their behaviour, that they had bad intentions.

"I felt afraid to attempt getting the things into the boat, to go to sea, lest an immediate attack should be made upon us. Though we were now much fatigued, and must have had to contend with a foul wind and heavy swell, yet, for some time, this appeared more desirable than to remain where we were. But, contemplating the approaching night, and the dangers to which we should be exposed upon an unknown coast, in an open boat, in case the night proved stormy, we determined to remain, casting ourselves upon the protection of Him whose hand had thus far preserved us in the hour of danger. We endeavoured, therefore, to avoid the appearance of alarm, and commenced cooking some victuals. In the course of two hours, the number of natives amounted to about twenty, which greatly augmented

our fears, until the arrival of a chief and his wife, friends of our tribe at Wangaroa. The boys then said, that 'their hearts were well.' And, by the interference of this chief, I obtained a blanket which had been taken from us. After taking a little refreshment, brother Stack read a chapter in the New Testament, and sang a hymn. I prayed. After which our natives sung and prayed also. The chief above-mentioned took his station at one end of the tent which we had erected, with the boat's sails against a perpendicular rock, and his wife at the other end. The rest laid down on the sand, with only our one blanket as a covering for four of us, and, from the coldness of the night, and our peculiar situation, together with a violent toothache, I did not obtain much sleep.

"On the 9th, at daylight, I went out of the tent; the morning was fine, and the wind appeared fair. One of the boys came running to inform me, that the man who behaved so ill the night before, had rushed into the tent, and taken my portmanteau and trunk, with several other things. We returned immediately to the spot, where we found them all assembled in a body. They were determined to keep what they had got; and, not knowing what might be the consequence of delaying, we hastened to get into the boat and rowed off, thankful that, though I had lost all my best clothes, a considerable quantity of linen, and several other things, together with some of brother Stack's clothes, were preserved, together with our lives. The chief, to whom we attributed our deliverance from the murderous designs of those who had robbed us, accompanied us in the boat; and, by eleven o'clock in the evening, we had the unspeakable pleasure of once again joining with our friends to praise our glorious Redeemer, at Wesley Dale."

To this affecting statement, the following particulars have been added by Mr. Turner, in a letter, dated March 25, 1825:—

"Our kind friends belonging to the Church Missionary Society at the Bay of Islands, hearing of the circumstances which had occurred, became concerned for us, and alarmed for our safety. Two of them, Messrs. Williams and Kemp, kindly came over to see if they could render us any assist-

ance in this trying season. They gave it as their decided opinion, as well as the rest of the brethren there, that Mrs. Turner and the children ought to be removed to some of their settlements immediately; and they had, previous to their coming, devised a plan for taking them back with them.

“ We took the subject into serious consideration, and, for several reasons, judged it expedient to remove Mrs. Turner and the little ones to Mr. Kemp's, at the Kiddee Kiddee, where every mark of kindness was shown them by the whole of our kind friends there. We then judged it necessary to call in the counsel of our friends, to know what steps we should take in our critical situation, and for this purpose requested them to meet brother White and myself, at the Kiddee Kiddee, which they all did (except Mr. Hall, of Rangahoo, who was prevented by sickness) on the evening of the 18th, at which time, and on the following morning, we seriously considered the subject; and from what was then considered, it was the unanimous opinion of all our friends present, that our lives were in danger, and that we ought not to stay at Wangaroa, but leave it as speedily as possible. The following considerations influenced them to come to the conclusion.—1st. The conduct of the natives towards ourselves.—2d. The taking of the brig Mercury.—3d. An expectation that the different tribes round about the Bay of Islands, will come against our people, and punish them for their past misconduct.—4th. The probability that Europeans may call them to account, and if so, it is very likely that we shall fall victims to their rage and malice.—5th. That after such base conduct, should we continue amongst them, it may be injurious to our brethren at the Bay of Islands, as their natives may take occasion, from the conduct of ours, to behave ill to them.—6th. That George, one of our principal chiefs, is dangerously ill, and has requested, in case of his death, that the natives of Shukeanga should come and strip us of all we possess (if not kill us) as payment for the death of his father, who was killed through the taking of the Boyd, and for whom he says he has never yet had satisfaction. This report is believed by our friends to be a fact, and I have

repeatedly been told by his brothers, that when he dies, we shall be broken or stripped of all, and that this request must be looked upon as the last will of one who was about to enter the world of spirits, and made to those to whom 'revenge is sweet,' and who, no doubt, would be glad to execute such a will.

"Viewing the subject in this serious light, we could not disapprove of the conclusion come to by our brethren, who, I believe, as brethren, feel for us and our cause. But, though our judgment approved of the measure recommended, our feelings have not suffered us to take any step towards carrying it into execution. And we now think it will be best to continue at our post for the present, and 'quietly wait for the salvation of God.'"

Besides the different stations to which the reader's attention has been directed in the preceding pages, several other fields of labour have been occupied, at different periods, by the agents of the Wesleyan Society; and missions are still carrying on, under the patronage and direction of the Methodist Conference, in Ireland, France, Gibraltar, and Malta, in Europe;—in Palestine, and Continental India, in Asia;—in New South Wales, Van Dieman's Land, and the Friendly Islands, in the South Seas;—in Sierra Leone, in Western Africa;—and in Canada, Nova Scotia, and Newfoundland, in America.—In some of these places, much good appears to have been already effected, by the preaching of the gospel and the distribution of the Holy Scriptures; and in others, it may, at least, be said, that the light of heaven has *begun* to dawn, as a sure presage of the rising of "the Sun of Righteousness." Persons of all religious denominations, therefore, who love our Lord Jesus in sincerity, and who are really solicitous for the extension of his kingdom, must surely be constrained to pray, that the labourers there employed may not only be preserved in the discharge of their arduous and important duties, but that their toils, their privations, and their sufferings, may be compensated, by the conversion of thousands, who shall

be their "crown of rejoicing," in that day, when He who hath commanded his gospel to be preached "to every creature," shall appear, "the second time, without sin, unto salvation."

Yes, fervently we pray
That God this cause may bless,
Direct each herald's way,
And give complete success;
Till darkness flee,—till idols fall,
And Christ be own'd as Lord of all.

Ye messengers of peace,
Who joyful news proclaim,
Press boldly on;—nor cease
To preach Emanuel's name:
The only name to mortals giv'n,
By which their souls may rise to Heav'n.

Though arduous be your toil,
Whilst lab'ring for your Lord,
One sweet approving smile
Will be a rich reward;
When, leaning on the Saviour's breast,
Your disembodied souls shall rest.

When trials vex your mind,
To Calvary repair:
In ev'ry storm you'll find
A certain shelter there:
"A refuge and a hiding place,"
Appointed by the God of grace.

Should death your ranks invade,
O, look *beyond* the tomb,
To your exalted HEAD,
Who soon "in clouds" shall come;
And bid his sleeping saints arise
To blissful mansions in the skies.

Ye men of faith and pray'r,
Your steady path pursue;
Ye never need despair,
Whilst CHRIST is kept in view:
The LORD OF MISSIONS is your friend,
And He shall save you to the end.

It only now remains for the editor to acknowledge his grateful sense of the very kind and handsome manner in which he has been supplied with every necessary document, relative to the missions of the Wesleyan Society, by the Rev. George Morley, one of the pious and excellent secretaries of that institution;—and, at the same time, to express his *deep regret*, that his prescribed limits have rendered it *impossible* to narrate the labours and successes of the Scottish Missionary Society,—the American Board for Foreign Missions,—the American Baptist Board,—and a few others;—all of whom have zealously advanced “to the help of the Lord against the mighty;” and, in a variety of instances, have been made the honoured instruments of diffusing the light of divine revelation, and the blessings of a preached gospel through “the dark places of the earth, filled with the habitations of cruelty.”

To each of these excellent societies the editor most sincerely wishes abundant and increasing prosperity, in the name of his Divine Master; and if, on some future occasion, he be permitted to become the historian of their important and interesting proceedings, it will afford him a gratification, which can only be appreciated by those who continually pray for the prosperity of Zion, and who ardently long for the arrival of that blessed period, when the kingdoms of the world shall become the kingdoms of our Lord and of his Christ.

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